

# The Church.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

VOLUME XV., No. 9.]

TORONTO, CANADA, OCTOBER 2, 1851.

[WHOLE No., DCCXXIII.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Oct. 5,	16TH SUND. APT. TRIN. { M. Ezek. 2, Mark 8. E. " 13, 2 Cor. 4.	
M	" 6,	{ M. Judith 3, Mark 9. E. " 4, 2 Cor. 5.	
T	" 7,	{ M. " 5, Mark 10. E. " 6, 2 Cor. 6.	
W	" 8,	{ M. " 7, Mark 11. E. " 8, 2 Cor. 7.	
T	" 9,	{ M. " 9, Mark 12. E. " 10, 2 Cor. 8.	
F	" 10,	{ M. " 11, Mark 13. E. " 12, 2 Cor. 9.	
S	" 11,	{ M. " 13, Mark 14. E. " 14, 2 Cor. 10.	
E	" 12,	17TH SUN. APT. TRIN. { M. Ezek. 14, Mark 15. E. " 18, 2 Cor. 11.	

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Maths.	Even. song.
St. James's	{ Rev. H. J. Grasset, M.A. Rector, } { Rev. E. Baldwin, M.A. Assist. }	11 o'clock	8 1/2 o'clock
St. Paul's	{ Rev. J. G. D. McKenzie, B.A. Incum. }	11 " "	" "
Trinity	{ Rev. R. Mitchel, M.A. Incumbent, }	11 " "	" "
St. George's	{ Rev. Stephen Lett, LL.D., Incumb. }	11 " "	" "
Holy Trinity	{ Rev. H. Scadding, M.A. Incum. }	11 " "	" "
	{ Rev. W. Stennett, M.A. Assist. }	11 " "	" "

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

† There is Morning Prayer daily in this Church, at 7 o'clock in summer, Sundays excepted.

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

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

## Original Poetry.

### SABBATH SONGS.

NO. IV.

"God is a very present help in trouble."—*Holy Bible.*

Haste for the Leech, the master dies,  
The night is dark, the journey long;  
Both whip and spur the horseman plies,  
To urge his panting steed along.  
Around the couch spreads dark despair,  
Alas! no present help is there.

What tho' the bitter drop is cast  
Into thy cup of earthly joy,  
Affliction's fierce and fiery blast  
Fain would thy dearest dreams destroy,  
Hope's star shines bright, tho' not undimay'd  
Dost thou but know the present aid.

Hast thou access to that dread power  
That rolls the planets in their course,  
Stoops to sustain the tiny flower,  
Or gives the winged lightning force.  
In danger safe, dispel each fear,  
Omnipotence to help is near.

Present to help, around thy bed;  
He knows thy case, who made thy frame,  
'Tis his to raise the drooping head,  
His to revive life's flickering flame;  
Without His aid, thy nostrils fail,  
And with it, simple means prevail.

'Tis His to soothe the fever'd brow,  
To cool the crisp'd and parching tongue,  
Give calm refreshing sleep, and now  
Bids the enfeebled frame be strong;  
Health through thy veins, runs rich and free,  
If He's a present help to thee.

The midnight ambuscade is laid;  
The midnight ambuscade shall fail;  
Hast thou not here a present aid,  
Before whom every foe must quail;  
The robbers arm outstretch'd to kill,  
Is palsied by His sovereign will.

Yes, and grim death his terror lays  
Aside, if He is present then:  
Calm peace shall crown thy ebbing days,  
To live in happier scenes again.  
Removed, when earthly aid is o'er,  
Where grief and sorrow pain no more.

WILLIAM OSBORNE.

St. Catharines, Sept. 28, 1851.

## THE COMMON-PLACE-BOOK.

### OBSERVANCE OF SUNDAY.

I have by long and sound experience found, that the due observance of this (the Lord's) day, and of the duties of it, has been of great advantage to me. God Almighty is the Lord of our time, and lends it to us: and as it is but just that we should consecrate this part of that time to Him, so I have found, by a strict and diligent observation, that a *due observance of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me.* And, on the other side, when I have been negligent of this day, the rest of the week has been *unhappy, and unsuccessful* to my own secular employments: so that I could easily make an estimate of my successes, in my own secular employments of the week following, by the manner of my

passing this day. And this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.—*Sir Matthew Hale.*

### SWALLOWS.

I am fond of the swallow: I learn from her flight,  
Had I skill to improve it, a lesson of love:  
How seldom on earth do we see her alight!  
She dwells in the skies—she is ever above.

It is on the wing that she takes her repose,  
Suspended and poised in the regions of air;  
'Tis not in our fields that her sustenance grows,  
It is winged like herself—'tis ethereal fare.

She comes in the spring, all the summer she stays.  
And, dreading the cold, still follows the sun;  
So, true to our love, we should covet His rays,  
And the place where He shines not, immediately shun.

—*Cowper.*

### ON RESPONDING AT CHURCH.

Whenever the voices of the people are required by the Church, whether in the single, but very expressive, word *Amen*, or in larger utterance, not only the clerk, but every individual of the people, should speak audibly and distinctly, that they may give God the glory of their tongue as well as heart, while they also make those lowly bodily gestures of kneeling, bowing, or standing devoutly erect, suitable to the spirit of the service in its several intentions; that both parts of man's nature, soul and body, bought with a price, the precious blood of Christ, may join in His service. But, of all the bodily organs, the tongue is the chief instrument whereby we express the inward honour, love, and veneration of the heart. It is, therefore, in Scripture, called *man's glory*; a faculty distinguishing him from the inferior animals, the tribute of which is due to God; and, in offering to Him, the rule is, to give to God the best that we have; and, therefore, *not a low whisper, but an audible voice.* Accordingly, the Church enjoins a *loud voice*, as you may see in the Rubrics after the Creed, &c. &c. And *what the measure of a loud voice is*, we find in the Rubric, before the morning and evening prayer—"The minister shall read, with a loud voice, some one or more of these sentences." The voice may be loud, that is, distinctly heard, and yet very humble. A good clerk in every congregation is very useful in order to lead and concentrate the voices of the rest, which should all *keep time* with him, in saying as well as singing. The responses so made would have a happy effect, tending to incite, enliven, and keep awake the devotion of the whole congregation; resembling what we read of the Church above, in the book of the Revelation, from which the service of the Church below is copied, after the pattern of heavenly things.—*Bp. Jolly.*

### SHOULD CHRISTIANS FEAR DEATH.

Fear death! Ah no; I long to go;  
To leave these fleeting scenes below,  
These fading joys, these checking fears,  
These clouded hopes 'midst showers of tears.

Fear Death! Ah no; with joy I see,  
My days like shadows quickly flee,  
I gladly hail that coming day,  
When my freed soul shall pass away.

What if in youth or manhood's bloom  
We find an early peaceful tomb,  
Our gratitude is due the love,  
That joins us to the church above.

Since Christ his Saviour dwells on high,  
Why should a Christian fear to die?  
Lukewarm, nay cold, his soul must be,  
Who would not die the Lord to see.

Fear Death! Ah no; but rather fear  
To live a weary pilgrim here,  
Where painful struggles daily rise,  
To bar our passage to the skies.

### PEACE AND WAR.

What outward blessing can be sweeter than civil peace? what judgment more heavy, than that of the sword? Yet, O Saviour, there is peace, which thou disclaimest; and there is a sword, which thou challengest to bring: peace with our corruptions, is war against thee; and that war in our bosoms, wherein the Spirit fighteth against the Flesh, is peace with thee. Oh, let thy good Spirit raise and foment this holy and intestine war, more and more, within me. And, as for my outward spiritual enemies, how can there be a victory, without war? and how can I hope for a crown, without victory? Oh, do thou ever gird me with strength to the battle; enable though me to resist unto blood: make me faithful to the death, that thou mayest give me the crown of life.—*Bp. Hall.*

### SIN PROLIFIC.

Sins are like circles in the water—when a stone is thrown into it, one produces another. When anger was in Cain's heart, murder was not far off.—*Ballinger.*

### CONDUCT IN CHURCH.

Let vain or busy thoughts have there no part,  
Bring not thy plough, thy plots, thy pleasures thither,  
Christ purg'd His temple; so must thou thy heart,  
All worldly thoughts are but thieves met together,  
To cozen thee. Look to thy actions well;  
For churches either are our heaven or hell.

—*Rev. George Herbert.*

### SANCTIFIED THOUGHTS.

Let a man have all the world can give him, he is miserable, if he has a groveling, unlettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament, and gratification; while at the same time God is not in all his thoughts. And let another have neither field nor garden; let him only look at nature with an enlightened mind, a mind that can see and adore the Creator in his works, can consider them as demonstrations of his power, his wisdom, his goodness and truth—this man is greater as well as happier in his poverty than the other in his riches—the one is little higher than the beast, the other but a little lower than an angel.—*Jones of Nayland.*

### EARLY PRAYER.

If, through a self indulgence, of which as Christians we ought to be ashamed, we pass hastily from our chambers in the morning to enter upon our ordinary duties, or even to join our family in social, or our brethren in public worship; or if again, through want of self-command in withdrawing ourselves seasonably from the society or the occupations in which we have been engaged, we return to our closets late at night, with our minds filled with worldly thoughts, it is obvious how greatly our communion with our heavenly Father will be marred. Beyond all question, such a course as this will be as ruinous to the health of the soul as habits of dissipation are to the health of the body. No wonder that they, who neglect to secure opportunities for their morning and evening devotions, should find their growth in grace equivocal, and hard to be discerned. If they would be more self-denying and more diligent, they would have less cause to waste their time and their spirits in idle complaints and fruitless self-accusations.—*Rev. C. A. Hewitly.*

### THE ANGEL OF PATIENCE—A FREE PARAPHRASE OF THE GERMAN.

To weary hearts, to mourning homes,  
God's meekest angel gently comes;  
No power has he to banish pain,  
Or give us back our lost again,  
And yet, in tenderest love, our dear  
And heavenly father sends him here.

There's quiet in that Angel's glance,  
There's rest in his still countenance,  
He mocks no grief with idle cheer,  
Nor wound with words the mourner's ear;  
But ill and woes he may not cure,  
But kindly teaches to endure.

Angel of Patience! sent to calm  
Our feverish brow with cooling balm;  
To lay the storms of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make our own our Father's will!

Oh! thou, who mournest on thy way,  
With longings for the close of day,  
He walks with thee, that Angel kind,  
And gently whispers, "Be resigned!  
Bear up! bear on; the end shall tell,  
The dear Lord ordereth all things well!"

—*National Era.*

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

MIDLAND CLERICAL ASSOCIATION.—At the forty-third meeting of this Association, held at Brockville, on the 17th and 18th ult., the following resolution was adopted:—

Moved by the Rev. John Grier, seconded by the Rev. Henry Brent, and

Resolved.—That the Rev. S. Givins having removed from within the limits of this Association, and having consequently resigned the office of Secretary; the members present desire to place on record their regret at his removal, and their grateful sense of obligation to him for the valuable services he has rendered the Association since its formation.

### ENGLAND.

ABERDEEN DIOCESAN SYNOD.—At the meeting of this Synod in July (an account which appears in the *Scottish Magazine*), the declarations of the Exeter Synod, and the account of the proceedings of the Sydney Conference, were laid before the Synod, and communications acknowledging the same were ordered to be made in reply, in the case of the Bishop of Exeter, an expression of "gratitude for the noble stand made by his Lordship in defence of one of the most essential articles of the Catholic faith." The Synod unanimously expressed its deep sympathy with their Diocesan in

reference to the prolonged, vexatious, and expensive litigation in the case of Sir William Dunbar, occasioned by the sentence pronounced against him in Synod in 1843. It was stated that, on the recommendation of the Court itself, and of the counsel on both sides, the action had been compromised. A petition from some lay members of the Diocese, craving, in behalf of the whole body of the communicant laity, some provision by which they may be enabled in their own place, yet lawfully, to take part in the deliberations affecting the well-being of the Church, was ordered to be engrossed in the minutes, and to stand over for discussion at some future time.

On Thursday, Sept. 4, the eighteenth anniversary of Leeds parish church was celebrated by a grand choral service, Dr. Hook afterwards presiding at a cold collation, with the Bishop and Dean of Ripon on either side. The Bishop, in returning thanks, observed:—

"I have witnessed that the mode of performing divine service at your church is capable of a depth of feeling and piety which cannot but be highly gratifying to myself; and you have successfully endeavoured to avoid the danger which I some time ago ventured to point out, namely, the possibility of such a performance of divine service degenerating into something very different from what it was intended to be. I therefore congratulate my friend the vicar very much on the way in which the service has been conducted this day; and I trust it will be remembered with pleasure by all who value the service of our Church, and that every one who has been present will have been highly gratified. But I am glad also to be present, because I cannot look back upon what has occurred in this parish, mainly through the instrumentality of the vicar, but with feelings of great gratitude and thankfulness. When I see what has been done since he came into the parish—churches erected, schools built, parsonages built—what accommodation has been given for the instruction of the Church—I am carried back, of course, to the ceremony which we have been commemorating to-day. It was my misfortune to be absent from the gathering which took place immediately after that event; but, of course, I had full opportunity of hearing what took place then, and I know you had then the presence of a distinguished prelate of the American Church, the Bishop of New Jersey, who did us the honour of crossing the Atlantic to be present on the occasion. He showed the strong feeling of sympathy which exists between the American Episcopal Church and the Episcopal Church of England. That sympathy has in like manner been recently shown on the occasion of the Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. The Bishops of the American Church and the Bishop of New Jersey have expressed a great desire that the Jubilee should be celebrated throughout the Episcopal Church of America, and that they should thereby testify the gratitude which they owe to our Church in that region—a Church which has so increased and multiplied that there are now thirty Bishops and sixteen hundred Clergymen, whereas before our ordained missionaries went there were but four clergymen of the Church of England. A debt of gratitude they feel, and are glad to take the opportunity of testifying it by celebrating the Jubilee of the Society. I trust you will join with me in drinking the health of the Bishop of New Jersey, trusting that he may long be spared, and thanking him for the testimony he has given with regard to the Church of England, and particularly with regard to the Church of this Diocese, by his presence here ten years ago. (Applause.)"

The Bishop of Down, Connor, and Dromore delivered his visitation charge at Belfast, on Thursday last, in the course of which his Lordship made the following observations on the subject of Convocation. After speaking of recent conversions to Rome, Dr. Knox continued:—

"But, my Reverend brethren, we have this treasure in earthen vessels." The fearful apostasy to which I have referred, together with that controversy too recent, and too painful to require from me, on this occasion, more direct allusion, and which has disturbed the Church's peace, and engendered bitterness of feeling, strongly points out to all consistent Churchmen who love her ordinances, and that 'form of sound words' in which the 'meditations of the heart' are offered up to the 'Lord, our strength and Redeemer,' the strange anomaly of our position as a Church, deprived of all self-government in spiritual matters, and naturally suggests the remedy to meet the present emergency, of a recognised representative body, legally appointed, properly organised, and legitimately constituted, competent to deal authoritatively with all such matters; and, though every year's delay renders the restoration of synodical action to the Church more hazardous, by permitting controversy to rage uncontrolled, diversity on doctrinal points to be uncontrolled, and error to grow like ivy on the stately oak, till no part of its stem remains visible to attest its former vigour and its fair proportions, yet still the evil has become so intolerable, and the necessity of a remedy so palpable in the indications of unsoundness in some, restlessness in others, and anxiety in all, that I trust our rulers will see that it is no longer safe for the peace of the Church, or the tranquility of the country to delay restoring its ancient powers of self-government, modified, or rather extended, to embrace in a representative body, selected from the Church at large, a solemn tribunal, qualified to legislate for it on all temporal and spiritual matters. Is it too much to expect, or to require, that the same privilege and the same prerogative which every other Christian Church possesses should be extended to our own, and that its doctrines should be defined, its discipline and laws enunciated, altered, or abrogated, by a deliberative council, composed of its own members exclusively? "Its inherent right to a self-governing assembly must, I think, be admitted by all, and cannot reasonably be objected to by any other body or religious community. The unauthorised assembly of any particular diocese, far from correcting the evil, aggravates it, as the decision of one diocese is not binding on another, or its judgment on controverted points likely to be submitted to; and thus, instead of allaying the

irritation, it augments it, by rendering more visible the want of uniformity that prevails, and the inability of the Church by any self-appointed unconnected plan to remedy it.

"This Convocation of the Church at large could alone meet the requirements of the case, and its decisions be received as binding on all; and, when I speak of our Church, it is necessary to speak of it in its broad and scriptural meaning, embracing among its members all in communion with us; admitting the laity equally with the clergy to a legitimate participation in its government. Such a Synod or Convocation would add strength to it, and tend, in my mind, to calm down excitement and accommodate the unhappy differences now existing; nor can I suppose it possible that the calm and prayerful deliberations of members fitted and appointed to discharge so weighty a trust could have a contrary effect. I cannot concur in opinion with a Right Reverend Prelate, 'that such would be a delusive hope, and that such a measure would be likely to exasperate and prolong, if not perpetuate, these unhappy divisions.' On the contrary, I hold that the evil is increased by delay, and the sentiments of another prelate of our Church, convey to my mind a more serious warning—'That there is no safety or security to the Church, if she be not permitted to accommodate herself in a due regard to the altered circumstances of the age, and with recognized authority to meet the necessities, which, in the course of time, must inevitably occur.'"

Upon this portion of his lordship's charge the liberal *Northern Whig* remarks:—

"We do not anticipate that this call for Church reform will be allowed to pass without eliciting the thunders of the *Times*, and the answering outcry of the *Globe*, the *Herald* and the *Standard*, with all lesser guns of the provinces. We expect to hear the changes rung upon his lordship's remarks, as an attempt to assail and sever the political relations of the Church and State: and his lordship himself, perhaps, set down as disaffected, and as denying to her Majesty—as head of the Church by law established—that supremacy in matters spiritual which the Sovereign has exercised ever since the Reformation. But for our parts, we have no fears for the loyalty of the Lord Bishop of the united dioceses; we do not doubt the warmth of his attachment to our beloved Monarch: and, believing that the project has not been propounded without profound deliberation; and further, that it is in every respect consonant with that mode of management which a free Church ought to possess, we give it our most cordial approval. 'Is it,' asks his lordship, 'is it too much to expect, or to require, that the same privilege and the same prerogative which every other Christian Church possesses should be extended to our own, and that its doctrines should be defined, its discipline and laws enunciated, altered, or abrogated, by a deliberative council, composed of its own members exclusively?' Then, as to the constitution of this representative body, he would have it composed as 'embracing among its members all in communion with us; admitting the laity equally with the clergy to a legitimate participation in its government.' Here are the outlines of a system of Church government sketched, all must admit, with a bold but not a reckless hand. The reform proposed is a comprehensive one. Some reform was needed; and the question only remains, is the remedy indicated disproportioned to the extent of the evil that prevails?"—*Guardian*.

### From our English Files.

**THE QUEEN AND PRINCE HOHENLOHE.**—The *Tablet* has the following statement in a letter from its London correspondent:—"The Very Rev. Prince Hohenlohe, one of the four *camerieri segreti partecipanti* of his Holiness, and a near relation of the Queen, lately came to London, and announced his arrival at Court.—It is said that the Duchess of Kent immediately called on him, and told him that in the present state of feeling it was not possible that he should be received at Court; and, indeed, that the Ministry would not suffer it. I suppose that this was intended as a direct insult to the Pope."

**BRITISH LADIES' FEMALE EMIGRATION SOCIETY.**—ROYAL MUNIFICENCE.—Her Majesty the Queen has been pleased to subscribe the munificent donation of £100 towards the funds of the British Ladies' Female Emigrant Society in Red Lion-square. The object of the Society, as stated in the report, is to promote "the general improvement of female emigrants, by providing employment for them during the voyage, procuring clothing for the destitute and deserving, and adopting other such measures as may be deemed proper to promote the welfare of female emigrants." During the past year the most gratifying success has attended the operations of the Society, both with regard to the home and the colonial auxiliaries, and as there is a wide field for the exercise of philanthropy and benevolence, a hope is entertained by the Committee that the example of Her Majesty will enable them to extend their sphere of operations.

**FIELD-LANE RAGGED SCHOOL.**—The ninth annual report of this seminary, which has just been printed, gives a most gratifying account of the success of its operations. Numbers of the children invited from the low lodging houses continuing to attend the Friday evening and Sunday Schools. Many of them also having been enabled to emigrate, have become industrious and honorable members of society. By the aid of a kind benefactress, a night refuge is now opened, containing a hundred sleeping berths for those who are destitute. As, however, the annual outlay amounts to £350, and the yearly subscriptions do not amount to £200, an appeal is made to the benevolent public to maintain the institution in its efficiency.

**AN AGREEABLE FRIEND.**—Mr. Lear, in his *Journal of a Landscape Painter*, relates an anecdote of the postmaster of Pella, the birth-place of Alexander the Great. The artist and he were taking a parting cup of coffee, when unfortunately the former set his foot on a handsome pipe bowl. Crash went the bowl, but the Mahomedan sat unmoved. Mr. Lear apologised. "The breaking of such a pipe bowl," said the postmaster, "would, indeed, under ordinary circumstances, be disagreeable; but in a friend every action has its charms."

**PHOTOGRAPHY.**—The practice of obtaining solar representations was long considered inimical to the progress and interests of art; but the latter only could receive a temporary check, and we doubt if even the branch most threatened, miniature painting, has anything to lament after all. At any rate, if in the flush of their success, the followers of Daguerre robbed that most industrious section of art, the miniature painters, of commissions, the loss has been more than compensated, not only by the great momentum which the de-

mand for portraits received, but by the actual application of photography to the labours of art. The substitution of paper for metal-plates was a step which the most self-interested of limners must have remarked with inward gratulation. Fox Talbot, who introduced the Calotype among us, and who, since he first became the patentee in England, has made successive improvements, is no longer regarded with jealousy by the artistic class alluded to; and his most recent step towards perfection (which, if report is true, must needs be the last) will raise him to the utmost popularity among those who would gladly have impeded his early career. We extract the *Art-Union's* account of an experiment recently made by Mr. Talbot at the Royal Institution:—

Upon a wheel, adjusted to move at a very high velocity, a printed paper was fixed; a camera obscura, in which the sensitive tablet was placed, was properly adjusted, and the apartment in which the experiment was made thoroughly darkened. The wheel was now set in a rapid motion, and the screen in front of the camera opened, at the same moment as the paper on the wheel was illuminated by the light obtained by the discharge of a Leyden jar. Notwithstanding the immense velocity of the electric light, and the great speed at which the wheel with its printed paper was revolving, the image of the paper with its printed letters was most faithfully delineated upon the photographic surface without a blur—every letter being as sharp as if the image had been obtained from the paper at rest.

Thus the most fleeting image may be caught, and represented with the accuracy of a motionless reflection. The next experiment is to be made with a rifle shot across the lens, it being firmly believed that a minute representation of the bullet will be obtained!

**SCOTTISH SETTLERS IN THE WEST OF IRELAND.**—Mr. Thomas Miller, of Edinburgh, the gentleman who has recently made a tour in the west of Ireland on behalf of parties in Scotland, desirous of becoming settlers in this country, in a letter addressed to a Roscommon paper, says—"I have been here (in Dublin) for a few days with a number of Scottish farmers, who have mostly come to the country to look at farms in various places. Six of those gentlemen came with me, some of them the most enterprising and successful agriculturists in Scotland. Five more arrived to-day, and a great many more will follow. Some of them have already visited different localities, and all are highly pleased with what they have seen. I entertain no doubt but the report they will carry home will be so very favourable of the fertility and capabilities of your beautiful country as to induce large numbers of my countrymen to settle among you, identifying themselves with the future prosperity of Ireland. I have had difficulties to encounter in removing from the minds of Scottish farmers the exaggerated accounts they had received from the articles published from time to time in the newspapers, of the want of safety for life and property. A personal inspection, however, of the country, intercourse with the people, and the authentic information they have received, both in the capital and also in the provinces, of the entire peacefulness of the whole country, and absence of agrarian outrage, has disabused their minds; and I think there will now be little difficulty in inducing persons to settle in any part of Ireland."

An impression is gaining ground that Ministers have it in contemplation to swamp the Corporation of the City of London by forming a monster Corporation, including the whole Metropolis, thereby to create a formidable and central democratic power.

**AN UNEXPECTED RESPONSE.**—Three soldiers landed the other day at Egrement, and swaggered up the pier in unseemly fashion, talking loudly, and evidently bent on misbehaviour. When they arrived at the paygate, they insisted upon passing at the contractor's side of the barrier. This, being contrary to rule, was resisted by the men in charge. One of the soldiers, however, forced his way through, and had his ire excited by a gentleman who stood gazing at them with fixed attention. The soldier advanced with an insolent air, and said loudly, "Are you staring at me?—because if you are, I'll just take and pitch you over those railings." The gentleman replied quietly, but with a voice of authority not to be mistaken, "Go back to your quarters instantly, and report yourself under arrest." To the other two he gave similar orders. The men changed their looks and demeanour at once, and turned to obey. It was an officer high in command, whom, in his plain clothes, they had not recognized.—*Liverpool Times*.

There is a report that the Duke of Norfolk (an hereditary Romanist) is about to renounce the errors and schism of Romanism, and to join the Church. The *Standard* states that his Grace, the Duchess, and one of their daughters, attended their parish Church last Sunday.

**JOHN WESLEY ON THE PRIMITIVE CHURCH.**—"The esteeming the writings of the three first centuries, not equally with, but next to the Scriptures, never carried any man into dangerous errors, nor probably ever will, but it has brought many out of dangerous errors, and particularly out of Popery. I exceedingly reverence them, and esteem them very highly in love."—*Wesley's Works*, vol. 10, p. 79.

A self-moving carriage has been invented and put in operation by a Frenchman by the name of Provost. A Paris correspondent of a Philadelphia paper states that M. Provost has travelled in this carriage over a great part of France, visiting Tours, Saumur, Orleans, Chartres, Havre, and various other places—and is now in Paris, on his way to Bordeaux. It is said that he travels with ease to himself, for the force is not the muscular strength applied to pedals or cranks, but the weight of his person which puts in movement the machinery, on much the same principle with the weight of a clock. On ordinary roads, (they are macadamized in France,) M. Provost travels from sixty to eighty miles a day. The carriage is about six feet by three, and the machinery not visible from the outside. If all this be true, well may we inquire what next?—when a man can travel and ride from sixty to eighty miles a day without either steam or horse power—solely by his own locomotive operations—it is time for the inventors of "flying-machines" to be on the alert, if they would not be outdone. Verily the days of marvellous improvement, and of intellectual and physical progress, are but just dawning!

**AMALGAMATION OF SCOTCH AND ENGLISH LAW.**—The Law Amendment Society of Glasgow have appointed a Committee to consider the best mode of beginning the preparation of a report on a general scheme of amalgamation of English and Scotch Law.

**THE LATE DR. LINGARD.**—The late Dr. Lingard has left his library to St. Cuthbert's College, Ushaw.—*Lancaster Guardian*.

**MRS. HARRIET LEE.**—Mrs. Harriet Lee, the joint author, with her sister, Mrs. Sophia Lee, of *The Canterbury Tales*, and other works, has just died at the advanced age of 94.—*John Bull*.

## United States.

### THE CUBAN AFFAIR.

[A Mr. Philip S. Van Vecten, who signs himself "late 1st Lieutenant Cuba Expedition" has given apparently a very straightforward and manly statement of the whole affair. We have made such extracts as will convey to our readers something of the truth of these movements.]

"Let us now review the causes and results of this expedition. At the time I received my appointment from Mr. Sigur, one of the editors of the *New Orleans Delta*, I was told by him that a revolt was regularly organized among the creoles throughout the Island of Cuba; that they had elected General Lopez as their leader, and their object was to free Cuba from the tyranny of Spain, and either form a republic of their own, or annex the island to the United States. He told me that Lopez was about to leave New Orleans for Cuba, with about five hundred Americans; and that his landing was the signal for a general rising, and that within ten days after landing he would be at the head of an army of ten thousand men; that there were also two whole regiments of Spanish troops to come over to him with their equipments. The same story was told to all. Was it so? As I have already stated, our first salutation was a volley of musketry, instead of, as the *Delta* asserts, a large body of friends, with horses, stores, &c., for our use. Instead of finding the creoles our friends, we found them our most bitter enemies, far more so than the troops—keeping the troops constantly informed of our movements, and hanging on our skirts, putting to death, without mercy all those who straggled on the march. Of the troops I cannot but speak in praise, without a single exception.

They treated the prisoners with the utmost kindness, giving them wine, segars, bread, tobacco, and aguadente, freely, and from their own small means; I imagine no one will say that we had any right to expect such treatment. Our conduct forced and demanded their respect, but certainly we had no claim either on their sympathy or generosity.

Much has been said relative to the execution of Crittenden and his men. Among all the prisoners now in Havana much as they admired Crittenden there is but one opinion, and that is, that the execution was justifiable—was merited.—That they were deceived all know; but that was no business of the Spanish authorities. Surely the provocation received was sufficient to justify not only the execution of those men, but of every man connected with the expedition. Why, look at this affair in its proper light! Where even in history, in the annals of the world, do you find a similar occurrence? Here four hundred and fifty men, without having received the least provocation, leave their homes, and invade the shores of a perfectly peaceful island, expressing a determination to take that island from its lawful owners by force. Self preservation is one of the first laws of nature; and if the law will uphold and protect that American citizen, who, without hesitation, shoots down the midnight robber in defence of his property, certainly that law will uphold the officers of the crown of Spain in exterminating a band of men who attempt to wrest its brightest jewel from that crown. I consider that every man connected with that expedition deserved death. At the time I was made prisoner, I fully expected it, and, although the reflection was anything but pleasant, my own conscience told me that it was just.—Crittenden with his force not only committed a crime in landing on the island, but actually committed an act of open piracy in taking those vessels in which he was caught, the punishment for which is, by the laws of all nations, death."

"It has been reported that Crittenden wrote home that he had been abandoned by Lopez, without arms or ammunition. I do not believe that Crittenden ever wrote anything of the kind. Attached to his command—in hourly contact with him—I know him, and do not hesitate in saying that a braver, nobler, more honourable man than William L. Crittenden, never lived. Instead of having no ammunition, he had all, and was particularly selected to guard it—that being a most difficult and yet most honourable service. Lopez did not desert him, but in leaving him, in dividing his command, committed one of those errors which eventually cost him his life; Lopez was probably as much or more deceived, than any man in the expedition. His ambition led him to be the tool and victim of heartless speculators. Avarice, not philanthropy, was the main spring of this expedition."

I now distinctly, openly assert that all those letters purporting to be from Cuba, which were published during the month of July last, and copied throughout the Union, were base forgeries, for the express purpose of deceiving the citizens of the United States, and advancing the sale of Cuban bonds. Knowing the ambition of Lopez, and that strong disposition to extend the glorious boon of freedom which fills the breast of every American citizen, those speculators in human blood took advantage to further their own end. They well knew how little effort was required to start and keep alive this excitement. They thought, or at least they fondly hoped, that more men would go out to join this little band, and that eventually the Island would be free. Cuban bonds were worth, or were selling at from 10 to 20 cents on a dollar, when this expedition left. Naturally they would increase in value, as the prospect of liberating Cuba became more certain; and if this expedition succeeded, as they pretended to think it would, Cuba when liberated from what they denominated the tyranny of Spain, would have been burdened with a debt of from fifty to one hundred millions of dollars, at least fifty per cent of which would have been in the pockets of THESE WOULD BE PHILANTHROPISTS, who, active as they wished to be thought in the holy cause of liberty, took the best of good care to peril neither life nor their own precious liberty in its behalf. At the expiration of the war, and after Cuba should have become free, then it was to be annexed to the United States, and as a matter of course the payment of these Cuban bonds was to be assumed by that government. What do they care for the mothers, wives, and sisters of these gallant men who formed this ill-fated expedition, who have been rendered utterly wretched and miserable forever? They do not feel the chains, the anguish, borne by those one hundred and sixty noble fellows, doomed to spend the best ten years of their lives in a Spanish prison. No; they feel the blood money in their pockets, and laugh over the result of their speculation. They are the men to be punished. It is on them the shades of our murdered countrymen call for vengeance. Heavy, indeed, must be their punishment when, at the last day, an offended and just Judge shall demand of them retribution for their deed.

This I believe, a correct account of the causes, proceedings, and results of the unfortunate expedition."

**DEATH OF MR. GALLAUDET.**—The daily papers have announced the death of the Rev. Thomas H. Gallaudet, which occurred at his residence in this city on the 10th inst., at the age of 63. Mr. Gallaudet was

(in connection with Mr. Clerc) the founder and for many years the Principal of the American Asylum for the Deaf and Dumb, and for the last ten or twelve years Chaplain of the Insane Retreat in this city. His malady was the dysentery, and his sickness which he bore with exemplary patience, was of several weeks continuance. One of our contemporaries (the N. H. *Palladium*) indicates very happily the leading traits of Mr. Gallaudet's character. "Mr. G., in every relation of life, was pre-eminently a good man; perfectly imbued with the principles of Christianity, his kindness of heart and benevolence beamed out in every action, serving to attach to him all with whom in any manner he became associated. A good man, indeed, has fallen asleep. His loss will be sincerely mourned not only by a devotedly affectionate family, but many, very many, who have had the pleasure of his acquaintance, and who have received from him that kindly sympathy which it was his nature to feel and which he knew so well how to manifest." Yes, Mr. G. was truly a good man, and we are right sorry that we are no more to meet him in our daily walks. He lived and died a Congregationalist, but he has given to the Church, a valuable minister in the person of one of his sons.

J. Fenimore Cooper, Esq., died at Cooperstown, on Sunday afternoon. The death of this distinguished novelist has for some time been anticipated, and therefore struck no one, we suppose, with surprise, when the news at last was announced. It is pleasant to learn that he expired free from pain, and that his last moments were cheerful and happy. Mr. Cooper was a member, in the full communion of the Episcopal Church, and during his sickness, he is said to have evinced the utmost patience, submission and composure of mind. He was visited daily by his pastor, Rev. Mr. Battin, who spent several hours each day by his bedside in prayer and conversation with him. He was entirely prepared for the event. Had Mr. Cooper lived until Monday of this week, he would have been 62 years of age.—*N. Y. Express*.

## Communication.

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

### To the Editor of the Church.

MR. EDITOR,—As I see that you have printed my last letter to you, I feel encouraged to write you another. I wrote to you in that about Squire A. and his family; I think that this one shall be about Mr. B. and his family. I occasionally stop at this house in my rounds, though I take good care that I never reach it of a Saturday evening. Mr. B. is still Mr. B.; though having been left by his excellent father a much better farm than Squire A. had at first; and though both he and his wife have always been ambitious of being great people, it must have been a sad disappointment to them to have not advanced a peg as yet, either in the military or ministerial line; and I fear that they must bear their disappointment as well as they can, unless the powers that be take compassion on them and make him something—just out of pity, as they sometimes have done with others. Mr. B.'s farm that was left him by his father was an excellent one. The land was good, well cleared, well fenced, and every thing in fine condition. Mr. B. and his wife were newly married; had both been brought up on farms and knew how to discharge their duties well; but unfortunately they were both very fond of company, and always preferred visiting their neighbours, or their acquaintances at a distance to following the plough, or plying the spinning wheel. It is true that Mr. B. did put in his crop each year, pretty much as his neighbours did; but then he was always a little after the right time. The truth is, when he should have been busy in his fields, he was out with his wife visiting, or perhaps witnessing the performance of a circus company, or attending some public meeting; for he always had a greater taste for attending to the business of the public than to his own business. The consequence was, that his wheat generally "got caught," as he argued, "most unaccountably" by the rust; in like manner the frost always prevented his corn from ripening; and the only crop which did come to perfection with him were oats and potatoes, although half of the latter were generally frozen stiff in the ground; for, as he always said, "the hard frost came so much earlier than it used to do." His farm was well stocked with both horses and cattle, when his father died; but his "breed" was so bad, that in a few years it was almost stripped of half its stock. His best horse fell through a bridge, which he had intended half a dozen times to mend, and broke his leg. His valuable mare had choked herself in the stable, having been tied round the neck with a strong rope in place of her halter, which had been forgotten at Capt. B.'s when visiting there the Sunday previous. The well which his provident father had sunk in the barn yard had lost its curb; and though my friend had threatened half a dozen times to put up a new curb, he took it out in threatened times, till he lost his best cow in it; and then all the curb he could manage to put up was a few rails, which "answered" for a time; but some how or other they got knocked down, and soon afterwards a fine young steer was found to have followed her mother. Thus warned the second time, he at length took the wise determination of losing no more cattle in his old well; for he made a bee and actually filled it up. Hay cut when too old and well drenched with rain, and put away without salt before being thoroughly dried again disagreed considerably with his horses; for one became dreadfully bad with the heaves, whilst another died of the yellow water. Some how or other his straw did not do his cattle as much good as his neighbours did theirs. It is true they were not fed very regularly; but then they could get to it whenever they liked in the stack, which was pretty full of grain too, for where it had got wet, and I cannot say it was very well stacked, on that farm the grain sprouted and grew pretty freely; but in spite of all this they could not thrive on it. Many of them took the hollow-horn and died. Not his of his neighbours said it was his "fault" not his "luck"; for that, in addition to this miserable straw stack on which he expected them to live and thrive, he neglected to give them any water, always contending that as snow was congealed water, and of course when taken into the stomach would become water; he did not believe in giving his cattle water, when if they would not be so headstrong they might help themselves to plenty of it in the shape of snow. No one had "so poor luck" as he had, for it fared no better with his sheep. His were more tender than his neighbours'. They could not stand it during severe weather on the lee side of a fence with nothing to sustain nature but what they could gather off a stubble field with the snow six inches deep. Nor was he more lucky with his pigs; for though they had played the mischief with his oats and potatoes, yet when winter came they mostly died; for though they had a good warm place

Colonial.

We have once more been honoured with

the presence of the Representative of Royalty, and considering the eclipse under which Montreal has so long reposed in obscurity, she has not manifested any very open demonstration of exuberant loyalty at this dispersion of the cloud which has enveloped her for nearly three years, but at the same time there has been no manifestation of ill-advised hostility either in word or act.

There was much previous speculation as to how his Lordship would be received and treated during his stay. Some anticipated disagreeable results, but we are happy to say that these prophets of evil have been either mistaken or disappointed.

The following is the address presented by the Mayor and Corporation to Lord Elgin at the Hays' House, and His Excellency's reply:

To His Excellency the Right Honourable the Earl of Elgin and Kincardine.

MAY IT PLEASE YOUR EXCELLENCY:

We, the Mayor, Aldermen, and Citizens of the City of Montreal, beg leave to approach Your Excellency, to thank you that you have been graciously pleased to accept our invitation to visit this City, on Your Excellency's return from the Boston Railroad Celebration.

We witnessed with feelings of proud and grateful satisfaction the dignified and able bearing of Your Excellency, as Governor General of Canada, at the late memorable assemblage in Boston of the most distinguished Statesmen of the American Union and adjoining Provinces.

We beg leave also to express our sense of the deep obligations we owe to the Authorities and Citizens of Boston, for their cordial reception and most hospitable entertainment of your Excellency and the Citizens of Canada, and the gratification afforded us by their enthusiastic manifestations of respect for your Excellency, as Governor of British North America.

We fervently hope that Your Excellency's visit will prove as agreeable to Your Excellency, as we beg leave to assure you, it is grateful to us.

REPLY.

MR. MAYOR AND GENTLEMEN:

I thank you very sincerely for this cordial welcome to Montreal. It has greatly enhanced the pleasure which I have derived from my visit to our hospitable neighbours, that I should have been able on my return, in compliance with your invitation, to accompany you to this place. I think indeed that we should be justly chargeable with ingratitude if we were not prepared to acknowledge most warmly our sense of the kindness which we experienced while in Boston.

I accept this Address from you, however, gentlemen, less as a mark of personal regard than as an emphatic declaration on your part of your loyal consideration for the office and Position of the representative of your Sovereign: I value it more highly on this account—I believe that a proper respect for that office is one of the main pillars on which the fabric of social order, in the preservation of which you as members and representatives of a commercial community have the deepest interest is supported; and I need not remind you, that the Constitution of your country has wisely provided means by which you are enabled to bring the course of Government into harmony with the feelings of the people without violating that respect.

You are pleased to express satisfaction with the manner in which Canada was represented by me, on a late interesting occasion. You express that satisfaction in terms far too flattering to me personally. But most assuredly I did not forget when I found myself in the presence of a great and friendly nation, that I too had the honour, in virtue of my official position, to represent a country, vast in extent, fertile in resources, and richer still in the possession of a rising, an active, an intelligent and noble hearted people.

For nearly five years, at the command of our beloved Queen, I have filled this position among you—discharg-

ing its duties, often imperfectly, never carelessly, or with indifference. We are all of us aware, that the period is approaching, when I may expect to be required by the same Gracious Authority to resign into other and, I trust, worthier hands, the high office of Governor General, with the heavy burden of responsibility and care which attaches to it. It is fitting therefore that we should now speak to each other frankly, and with reserve. Let me assure you then, that the severance of the formal tie which binds us together will not cause my earnest desire for your welfare and advancement to abate. The extinction of an official relationship cannot quench the conviction which I have so long cherished, and by which I have been supported through many trials, that a brilliant future is in store for British North America; or diminish the interest with which I shall watch every event which tends to the fulfilment of this expectation. And again permit me to assure you, that when I leave you—be it sooner or later—I shall carry away with me no recollections of my sojourn among you, except such as are of a pleasing character. I shall remember—and remember with gratitude—the cordial reception which I met with at Montreal when I came a stranger among you, bearing with me for my sole recommendation the Commission of our Sovereign. I shall remember those early months of my residence here, when I learnt in this beautiful neighbourhood, to appreciate the charms of a bright Canadian Winter day, and to take delight in the cheerful music of your sleigh bells. I shall remember one glorious afternoon—an afternoon in April—when looking down from the hill at Monklands, on my return from transacting business in your city, I beheld that the vast plain stretching out before me, which I had always seen clothed in the white garb of Winter, had assumed on a sudden, and as if by enchantment, the livery of Spring; while your noble St. Lawrence, bursting through his icy fetters, had begun to sparkle in the sunshine, and to murmur his vernal hymn of thanksgiving to the Bounteous Giver of light and heat. I shall remember my visits to your Mechanics' Institutes and Mercantile Library Associations, and the kind attention with which the advice which I tendered to your young men and citizens was received by them. I shall remember the undaunted courage with which the Merchants of this city, suffering under the pressure of a commercial crisis of almost unparalleled severity, urged forward that great work which was the first step towards placing Canada in her proper position, in this age of Railway progress. I shall remember the energy and patriotism which gathered together in this city, specimens of Canadian industry, from all parts of the Province, for the World's Fair, and which has been the means of rendering this magnificent conception of the Illustrious Consort of our beloved Queen more serviceable to Canada than it has, perhaps, proved to any other of the countless communities which have been represented there. And I shall forget—but no—what I might have had to forget is forgotten already; and, therefore, I cannot tell you what I shall forget.

At the conclusion, his Lordship presented his Worship the Mayor with the gold chain procured for him some days since, and having placed it on his (the Mayor's) shoulders, his Lordship remarked, that the honour and credit of the city could not be placed upon one worthier—a compliment which our worthy Mayor justly deserved.—Montreal Courier

John R. Clark's denial of the creed a couple of his neighbours gave him in the last Star will be found in another column. We suppose that they made a mistake and took Mr. Clark for one of his brothers, who is a Hicksite preacher. We long ago made it a rule not to interfere with any man's religious opinions, it is the want of what we conceived to be religious opinions which we attacked in Mr. Clark's case! In the concluding portion of his letter he writes as if the Conservatives in this Colony held to the doctrine that the Church here should be connected with the State. He knows, or he ought to know, that they hold no such views; indeed the Conservatives both here and at home, are beginning to doubt whether the Church in England would not be better managed if the connection with the State were severed. As to the Reserves there is no State Churchism in the matter. The Lands it has been decided belonged to the people, and the people in 1840 by act of Parliament gave them to the different denominations. Now it is proposed to take them away again. Well we have no objection to re-invest them in the people provided they will make a new and final distribution among the different denominations, and let each do what it likes with its own. This is the only way in which the question can ever be amicably settled. As to Mr. Clark's election, we do not believe that he has the ghost of a chance. Asa A. Burnham is the man for our money—"Somebody bet on the Grey."—Cobourg Star.

We publish the decision of the Superior Court in the case of Mr. Wurtel. The Lord Bishop of the Diocese has simply maintained the known and established rule and usage of the Church of England, received invariably at home; and where circumstances leave it possible invariably abroad; and he would have been obviously deficient in duty, occupying the charge which he does, if he had not done his best to preserve the ordinary rules, and usages of the Church, and to pass them down among the members of the communion. So far from dictating imperiously to the laity in this matter, the Bishop had every reason to suppose that he was carrying out their wishes, at least of the great body of our people in the parish, not only because the feeling of churchmen generally is so decided in favour of the consecration of burying-grounds, as to have prompted them in some instances, within our foreign dependencies to procure a commission from England to enable clergymen in priests orders to perform the ceremony where there was, at the time, no Bishop,—but because here upon the spot, the Select Vestry were unanimous in deciding to establish a separate cemetery, when difficulties had been thrown in the way of our having a consecrated portion within the Mount Hermon Cemetery,—and the Select Vestry were most warmly supported in their views on the subject by a remarkably full meeting of parishioners.

It is manifestly not from an attachment to Church of England principle that this attempt has been made to compel the Church to afford her ministrations within unconsecrated ground, inasmuch as the child was baptized by the minister of another communion.—So it is equally evident that no exertion of public spirit for the protection of the rights of the laity can be pretended, because there are no rights which are brought into jeopardy or question. No man has a right to violate the known rules of his own Church. He must acquire property in a burying ground as he acquires, (e. g. under the Church Temporalities Act of this Province,) the property of a pew, subject to the necessity of his acquiescence in the rules, forms and ceremonies which are to be used in the performance of the services prescribed by his own church. He cannot

to live in under the barn, yet several of them died there; and he was obliged in the spring to take up his barn floor on account of the smell that arose from the dead bodies. They were dear pigs to him; for he never got the barn floor well laid down afterwards, and a good portion of his grain as it was getting threshed found its way through the crevices left in the floor.

With all this "bad luck," you may be assured, Mr. Editor, that Mr. B. fell very much behind-hand.—Heavy accounts were posted up against him at the store, and regularly transmitted to him; for although every thing was going against him out of doors, he was not willing to stint himself within doors. "It was quite enough," he said to have this bad luck out of doors, without almost starving one self into the bargain; and whilst there was the remains of a good farm and the material of which to make a good one again still left, he could get any thing he wanted at the store, even to the flour of which his bread was baked, when he could not hardly get his wheat threshed or sent to the mill, and the butter with which it was often spread, for his wife was spared the trouble of making much butter by the bad luck he had among his cattle. All this time Mr. B. made a good appearance among his neighbours. His horses were replaced as often as he lost them, by selling some of his wild lands. The same convenient commodity which has been so largely drawn upon by some of our old decayed families procured his wife one of the first waggons, with steel springs, seen in the neighbourhood, whilst a handsome set of plated harness was got on credit, at a high price, to be paid for after harvest, and which cost them twice its price before it was paid for; for when they threshed out their wheat, the price was so low and the yield so poor that they did not like to sell it till the price should rise; but the harness-maker would not wait; he therefore sued for his money, and they were obliged to sell it at the time when the price had fallen still lower. It therefore took nearly all their poor crop, and when seedling was done, they had to borrow of their neighbours what flour they required till next harvest, or get it at the store, at an advance of 30 per cent. on the price at the mills. His wife had been brought up in an industrious family, and could make cakes, pies, and preserved with any woman in the settlement, and she prided herself upon these accomplishments more than upon spinning, knitting, churning, and the other duties of a housewife. When, therefore, she had company, which she was sure to do at least every Sunday, if not out herself visiting, she made a grand display of cakes, pies, and preserves.

But I have not said a word as yet about the children. They had three, two boys and a girl. They were fine children as infants; but they were sadly "spoiled in the bringing up." They were allowed to have every thing they cried for; and consequently they cried for every thing they saw and a good deal more besides.

One day I was present, and after his mother had given him every thing he asked for, he said to his mother in an ambitious tone: "what shall I want next?" Sometimes, were they all again fighting for the same thing, and their mother could not possibly give it to each of the three, she would slap the two eldest, and give it with a kiss to her "poor pet," the youngest. These children were sent to school for a while; but having learned neither obedience nor application at home, they did not do any good at school; and when punished for some grievous faults they were taken away; their father declaring that he would not have his little innocents whipped so unmercifully: no, that he would not. There was one school to which, however, they all went, and where they took lessons for several quarters; and that was the dancing school. One thing the boys early learned to do, and that was to ride on horse back. Accordingly, as soon as they grew up to be old enough to mount a long-tailed blue, they used to start off every Sunday morning on horseback with their coat tails pinned before them, their long lank segar in his mouth, not to Church—for that place the family never frequented; but to some acquaintance of the family, who, like their father and mother kept open house on Sundays. Somehow or other the segar used to make them "dry;" and though it was Sunday, and against the law, the tavern keepers were all ready to sell them liquor to quench their thirst. They therefore could not help patronising such obliging people; and before they had grown to be sixteen they could smoke as many segars and take as strong a glass of brandy as water as "gentlemen" of twice their age generally can.

They were not so bad as some people said they were—for they often went to meeting; but it generally happened that, they either rode up with a great swell for the minister, or else they came in quite late during the long prayer; and as they took care to make no little noise in coming in and the people even already pretty well tired, they attracted the eyes of most.—A snug corner near the singers; and during praying and preaching they kept up a pretty steady flirtation with some one or other of the giddy girls, who love to congregate there, whether they can sing or not.

But "night meeting" was the thing they liked best of all. Then they could do just about what they liked; and leaving their horses behind them, they used to walk to and from meeting with the girls. After a time Edwin, the elder persuaded his foolish mother to sell what was left of her wild lands after paying for the spring wagon, and get him a horse and buggy for himself, and then indeed he was set up; and could not only go where he pleased himself but also take his company with him. He was therefore to be seen almost every Sunday, gong down to a fashionable place of had met with among the giddy ones at the meeting-obliged to cut all short by taking her home to his father's house, and introducing her as his wife, though neither of them were out of their teens. Then, indeed, did his parents exclaim against his madness; and confessed "what possessed the boy to get him a wife, idle extravagant ways, without the addition of a wife family?" A silly girl thus introduced into the Edwin was soon forgiven, his wife's conduct could find no mercy. Bad brought on worse till they actually quarrelled, and the end of it was the son and his equally helpless wife and child had to leave, and as Edwin was leaving village, he opened a little grocery in a neighbourhood, where he sold a few pipes, a little tobacco, tape, and thread, and a few other things openly, and what whiskey he could in a small back room out of the way. The younger brother, James, followed a rather different course. He frequented the tavern more, and drank and played with dirty cards deeply. Some of his companions were sailors on our lakes, who told him of the glorious times sailors have and the "God and Devil care not" sort of lives they lead. He

therefore resolved to be a sailor; got his straw hat "shortened" of half its rim, and covered with a coat of black paint—beggd a little money from his poor weak mother, which bought him a blue jacket and a pair of trousers nearly as large at his ankle as at his waist.—Thus metamorphosed he "joined the mess" on board of one of our schooners, and seldom returning home, grew worse and worse each year till his miserable parents heard of his being killed in a row in a low drinking house in one of our cities.

The daughter, named Adeline, would have been a pretty, interesting, well-looking girl, but being always praised by her mother as the beauty of the country, she was as full of pride and affection as our apple trees were of blossoms last spring, though like them she has made a poor return for so much pretension. Her mother could never think of sending her into the barn yard to milk, though she made her skim the cream. She did not at all like spinning; it was too hard work; besides the music of the piano was even then becoming more fashionable in farmers families than that of the spinning wheel. Kneading the bread was too hard for her; and consequently she never learned how to bake. The only kitchen work she ever did was to make preserves; and on Saturdays she used to make the cakes and pies for the Sunday company. Her mother could never persuade her to learn to make her brother's shirts; it was altogether too vulgar; but she learned "fancy work," and had actually wrought out something she called "a peacock with his tail spread" in Berling wools, I think they called it. This was pronounced by one of their Sunday visitors, a sort of Frenchified job, a "sheaf-douner;" and the young lady who could execute such a beautiful piece of work, "a genius of the first water."

She had also, I believe, taken a good many lessons in "crochety work" as they called it; but I thought there was no need for her taking any such lessons; for she was always crochety enough without them. As this girl grew up, and the family kept so much company, she had many empty-head, empty-pocketed fellows "to aspire to the honour of her hand." The one she deigned to prefer was a young fellow from the city, who made a greater display of gilt chains than of gold ones (for California gold was then untouched,) who drove a smart horse and stylish buggy, which he had hired at the livery stable on his master's credit, the tails of whose coat spread out like the main fore-sail of a schooner running before the wind, or like the favorite Berlin wool peacocks tail, and whose lank yellow hair was so long, that before he could look at her he was obliged by a peculiar jirk of his head to one side to remove the hair from off his eyes. He was certainly not a "pretty man," and all his bran new clothes could not make him look handsome; but then he was so genteel—was so well acquainted with all the great people of the city—knew all their family histories; and had read all the last novels, and all the stories in the Ladies' Magazine, which was Adeline's Bible, and attended the theatre almost every night there was any acting, and had the honor of knowing "most intimately" all the actors, and those winning "creatures" the actresses. The country lumbkins had a poor chance with such a splendid opponent as he was. They were all thrown into the shade; and I believe thought it rather an honour than otherwise, to be driven from the field by so noble an opponent. The mother took the same view of this city buck, as the daughter had done; though the father, grown somewhat wiser by experience and observation shook his head, and intimated that it was not all gold that glitters. Yet it was all in vain; daughter and mother declared for him; and the poor man had to give in, lest his darling should cry herself sick. The fond mother said she did not know how she could ever exist without her pet; but then she was going to make such a good match, she supposed she must deny herself and spare her. The match was therefore soon settled; all went on swimmingly till the evening when they were married; but then they had more people at the wedding than they had asked to it: for the news of the wedding having reached the city in some unaccountable way, the livery stable-keeper came to look after his horse and buggy which he feared this young buck had sold; the inn-keeper came to look after his bar-tender just as he was about to stand up in the best room before all the company to make Adeline his happy bride, and the tailor thought that he never would have a better time to secure payment for the clothes, which he had furnished him on promise that they should be paid for as soon as he had tried them on, and found whether they fitted him or not. It was rather an awkward business; and though the bride's father very politely pressed them to stay and spend the evening with his family and friends to whom he introduced them all, yet they were inexorable, and though they accepted his invitation so very politely given, yet being men of business they must attend to that first. They therefore each obtained a private interview of the bridegroom; and though at first the little bride was dreadfully indignant that such vulgar people should intrude themselves at such an unseasonable time, yet through her tears and persuasions she induced her mother to borrow money enough to pay the livery stable-keeper's claim for the week's hire of his horse and buggy, and to satisfy half of the tailors demand for the clothes furnished; whilst his master would not stay to the wedding, but went away grumbling that he was very much afraid that his bar-tender had overdrawn his wages, and that now he saw very little chance of ever getting him to work it out.

This wedding was a bad thing in more ways than one. The old people soon found out what they had strong reason to fear on the evening of the wedding—that their darling child had thrown herself away on a worthless penniless deceiver. But that was not all.—The store-keeper, who had a mortgage on the farm lost all patience, when they made such a display as they did then, and formed such a worthless connexion, and he foreclosed his mortgage in spite of all their entreaties to the contrary.

Driven from their once comfortable house and having no wild lands to go to, all they could do was to rent a low tavern on the outskirts of the city, and there the son-in-law attends the bar, whilst the women do the house-work—whilst Mr. B. takes care of the few horses which are put up there—whilst he and his son-in-law both begin to show the sad effects of having liquor so continually before them.

Thus has fondness for company, desecration of the Sabbath, and consequent neglect of all the duties of religion stripped Mr. B. of his good comfortable farm and house, turned one son into a miserable beggar, sent the other to an early and dishonoured grave, whilst his only daughter is the wife of the bar-tender of an outskirt tavern, where his wife does the cooking, washing, and scrubbing, and he does the stable work;—verily there is great force in the declaration, "The way of transgressors is hard."

Yours very truly,  
A SPECTATOR.

Diocese of Toronto, Sept. 1851.

say that because the pew is his, he has a right to prescribe the manner in which the service shall, in any particular, be performed, or to insist upon dispensing, in any particular, with received practices.

From first to last there has been a spirit of accommodation and of all practicable concession on the part of the Church authority, in this affair. It was in this spirit that the plan was relinquished of having a separate cemetery, when it was found that the Directors of the Mount Hermon Cemetery would consent to set off a portion of the ground for the Church of England. It was in this spirit again, that the unusual course was taken of consecrating detached portions of the ground for private individuals and it was certainly in this spirit that the offer was made to Mr. Wurtele himself, and that pains were taken to obviate some particular apprehensions, (unfounded in themselves,) which he was understood to entertain respecting the effect of consecration.

*Ex parte*—CHRISTIAN WURTELE.

The Court having heard the petitioner, Christian Wurtele, upon his petition in this cause filed, praying for a Writ of *Mandamus* in this cause; and the Right Rev. George Jehoshaphat Mountain, Lord Bishop of the Diocese of Quebec, and Rector of the Parish of Quebec, in the same Diocese, by their counsel respectively, and having seen the affidavit of the said Christian Wurtele, in this cause filed, by which it appears that the said Christian Wurtele, on the twenty-sixth day of July last past, notified and required the said George Jehoshaphat Mountain, as such Rector of the Parish of Quebec, to open the Parish Church of the said Parish, at the hour of eight of the clock in the forenoon, on Monday, the twenty-eighth day of the said month of July, or at such hour as the said George Jehoshaphat Mountain might, at the time of the making of the said requisition indicate, and there read, or cause to be read, over the deceased infant child of him the said Christian Wurtele, the funeral service, as prescribed, by the Book of Common Prayer of the Church of England; and considering that the said George Jehoshaphat Mountain was not, and is not by law bound, to comply with the said request on the part of the said Christian Wurtele, it is ordered that the prayer of the said petition be, and the same is thereby dismissed with costs.—*Montreal Courier*.

TWO OPINIONS.

WHO IS THE GENUINE BISHOP OF TORONTO?

Can any Casuist, or any Ecclesiastical or Civil authority solve this question? As there cannot be two suns or two moons in the material world, no more can there be two "Bishops of Toronto." There are, without doubt, a Church of England Bishop of Toronto, and a Roman Catholic Bishop of Toronto; but that does not make either of them "Bishop of Toronto" any more than it would Mr. Barclay or Dr. Burns Bishops of any thing more than their own churches. We have noticed that the Roman Catholic Bishop here has, with much propriety, not assumed the title of "Bishop of Toronto" but connected it with the church to which he belongs. But his confrere of Montreal takes higher ground, as we learn from the following in the *Pilot*:—

"His Lordship the Bishop of Montreal to the Catholics of his Episcopal City.

"Dearly Beloved Brethren,—This is to inform you that his Lordship the Bishop of Toronto is now amongst us, for the purpose of receiving the offerings of the faithful of Montreal, in order to assist in liquidating the enormous debt wherewith his Church is encumbered, and for which, as Bishop, he is personally responsible.

"The illustrious Prelate has resolved to stand at the door of the Parish Church, on Sunday—the Feast of the Holy Name of Mary—from five in the morning, till the same hour in the evening, so as to gather in, with those hands so lately consecrated by our Holy Father the Pope, the pious offerings of the faithful.

"He will do the same on the following Sunday at St. Patrick's Church."

In this document, which is signed "Ignatius, Bishop of Montreal," and is addressed to the Catholics of his Episcopal City, the Bishop not only arrays himself in all the honours of territorial authority, but ascribes the same to his colleague in Toronto. The one is Lord Bishop of Montreal—the other Lord Bishop of Toronto. But as we have an English Church Lord Bishop of both these places, one in each place must be a pretender, and the other two the real *Simon-Pures*. One set of these Bishops was made by the Queen of England, and the other set by the Pope. If compelled to choose between the two, we would go dead for the Queen's Bishops, including "John Toronto," the first "Richmond" on the field, although the other set were recognized by the Home Government, though under foreign titles. State creation of ecclesiastical titles we consider an interference with the great interests of religious liberty, and a capital blunder when applied to the Colonies. But viewing the law as it now stands, the Popish Bishops either have rights in the Colonies beyond the Mother Country, or they violate the law when they assume the same titles as the English Bishops.—If both sets have equal rights, then do they neutralize each other, and become at once reduced to their proper dimensions, viz., heads of their own sects, and nothing more. How this will comport with the lawful Apostolical descent, we leave them to decide, as both claim it. That they are heads of sects, and nothing more, we trust will soon be the recognised principle both of British and Colonial legislation.—*Globe*.

"WHO IS THE GENUINE BISHOP OF TORONTO?"

This is the heading of a short article in yesterday's *Globe*, in which the writer indulges with his usual malice against Episcopal jurisdiction. The cause of his sneering attack in the present instance arises from an extract in a letter addressed by the Bishop of Montreal to the Catholics of that City, in which allusion is made to Mgr. DeCharbonnel as "Bishop of Toronto." This is a mortal offence in the estimation of our contemporary; he contends that it is a violation of the law, for which, as a matter of course, the offending Bishop should be duly prosecuted. He "goes dead for the Queen's Bishops," and would consign the others to the merciful operation of penal restrictions. We are glad to see the *Globe* come out so openly on this subject; an avowed enemy is better any day than one who conceals his hate and strikes in the dark. Henceforth the Catholics will understand what they may expect from certain parties, should they ever have the power to carry out their prosecuting designs. The *Globe* and the faction that support it, would establish a spiritual inquisition in Canada to-morrow—if they could. All men should bow to their decisions and implicitly obey their commands, or endure the alternative of fines and imprisonment. And these are the very men who incessantly cry out for religious freedom and equality!

The *Globe* seems to forget that there is such a document in existence as the treaty of Quebec, and that the free exercise of the Catholic religion, as existing at the time of the conquest, is provided for by that treaty.—

The *Globe* is not obliged to acknowledge Mgr. DeCharbonnel as Bishop of Toronto, but it is not preposterous for him to attempt prevent others from doing so? What right has he to dictate to any religious body as to the title by which it should address its ecclesiastical superior? We have not the slightest objection that the *Globe* should style Dr. Burns "Bishop of Toronto," or of all Canada, if it might afford him any satisfaction to do so. Or even should he go a step farther and call him Pope, it would not cause us the least annoyance.

As to the question proposed by the *Globe*, it appears to us quite easy of solution, though neither a casuist, nor an ecclesiastical or civil authority. Each is Bishop of Toronto, so far as it may affect the adherents of his Church, and no farther. This is well understood by all unprejudiced men; and it needed the malignity of the *Globe* to find an excuse for insulting religious bodies, towards which he has invariably shewn the bitterest hostility, in the assumption of the title by either of them. It is at the best but an empty title, so far as Mgr. DeCharbonnel is concerned, and so long as it does not interfere with the pockets or the consciences of Protestants, we cannot understand why they should object to it. We are in favour, for the sake of distinction, of having the titles of the Bishops of this city connected with the Churches to which they belong; at the same time there can be little difficulty in understanding that Catholics or Church of England men, in alluding to the "Bishop of Toronto," have reference solely to the Bishop of their own Church. Parties who do not acknowledge the ecclesiastical jurisdiction of either, will use their own discretion and be guided by the usages of society. Americans never object to Dr. Hughes signing himself Archbishop of New York.—Such of them as feel so inclined address him by this title, others adopt whatever form suits their inclination, but they all consent to its assumption by himself, because they know that it can only affect those who are willing to acknowledge it. And so it is in Canada. Every man is at perfect liberty to acknowledge Dr. Strachan, or Dr. DeCharbonnel, or neither of them, to be Bishop of Toronto, as suits his own peculiar views. The *Globe* might surely have found some more interesting subject to write upon; but Catholics will not forget the readiness with which he would introduce penal laws into Canada to restrict the Episcopal action of their Bishops.—*Mirror*.

THIRD RIDING ELECTION.—The election of a member to represent this county was held on Friday and Saturday. There were three candidates in the field—Mr. Michell of Pickering, and Mr. Reesor of Markham, on the Liberal side, and Mr. Birrell of Pickering on the Conservative, though by no means professing Conservative opinions. Never did election pass off with such perfect indifference—few knew that it was taking place although the polling was going on. Of course the contest was all for the honour of the thing—as the fortunate candidate will never have a chance of being sworn in. We have not heard what the numbers were at the close of the poll, but the vote cast must have been a very small one. Mr. Michell was, however, the successful competitor in the race.—*Globe*.

STEAMBOAT ACCIDENT.—On Saturday night, about 9 o'clock, as the *Ottawa* freight steamer, Capt. Wells, owned by Messrs. Torrance & Co., was leaving Kingston for Montreal, she was met by the *Reindeer* coming in. The pilot of the *Reindeer* saw the lights of the *Ottawa* and reversed the engine; but the *Ottawa* was under such headway that she struck the *Reindeer's* stem. The *Ottawa* sank in about half an hour. She had, including crew, 74 persons on board, but no lives were lost.

On Sunday night the *Ontario* ran-down a four-oared gig in Kingston harbour, and three men were drowned in consequence.

On Saturday night, a son of John Russell, Auctioneer, King Street, committed suicide by hanging himself. Disappointed love is the alleged cause.

The *Pilot* states that a public dinner is to be given to Mr. La Fontaine at Montreal, as a testimony of respect to him as a public man.

THE ASSIZES.—The *Canada Gazette* states that the sitting of the Court of Assize and *Nisi Prius* for the County of York, is fixed for Monday, the 13th October current, instead of Monday the 20th, as erroneously stated; and the sitting of the Court of *Oyer and Nisi Prius* for the united counties of Wentworth and Halton, is fixed for Thursday, the 6th November, instead of Wednesday the 6th November, as erroneously published.

EMIGRATION.—To the 20th September 34,030 emigrants had arrived at Quebec, being an increase of 6464 over the number that had arrived at the same date last year. The number of vessels that had arrived at Quebec, to the same date was 917, being an increase of 73 over the arrivals last year, at the corresponding point of time.

RENUNCIATION OF ROMANISM.—We learn from the *Churchman*, that at a recent Protestant Episcopal Convention, held at Pekin, Illinois, the Rev. Dr. Niglas renounced the doctrines of the Roman Catholic Church.

TO CORRESPONDENTS.

We have received the *Evangelical Catholic*, and shall be happy to exchange with our new and neatly got up contemporary.

The continuation of a visit to the Sault is unavoidably crowded out this week.

"A Priest" in our next.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday, October 1, 1851.—Rev. E. G. Sutton, Norton Creek, rem.; Hy. Rowsell, Esq. rem. for Rev. P. M. Twells, England; Rev. R. Blakey, Prescott, rem. vol. 15.

## THE CHURCH.

TORONTO, THURSDAY OCT. 2, 1851.

THE LORD BISHOP OF TORONTO will, with the Divine permission, hold his next GENERAL ORDINATION at Toronto on Sunday, the 26th of October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. GRASSETT, Examining Chaplain, their intention to offer themselves; and to be present for

examination at the Rectory, Toronto, on the Wednesday previous to the day of Ordination, at Nine o'clock, A. M. They are required to be furnished with the usual testimonials, and the *Si Quis* attested in the ordinary manner.

1st October, 1851.

TRINITY COLLEGE.

Recent occurrences confirm the opinion we have all along entertained, and justify the conclusion, that the denial to grant the perfect Charter solicited for Trinity College by the members of the Church, arose from a hostile feeling of jealous opposition entertained against its establishment by the promoters and governing body of the University of Toronto—from gross and wilful misrepresentation to the Colonial office—and from a species of presumptuous casuistry on the part of the Provincial Executive and Ministry quite indefensible; contrary to the constitution under which we live, repugnant to the spirit of the age, and subversive of those principles of liberal government upon which the late administration obtained the public confidence.

Let any man of sound and unprejudiced mind, carefully review the evidence we can adduce in support of the position now assumed by us, and he must admit, that our complaint is well founded, when we state that the Established Church of England and Ireland in this Province has been most ignominiously treated. She has been deprived, by an arbitrary exercise of power, of those privileges which are shared in common by other denominations of Christians. Having in communion with her one fourth of the entire population, she has been excluded from holding that position which the number, intelligence, and status of her people justly entitle her to assume. It now becomes the sacred duty of those whose welfare, whose hopes, whose faith are interwoven with her destiny, to arouse themselves, and casting aside the character of meek and passive suppliance, to demand that this injustice shall cease, that this foul blot on the national character be wiped away, and that she be at once enabled to exercise all the powers possessed by other corporate bodies, so that she may sustain her proper place in the Commonwealth.

We have before us several documents, by which it is our present purpose, to substantiate the validity of the charges preferred by us at the commencement of these remarks.

Firstly we take up the question of the opposition maintained by, what we see now very significantly styled in the official announcements, *par excellence*, THE UNIVERSITY OF TORONTO; by others yclept the Creedless College. It is true that this Colonial Institution, fattening on an endowment of Royal bounty, did not as a body give to the public any statement of their views on the proposed Charter. It would have been better if they had openly and plainly done so, some painful discussion might thus have been avoided. But the Chancellor of that Institution has on more than one occasion uttered his denunciations against it. In one instance this was done in open Convocation, when he most ungraciously indulged in a strain of gentlemanly and Christian oratory with reference to his Diocesan, which has rendered his name famous in this community. Throughout the whole course of proceedings connected with this measure, he used all the influence with which his prominent position as Chancellor invested him in the Council Chamber to oppose it. And this has been done without explanation or contradiction from the other constituted authorities of THE UNIVERSITY. With the Chancellor individually we have nothing to do—he has been, apparently, silenced by the truthful eloquence and sound reasoning of three letters addressed to him through the columns of this journal. But as the exponent of the views of the Corporation over which he presides, we feel that we are justified in saying, he exhibited in the opposition offered to the Charter, a hostile and jealous feeling. Hostile it was from its nature and the pertinacity with which it was maintained,—jealous we consider it to have been from the absence of all other ground or motive. There was no desire manifested on the part of the Church to detract from the dignity or the integrity of that authority with which the Colonial Parliament had in its wisdom invested THE UNIVERSITY. There was no claim put in for a share of the £11,000 a year. There was not even a plea advanced for eleemosynary aid. All she asked was to be allowed to educate her own children in her own way, at her own cost. And that when their education was complete, she should be able to send them into life with the ratified assurance that they were capable to undertake and perform all the duties of enlightened citizens—to minister her holy offices and to heal the sick—that they were prepared to take their part in the councils of the land and to administer its laws. Here was no interference with vested interests—no infringement of prerogative—but a simple suit for the right of doing that which THE UNIVERSITY was permitted to do, with all the advantages of its priority, its accumulated property, its splendid endowment. And yet THE UNIVERSITY shrunk from admitting so open, so noble a rivalry in the field of educational labour.

Of what, is it asked, had that Institution to be jealous? Of the steady purpose, of the disinterested zeal, of the industry, of THE SUCCESS of men, who were about to labour for the love of God's holy religion—who were determined to keep their children stedfast in the faith of their fathers—to teach them the purity of Christian principles as governing influences in every relation of life—to maintain that wholesome discipline in youth, the plastic period of man's existence, without which he grows up as a weed—to combat bravely with the Demon Infidelity in all its hideous and demoralizing shapes, from tyrannical superstition to blasphemous socialism.

And still THE UNIVERSITY is at work—every means overt and covert are being employed to frustrate the wishes of the Church, the efforts of her people. How expedient or justifiable some of these means may be, we shall not now stay to discuss, but we warn the friends of that Institution that this factious opposition will be in vain. As surely as the walls of Trinity College, which are now conspicuous in our suburban landscape, exist, so surely will this great and holy work proceed and prosper; and the very means which are employed against it, will become the stumbling blocks of the pride of those who, now in the zenith of their power, know not how soon their feet may slip. Look well to your endowment; the great monster of progressive change by whose aid you have been lifted up on high, may soon turn upon you and spurn you to the dust.

We have charged the opponents of Trinity College Charter with gross and wilful misrepresentation. Let us endeavour to show how this grave accusation is to be sustained. At page 6, part 2 of the return to an address from the LEGISLATIVE COUNCIL to His Excellency the GOVERNOR GENERAL, praying that His Excellency would be pleased to cause to be laid before the House a copy of the "Charter applied for by the Right Reverend and Honourable the Bishop of Toronto for a University or College for members of the Church of England, together with a copy of the Petition accompanying the same and of the correspondence relating thereto, &c.," we find the copy of a despatch from Downing-street, under date March 11th, 1851, addressed by Lord Grey to the Earl of Elgin. And in that official document printed by order of the Legislative Council the following passages occur:—"But that it is considered advisable to endeavour to raise the value of degrees in arts, by confining the power of granting such degrees as nearly as possible to the University of Toronto, with which the separate Colleges of different denominations are in connexion, as King's College and University College are with the London University in this country." This impression Lord Grey tells us that he derives from Despatches, Nos. 20 and 29 received from Lord Elgin. On referring to these despatches bearing the respective dates, Feb. 3rd and 17th, 1851, printed in the same document, we discover the source of this impression. His Lordship, the Bishop having in a letter addressed to Lord Grey on the 18th June, 1850, urging the Government to grant a Royal Charter, thus speaks of it: "It is little more than a transcript of the Charter of the late King's College or of that of the Scotch College now in operation at Kingston, &c.;" and with reference to the subject of affiliation he says—"It is the avowed intention of the promoters of the Statute by which King's College has been superseded and its endowment devoted to the establishment of a new University from which religion is by enactment excluded, to make that University the only one in the Province; and for this purpose they have invited, THOUGH AS YET WITHOUT SUCCESS, those religious bodies who have Colleges of their own to surrender their Charters, and to affiliate themselves as 'Theological Seminaries around the new University.'" In a subsequent letter, dated July 27th, 1850, the Bishop further adds: "In regard to applications made from a Colony to the Imperial Government back to the authorities of that Colony, it may be convenient as a general rule when the subject matter is new, unknown, or not well understood. But I submit that the question of granting the Charter I desire is not exposed to any of these objections. It has been acted upon in the case of the Kirk of Scotland in Upper Canada, in that of the Methodist Body, who enjoy a Royal Charter for an Academy." It is clear from these explicit statements of the Lord Bishop, that Lord Grey must have known that there were two Institutions only in the Province who enjoyed the privilege of Royal Charter, and that they had been appealed to in vain to affiliate with THE UNIVERSITY. Now, as Lord Elgin's despatch is a commentary upon this correspondence of the Bishop with Lord Grey, we certainly are surprised to find him making use of the following language:—"The authority in question would not, it is believed, have been granted to the Denominational Colleges of Queen's and Victoria, which are referred to by the Bishop, if the Charter of King's College had been originally procured on a comprehensive principle, or if the provisions of the Provincial Act, 7 Wm. IV. cap. 18, under which that Institution came into operation, had been carried out according to its true intent and meaning. The Government still entertains the hope that THE MEMBERS OF THE CHURCH, AS WELL AS OF THOSE

DENOMINATIONS POSSESSING INCORPORATED COLLEGES, will be induced to participate in the advantages offered to Students by the Toronto University.

Again, "it (the Government) would consider the grant of such a Charter as the Lord Bishop has applied for, premature, until it shall have been shown that this hope must be abandoned."

His Lordship the Bishop was fully aware of these circumstances when he declared, in June, 1850, that the negotiations were unsuccessful.

But great as our astonishment, disappointment and regret may be at these incongruities in the despatches under consideration, they all merge into a feeling of disgust and indignation at what we cannot but characterize as the "unblushing effrontery" of Dr. Ryerson, as exhibited by the following passage from Lord Grey's despatch.

"It is not distinctly stated in your Lordship's despatch, but it has been so explained to me by Dr. RYERSON, that this policy of confining the power of granting degrees in Arts, to the University of Toronto, has been obstructed by the existence of denominational Colleges, having the power, UNDER OLD CHARTERS, of giving degrees in Arts, but that the Provincial Government has been negotiating with these bodies for the surrender of their privileges, which has been obtained, EXCEPT IN TWO CASES, referred to in the correspondences."

"The nature of a lie consists in this, that it is a false signification knowingly and voluntarily used." We would most unwillingly accuse the CHIEF SUPERINTENDENT OF EDUCATION for Upper Canada with a departure from the strict line of truth which ought to rule the speech of one professing himself to be a servant of Christ,—of one who is entrusted with the high functions of modelling and controlling the education of the youth of our country; but we must certainly say, that in these words, which if properly reported by Lord Grey, and they have not been contradicted, we recognize the attempt to put a false signification upon the facts as they really were, "knowingly and voluntarily."

What, let us ask, had Dr. Ryerson to do with the question at issue? What was it to him whether the Bishop obtained his Charter or not? The body to which he belongs had, as we have already said, signified their disapproval of the Creedless College. Dr. Ryerson must have been aware of it at the time too, for it is improbable that so important a step would have been taken by the Methodists without his knowledge, or possibly without his consent.

But mark, we pray you, reader, the jesuitry of the announcement made by this oracle on the subject. "Has been obstructed by the existence of denominational colleges!" How many, Doctor? "The Provincial Government has been negotiating for the surrender of their privilege, which has been obtained, EXCEPT IN TWO CASES." The only two which existed, Queen's and Victoria! We now call upon Dr. Ryerson to show to the public of Canada the other denominational chartered bodies who have ceded their rights to THE UNIVERSITY.

He cannot surely mean REGIOPOLIS—it has no power to grant degrees, although incorporated; where then will he find them? Echo answers where! In the fertility of an imagination which must be most prolific—not in the records of this to the Doctor?—the Machiavelian policy which he has pursued throughout his career, guided him in the effort to sow dissension between the Church and her Sovereign: "divide et impera" was the secret principle of his conduct. He has done his work, and now reaps his reward in a seat in the Senate of that Corporation for which he has intrigued, which is the despised of every deno-

mination, above all of Victoria College, whereof Egerton Ryerson, D.D., C.S.S.U.C., is one of the mainsprings.

POLITICAL GOSSIP.

It is reported that Mr. Hincks has been commissioned to construct a new Cabinet, but we have not been able to trace the *on dit* to any authoritative source. With the *Patriot*, we agree in thinking, "that the rumour is nothing more than a tolerably good guess."

Our Upper Canadian exchanges are much occupied with reports of the saying and doings of candidates for parliamentary honours. In the present state of matters, it would be unprofitable to occupy our columns with such details, as, generally speaking, few constituencies have decided upon the individuals between whom their suffrages shall be divided.

We earnestly beseech all sound-hearted men who love the Church, and would oppose a barrier to the march of infidel democracy, to be watchfully on their guard at the present crisis. Let them remember that the Clergy Reserve question is the main—almost the only touchstone by which aspirants to legislative office can be tried. The man who hesitates on this point must be rejected at once, whatever his other professions or claims may be.

PROVINCIAL EXHIBITION.

This annual display of the agricultural, mechanical, and manufacturing resources of our province, took place at Brockville last week. The exhibition on the whole was highly creditable to all parties concerned, and demonstrated that the progress of Upper Canada, in the useful arts, is such as to satisfy the aspirations of her best well-wishers.

DIOCESE OF NEW YORK.

On Friday last, at the annual Convention of the Diocese of New York, the Rev. William Creighton, D.D., was elected Provisional Bishop of that Diocese. The new Prelate is a brother of Captain Creighton of this city, and is highly esteemed in our sister Church.

Further Extracts from our English Files.

THE ARCHBISHOP OF CANTERBURY, ON "VALIDITY OF ORDERS."

"Without undervaluing the principle involved in the letter of the Archbishop of Canterbury upon the validity of the 'Orders' of certain Foreign Ministers of Protestant Congregations, and without denying the inconvenience and mischief that letter must produce, we confess that we think that far too much importance is attached to that document in some quarters. Taken at its worst, it does not in any way—in theory or in practice—impugn the validity of the Orders of the English Church; nor does it do more than intimate that the Archbishop believes that the imposition of Episcopal hands is not essentially necessary for conferring Orders, and that he also believes that other Bishops hold the same opinions. This is the worst, we say, that it can mean; but a close examination will prove that it does not say this unequivocally; and, in such a case, it would be well, we think, not to go further than the actual words of the Archbishop go. His Grace, in the first place, actually says nothing of his own opinion about the validity or invalidity of these 'Orders;' and the opinion which he attributes to his brethren is, that they would not deny the validity of these Orders 'solely on account of their wanting the imposition of Episcopal hands'—that is, legally and strictly interpreted, they have other grounds, besides this, for denying the validity. Of course we are not so absurd as to imagine that the Archbishop meant this; but he has said this; and we have not the slightest doubt that if such a document as this formed the subject of any legal proceeding, such an interpretation as this would be admitted. Certain we are that, if the denial of the necessity of Episcopal hands for conferring valid Orders in the Catholic Church were an offence against our Ecclesiastical laws, no Court in the kingdom would convict the Archbishop of Canterbury of that offence, simply upon the evidence of this letter.

This may be poor comfort; but it is by no means the first time that Ecclesiastics have meant much worse things than they have said, and the Church has been unable to take any proceedings against them.

Under all the circumstances of this affair, we are strongly inclined to believe that the very wisest plan would be to leave the matter as it is; or, at all events, to leave it to be dealt with, in the first instance, by the Bishops to whom his Grace so gratuitously refers in his letter. In any case, there can be no occasion for a system of extensive discussion and agitation upon the matter. A declaration by half-a-dozen Bishops, and five hundred Priests, that they held Episcopal hands necessary for conveying valid Orders in the Catholic and Apostolic Church, would be quite sufficient to demonstrate that what the Archbishop of Canterbury meant to say had not the foundation in fact which he had assumed.

It is admitted by some of the wisest, and most orthodox men, that there are times when it is, in its Apostolic sense "inexpedient" to force certain points prominently forward. In 1837, Mr. Hugh James Rose said,—

"Be not so unjust to the Church as to attempt to fight her battles with this generation on a ground where you cannot hope for the sympathies of even the well-meaning generality of her children."

Now, does not this apply pre-eminently to these times, and to the point in question? When our Sovereign is practically recognizing the ministrations of men who have received Episcopal Ordination—when she is allied to one who has, from his birth, been taught to recognize such ministrations—is this a time to be employing time and energies—not in defending the validity of our own orders, for that is admitted—but in denying the validity of those assumed by men who are ministering in foreign countries? It is admitted that none but Episcopally ordained men can minister in our Churches; consequently, we are in no practical danger

from these foreign Pastors. They do not, like as Roman Priests do, come over here, deny our Orders, deride our Church, and beguile our people into permanent schism. Our wisest plan is to ignore them altogether. We have nothing to do with them; their ministrations receive no sanction from any law of God, or of His Church, so far as we are taught. We see that they have not "these Orders of Ministers—Bishops, Priests, and Deacons," which it "is evident unto all men diligently reading the Holy Scripture and Ancient authors," there have been, "from the Apostles' time, in Christ's Church," (Ordination Service.) We see that they make no effort whatever to establish a Ministry upon this Apostolic and Catholic model. Nay, so far as we can see, they have no uniform, definite, and solemn form of Ordination, which they jealously and reverently preserve and guard. Apparently those of them who take part in anything like Ordination, do not claim, or pretend to, any peculiar spiritual power and function for the purpose, beyond that which any religious man, or even woman, possesses. We need hardly say that such a system as this finds no parallel, sanction, or authority, in God's Holy Word; it can have no claim whatever to recognition or reverence from any man "diligently reading the Holy Scripture and Ancient Authors." It can have nothing of Apostolic "succession" about it; there are no visible links in the chain. We doubt even whether it has been thought worth while to preserve any formal record or registry of those who have entered upon religious ministrations under this indefinite, and impalpable system.

Now, we think it will be admitted that those who claim equal ministerial authority with those who have been "Episcopally ordained," and who take up the ground that Churchmen are mistaken in assigning exclusively to Bishops powers which belong to Presbyters—these men, we say, are bound to show that they have acted as faithfully, constantly, and systematically upon the Presbyterian plan, as Churchmen have upon the Episcopal plan. We shew our Episcopal "succession," let them shew their Presbyterian "succession;" let them also shew that they consistently act upon their theory of Ordination, by recognizing no Ministry which has not at least Presbyterian Ordination for its foundation and continuation. As matters now stand, it is not "Episcopalianism versus Presbyterianism," which was the case formerly; and it was argued and defended, on both sides, by appeals to Scripture, and Primitive authors; and Presbyterians, we believe, revered and guarded their Ordinations, and Ministry, against all comers, as jealously as Episcopalians did theirs; but now it is "System versus No System,"—"An Ordination versus No Ordination." We firmly believe that, both in this country and abroad, there are men performing, outwardly, all the offices and functions of a Minister of Christ, and yet have never received any imposition of any hands—no form of Ordination—not even a single public prayer—no visible "call" to the work of the Ministry; and are literally self-constituted Ministers. Yet these men are received, and practically recognized, as Ministers, by every religious community, except those which maintain the absolute necessity of Episcopal Ordination, and nothing in any other? Why should we be found fault with for denying the validity of the Orders of such men, when, practically, they deny it themselves? Or, rather, why should we be censured for defending and maintaining the necessity of an Ordination, against men who practically deny the necessity of any Ordination?

"Looking to all these facts, then, we think that as regards these 'Foreign Pastors,' Churchmen need trouble themselves very little about the matter. We repeat that we are in no practical danger from them; and, although it is distressing to see even a single Bishop of the Church evincing a desire to recognize Ministerial functions in such men, yet it is still more distressing and perplexing to know that the false position and principles into which they have been tempted, or forced, may, in the main, be clearly traced to the unfaithfulness, and obstinate perseverance in error, of a branch of the Catholic Church, which has so added to, and perverted the Doctrines and Practices of Christ's Church, that it is very difficult, indeed, for many of the most religious and anxious inquirers to decide between her and the Protestant assemblies which are their only alternative. Should she not only persist in her un-Catholic and un-Scriptural course, but, as is too probable, go on adding error to error, and schism to schism; and should these Protestants happily begin to 'ask for the old paths, wherein is the good way,' we may then, in God's Providence, have a most important duty to perform towards them,—viz., to provide them with that Alternative which they are now vainly seeking in human inventions, and modern substitutes for the Catholic and Apostolic Church of Christ.—English Churchman.

We understand that the Hon. A Gordon (second son of the Earl of Aberdeen) will shortly lead to the hyemeneal altar the lovely and accomplished Lady Eliza Peel, second daughter of the late Right Hon. Sir Robt. Peel, Bart.

Mr. Newman, a homœopathic practitioner at Glastonbury, has been appointed medical officer for a district of the Wells Union.

Midland and Victoria District Branch of the Church Society.

The usual Quarterly Committee Meeting of this Branch, will be held in St. George's School House, Kingston, on Tuesday, 7th October, 1851.

HENRY BRENT, Secretary.

New Advertisements.

University of Toronto.

MICHAELMAS TERM, 1851.

OCTOBER 2nd—Term Begins.

October 8th, 9th, 10th, 11th, 13th, 14th 15th, and 16th—Examination for the Degrees of M. D. and B. A., and for Chancellor's Medal.

October 9th and 10th—Examination for the Degree of B. C. L.

October 17th and 18th—Examination for Jameson Medal.

October 20th, 21st, 22nd, and 23rd—Examination for University, U. C. College, and District Scholarships, and for Admission.

October 24th and 25th—Private Examination for Admission.

October 27th—Lectures Begin.

October, 30th—Matriculation, Admission to Degrees, &c.

The University, Sept. 20, 1851. JOHN McCALL, President. 8-2in

GOVERNESS WANTED.

A GOVERNESS wanted in a Private Family in this City. Address, (pre-paid), Box 33, Post Office. Toronto, September 23rd, 1851 8-2in

EDUCATION.

MR. ALEXANDER STAFFORD, of Belfast College, Ireland, respectfully intimates that he will shortly open a SCHOOL for the instruction of Young Gentlemen in the usual branches of a

Classical Mathematical, and Commercial Education.

Mr. STAFFORD's system of Education is directed to draw forth the powers of the mind by awakening curiosity—desire of information, and by a healthy and judicious management to invigorate the reasoning, as well as strengthen the retentive faculties; thus securing a well-balanced development between the mental and physical qualities of his Pupils.

TERMS: Per quarter £2 10 0 Hours of attendance from Nine o'clock, A.M., to Twelve Noon, and from Two P.M., to Four in Winter, with an additional hour in Summer. There will be ten minutes of relaxation every morning at eleven, which may be spent in play.

The School will be under the superintendance of the Rev. R. Mitchel, M.A., who has kindly offered a room for the purpose during the ensuing Winter, and will weekly deliver Lectures to the Pupils on religious subjects. For further particulars, address Mr. Alexander Stafford, care of the Rev. R. Mitchel, M.A., Incumbent of Trinity Church, Toronto, or Mr. Thomas Champion, at the Church Society's House. Toronto, 1st October, 1851. 9-1f.

AN English lady, who has recently arrived from Home, is desirous of a situation in a School or Private Family. She can instruct in French, Music, Singing, the Rudiments of German, Geography, and the Globes. Address, for further particulars, stating salary, to J. H., Post Office, Grimsby Grimsby, Sept., 1851. 8-3in.

PRIVATE TUITION. LONDON, CANADA WEST. AN English lady, wife of a Medical Practitioner, is desirous of receiving into her family six young ladies, who will be educated in all the usual branches of a finished English Education. The accomplishments taught by persons highly competent. The extreme salubrity of the Western part of the Province would render the above advantageous for young ladies in delicate health. For further particulars apply to Mr. Thos. Champion, Toronto, September, 1851. 7-1f.

WESTERN ASSURANCE COMPANY. (Incorporated by Act 14th Vic. Chap. 162. Passed 30th August, 1851.)

AT a Meeting of the Directors, named in 8th clause of the Act incorporating "THE WESTERN ASSURANCE COMPANY," held at Toronto on 12th September, 1851.

THOMAS HAWORTH, Esq., of Toronto, was unanimously elected President, and MARTIN P. HAYES, Esq., of Toronto, was unanimously elected Vice-President; and at a meeting of the Directors held on 13th September, 1851, ROBERT STANTON, Esq., of Toronto, was appointed Secretary of the Company.

By Order of the Directors. ROBERT STANTON, Secretary. Toronto, Sept. 13, 1851.

WESTERN ASSURANCE COMPANY. (Incorporated by an Act passed in 4th Session, 3rd Provincial Parliament, 14th Vic., 1851. Chap. 162.)

NOTICE IS hereby given, that Books of Subscription for the Stock of "The Western Assurance Company" will be opened on the 22nd September, inst., by the persons named at the following places, viz:—

Montreal—D. Lorn MacDougall, Esq., Cornwall—P. Vankoughnet, Esq. Kingston—Thomas Wilson, Esq. Cobourg—Henry J. Rutan, Esq. Port Hope—David Smart, Esq. Picton—Walter Ross, Esq. Belleville—Henry Murney, Esq. Peterboro'—F. Ferguson, Esq. Toronto—Robert Stanton, Esq. Hamilton—James Mathieson, Esq. Niagara—Thomas McCormick, Esq. St. Catharines—George Rykert, Esq. Brantford—J. Cockshut, Esq. Chippewa—James Cummings, Esq. London—Thomas Dixon, Esq. Woodstock—T. S. Shenstone, Esq. Fergus—James Webster, Esq. Sandwich—Charles Baby, Esq.

By Order of the Directors, ROBERT STANTON, Secretary. Toronto, September 13, 1851. 7-3in.

OYSTERS!! LEWIS, in returning his sincere thanks to the citizens of Toronto and the public generally, for their liberal patronage; begs leave to intimate that he has received and will keep on hand, a fresh supply of

KEGS, CANS, AND SHELL OYSTERS, three times a-week while the season lasts. He will also have a variety of GAME, Salt-water FISH, and PRAIRIE HENS as soon as the weather will permit. 116, King-street West, Toronto, September 25, 1851. 9-1f.

The Churchman's Almanac, FOR 1852.

THIS ALMANAC, containing besides the Calendar, entire corrected lists of the Clergy of the Dioceses of Toronto, Montreal, Quebec, New Brunswick, Nova Scotia, Newfoundland, Fredericton, and Prince Ruperts' Land. Lists of Bishops of the Church in England, Ireland, Scotland, the Colonies, and the United States. Lists of the Lay Delegates who attended the Convention of the Lord Bishop of Toronto, and the Lord Bishop of Quebec on the secular state of the Church in those Dioceses. The Church Temporalities Act of the Clergy Reserve Fund, General Statistics of the Church in the Diocese of Toronto; a list of Agents for issuing Marriage Licenses; a list of Crown and County Officers; a list of Custom House Officers and ports of entry; Banking and other Institutions, will be published in a few weeks. The trade are requested to send in their orders as early as possible to ensure a supply.

TO ADVERTISERS. Parties desirous of taking advantage of this excellent medium of Advertising, are requested to forward their Advertisements without delay, as it is the intention of the Publisher to have it printed and the country trade supplied by the middle of next month.

TERM FOR ADVERTISING: Per Page £1 0 0 A. F. PLEES, Publisher. Toronto, September 10th, 1851. 6-1f

\* Date of declaration of Queen's College, April 11th, 1850! Date of Lord Elgin's despatch, 4th Feb., 1851!!

† The views of the denomination to which this Institution belongs will be subsequently considered.

## Review.

THE STONE-MASON OF SAINT POINT. A Village Tale. By A. DE LAMARTINE. Toronto: T. Maclear.

This little volume will well repay a careful perusal. Through the medium of a story, told with exquisite taste, and replete with eloquence of the highest order, the writer presents us with some striking illustrations of the character of God as developed in His works and providence. We could have wished indeed that Lamartine had proceeded a little further, and exhibited more broadly and decidedly than he has done the Gospel scheme of salvation, but so far as it goes, the production is of considerable value. The following extract conveys a fair idea of the style of this original and thoughtful narration:

## "COST OF MAN'S CREATION."

It cost him a thought—a thought of God! Have we ever thought of that? As to me, I often reflect upon it, and I become as proud as a God in my humility, as great as the world in my littleness! A thought of God! But that is worth as much to me as if he had given me the whole universe. For indeed, though I am but a small thing, yet in order to create me, it must be that he thought of me—of me who did not yet exist, that he saw me from afar, that he gave me life beforehand, that he reserved my little space for me, my little moment, my little weight, my little work, my birth, my death, and—I feel it—my immortality. What! is that nothing? Nothing to have filled one thought of God, and to have filled it so that He should have deigned to create you? Ah! I repeat it; when I think of this, nothing but this, when I think of it, it builds up the love of God within me."

## SCENES IN OUR PARISH.

NO. IX.

## THE EVENING SCHOOL.

Shall we go to-night to the adult school? It is Thursday evening—the last Thursday in the year. We will not mind the state of the roads, though bad as they generally are at this season, they are now worse than usual, owing to strange alterations diggings down, and heapings up—and still more of the snow, and thaw, and frost of the last twenty-four hours. We will not regard it—hazy and misty as it is, it is yet moonlight, and we have but a little way to go. The school is near, and that is as it should be: the lambs of the flock should be folded near to their shepherd's dwelling. The room, for we use the children's school-room on these occasions, is prettily shaped, long and not too low. It looks well now, as the dark shadows dance on the wall and floor, thrown by the bright fire from the heavy boughs of ivy and holly, with which the boys dressed the room before their Christmas examination.

The gate is so broad, and the fire is piled so high, that the blaze deadens the light of the half dozen slender candles that are ranged along the desk. Those candlesticks, by the way, are worth your seeing.

Hand us one of them, William; they are your making, I know, and do credit to your ingenuity. The fact was, you see, that when first our evening school was established, and for some time after, day-light continued until eight o'clock, and when the first autumn evening closed in suddenly, we were not prepared for it. Candles were to be bought at the shop below, but candlesticks we had none. "I can make some in a minute, sir," said our little pale friend yonder; so away he ran down to his father's workshop, chose in a minute four or five square bits of board, and stuck into the middle of each three large nails, between which we insert the slim candle. I was much amused when I saw them first; they struck me as being so entirely characteristic—displaying at once poverty and ready wit. But I think we have stayed here too long, the women in the girl's room are waiting for us. William has gone on before: he has lit our candles, and there he is ready with his bow and smile to do any service for either of us. I cannot help seeing that, with all the pains I take, I often fail to impress on the minds of my elegant neighbors the possibility that here in our forest may be found specimens of the best natural good breeding.

I wish I could introduce them to this little friend of mine: who, lame as he is, for he has always been a delicate boy, and is troubled with rheumatism, poor fellow! yet waits upon each of us with candle, snuffers, stools, and books, almost without our asking him. I wish they could see his constant readiness, and hear his gentle pleasant voice. I think they must agree with me, that he is fully possessed of that which, when we receive it from those we choose to consider equals, we call "politeness;" but which we claim as a right, and only allow to be "civility," however gracefully it may be offered, by those we deem inferiors.

But he returns to his companions, and we must set seriously to business. There is little to amuse during the next hour, for to confess the truth, in general our clever, (or to call them by their own apter term,) our 'cute pupils are often inattentive and our attentive as often stupid. We have no very regular plan, being, I believe, what a friend of ours calls "extempore teachers." Every one, except indeed she who is so happy as to hear the readers of the Testament, sits down with four or five pupils, and hears them stutter and stumble for a full hour over letters, or words, or sentences of

one syllable. The description that a poor old woman here once gave us of her great-grandchild's improvement, often recurs to my mind as I listen to them. "She'll get the book," said she. "and she do plunder"—blunder perhaps she meant—"you would bless yourself to hear how she do plunder." In truth so wearying is this hour, that I would on no account have brought you here as a visitor, but for the sake of introducing you to some interesting characters; and when the men come in, as they do with their good teacher at the end of the evening, to listen to his earnest and simple exposition, and to join, in prayer, we will go a little apart, and I will give you a sketch of the history of some of them.

Amongst the men you will observe our old friend Isaac sitting at the top of the form leaning over his Testament in deep attention to the passage which is to be the subject of explanation. He holds it close to the low candle, and nods his head as the verse is finished with a smile of joy that tells how he also has arrived safely over all difficulties at its conclusion. Indeed Isaac is much improved since the time, I believe, when he thought book-makers very unwise to trouble themselves and their readers with prosody; for he said to his kind master who had been a long while trying to make him acquainted with the various intents and purposes of commas, colons, and full stops; and who having repeated his patient instructions over and over again, at last said, "Now do you think you understand me?" "Yes, sir, but the worst of it is, whenever I come to a long word I must make a full stop whether I would or no." We used to think Isaac very simple, but I believe we were mistaken. At any rate, "Godliness is profitable for all things," and amongst the rest for improving the intellectual faculties. We used to think Isaac had a vacant look; but now, though there is a placid and calm expression of content, there is also a shade of thought on his brow—and truly poor Isaac has enough to think of. His wages in the most prosperous times never amount to more than ten shillings a week. This week he has earned only four, and probably next week may earn none, and he knows that though of his six children not one is able to help him, and the two youngest are, as his wife told me yesterday, the one not two years old and the other a little better than ten months, yet his diligent and active helpmate must soon have her earnings lessened by attendance on a yet younger baby. But I never hear a word of complaint from either Isaac or Nancy; there she sits, a picture of well managing poverty, close to her great market basket, heavily filled with her richer neighbours' commissions, which she has brought safely thus far from town: and tired as she was she made more haste than usual, that she might be in time for her Thursday evening lesson. She takes great pains, and as Isaac teaches her at home she improves, and is well satisfied with her improvement: for she told me when she could with difficulty put three letters together that her husband said she could "read quite pretty." Well, only one sort of learning is needful. Not many wise, according to this proud world's estimation, are called happy; and thankful shall we be if these ignorant ones, and their teachers are made wise unto salvation.

And there sits poor Dinah, with her thin flushed cheek, hollow cough and sparkling eye. She has sinned, and it is not for us to desire, that sin, even repented sin, be made to appear interesting. She has been a wanderer, so I will say no more about her, or only this; there is now so much regularity in her behaviour, so much humility in her deportment, that her silence leaves us in hope, for she tells us very little, that he whose gracious voice once said, "Neither do I condemn thee?" has breathed the whisper of peace to her troubled conscience, and has impressed her heart with the sanctifying command, "Go, and sin no more."

The two poor girls who sit next are sisters, and seem much attached to each other. Poor Anna and Elizabeth! we saw them in deep distress this time twelvemonth. It was a stormy day in January when little Marian was sent to ask for something for her mother.

The child's passionate grief alarmed us, and as soon as we had sent her away, we determined to follow. It is not an unpleasant walk generally, but there has been snow and rain, and the stream had overflowed the bank, and ran in many small channels over the frozen footpath. The hedges, and for this barren part of the world they are high and varied, were then quite bare of leaves, and so were the few shapely trees that grew thereabouts.

We overtook little Marian, for her burst of feeling had spent itself; and she, pleased at the interest she excited by her account of her mother's illness—alas! it was not an exaggerated one—had stopped at many a door on her way to tell her melancholy tale.

"You should have made more haste, Marian," we said, "there is no time to be lost." No, there was no time, not even for the few minutes that the thoughtless child had loitered. There are sad varieties in grief. We saw it in the sudden paleness that chilled the poor child's cheek, as the sound of wailing reached us from the low door, and a younger one burst it open with the wild cry, "Marian, mother's dead!" O! I hear that shriek still. We saw it in the elder girl's agony of tears,

and heard it in the poor father's low and often repeated prayer for help and comfort as he sat on the low stool by the fire, his face covered with his hands, his head never lifted as we entered, and his body bent forward and slowly swayed to and fro. We heard it in the low and agitated tone in which the nurse strove to give comfort, and in the vexed and complaining cry with which the frightened children repelled her; and most melancholy of all in the wail of the new born infant—the unwelcomed one: a twin child, whose brother had forsaken it at the portal of life, and had entered into eternity alone. O poor Amy! her's was a sad funeral.—We stood to watch it as it wound its dark way down the churchyard. The snow lay heavily on the tomb-stones, and the poor little children cried the more bitterly as they stumbled over the hidden graves, and felt through their scanty clothing the chillness of that gloomy winter evening. There was the poor father, and his eldest son, come home from his work in Wales on that melancholy occasion. Then came Elizabeth and Anna. Poor things! they showed feelings of strong affection then, that the rough usage of the world knows how to deaden. Both of them fainted that evening, and Anna's first question on her recovery was, "Poor father! how are you now?" Then there were the four younger girls, two and two—sorry, but more terrified than sorry. The pretty flaxen headed boy that his mother had loved so dearly, was too delicate for the long rough walk, so he was left at home, and so was the new-born baby; but one more was there—the other infant, laid to rest in its dead mother's arms. Ah poor Amy! it was indeed a sad funeral. They were very poor before but Amy was a diligent and frugal manager, and her authority kept the children in place. Now I fear, poor as they were, they are yet poorer:—there is less regularity—less cleanliness—less subordination,—the loss of a mother, especially such a mother as Amy, is a sad thing. We are glad to be of what use we can to those two poor girls, for their mother's sake and one at least of them well repays the interest we take in her.

And yonder is a genius. That pale, spare, mild looking man, whose appearance bespeaks such deep poverty; he is a singular compound of ability and want of useful sense in the every day affairs of life. I am glad he is here this evening; he does not often appear amongst us, but his absence would have prevented my describing to you one of the most remarkable households with which I was ever acquainted. Jaques—the melancholy Jaques, let us call him—can do everything; but some how or other he gains by nothing.

He is a common mason, and though he was never regularly initiated into the further mysteries of his trade, yet he never hesitates to undertake any part of a building from

"Turret to foundation stone."

He can talk about the orders of architecture and plan rooms and design fancy doors and windows. He makes curious grottoes of moss and shells, and arranges in them waxen figures, and birds neatly stuffed by himself. I have seen a bass viol, of which he has constructed every part, screws and all, himself; and at that very time he was so poor that he could only afford to purchase one string at a time; and I have heard him play on it music of his own composing. He can play on the flute too, and thinks he sings very well.

His wife, as warm hearted a creature as ever lived, is in some respects an help meet for her husband. She sees and admires his talents, but cannot direct him how to turn them to any account.

She can sing to his music, and stand at the door of their cottage, on the top of the hill admiring the beautiful scenery which spreads before them, but of making it clean and comfortable within, she has no idea. She will travel uncomplainingly at his side through storm and mud for miles, to hear an eloquent preacher—for they are both great judges of fine preaching: but she cares not, and he has by this time learnt not to care for the comfort of a neatly ordered supper on their return home. There was bad management in that family in the first instance, and we need not refer to Butler's "Analogy" to know what evil effects proceed from bad causes.

Their unruly boys grew up rude and ragged to tease the untidy girl; you may see them sometimes driving her down the steep garden, and she being light of foot, will climb a tree or scale a wall to be out of their way. O they are a wild set!—in the mean time, probably, you would find the poor mother quite lifted above all terrestrial concerns, practising her husband's last new tune; and she would be as pleased to see you, and welcome you as kindly in the midst of her littered kitchen, as if her room were as orderly and as respectable as it once might have been; and she would seem more sorry that the window is shattered, because possibly it may inconvenience you, during the few minutes of your stay, than because the wind and rain often beat in; and neither she nor her husband, who live there always, are by any means strong enough to bear such hardships. But I should be ungrateful indeed if I stopped here, or failed to acknowledge the unvarying and earnest affection expressed toward us by these poor people. The readiness with which their services have been tendered to us—the interest they have taken in our concerns—their pleasure in our happiness, and

their sympathy in our sorrow. There are others beside Lizzy, indeed, who send us their earliest ripe strawberries; more who welcome us to the warmest seat by the hearth in winter, and to a rest in the shade in summer, and press us with an earnestness not always to be refused to partake of their scanty fare. Many congratulate us when we prosper—none more sincerely than Lizzy; many prayers were offered for us when we were in trouble but not one more fervent than hers: and if we went away, there is not one would regret us more.

But the old man on the second form is quite a contrast in appearance to my man of genius. Is not old Jacob a very respectable looking personage? His neatly brushed coat is a little old fashioned as to the cut to be sure, but whole and bright; and his dark green and brown striped waistcoat, looking so warm and comfortable, is open to show another of a lighter color quite as good underneath, and to allow a glance at his large heart-shaped steel brooch, pinned on the clean neckcloth to the clean shirt. He has a sensible pleasant look; and with so many advantages of outward appearance, it would indeed be wonderful if old Jacob was not looked on as a person of some consequence—especially as he wears that crown of glory, "the hoary head found in the way of righteousness," for which even the levellers of this restless day must feel some natural respect. And he is a very good old man, worthy of regard, and really humble I doubt not, yet I think he feels his importance. Did you observe the patronizing nod with which he greeted the lady teachers as he came in, and do you hear now, whilst every one else is listening in silent attention, his audible remarks—"True, very true!"—and his triumphant tone of exultation in whatever strikes him as particularly sound reasoning, or ready speaking, in his young pastor's exposition Sound doctrine, happily, he rejoices to own it all.

But the little company are rising to depart, and you and I will depart too. If the glance we have had to night at the circumstances and characters of some of our pupils should have increased the desire we felt to benefit them, it will be well—we shall not then have to regret that for once, when others were listening, you and I were only looking on.

## ILLUSTRATIONS OF PROPHECY.

THYATIRA.

Thyatira, a city of Lydia, and one of the seven churches of Asia, lies between Pergamos and Sardis, at the base of a beautiful mountain, in an extensive plain through which flows the river Lycus, now called Goerduk. It was founded by a Macedonian colony, and anciently called Pelopia. It does not occupy an important place in history, but is cursorily alluded to in the account of the Roman wars, as the place where Antiochus collected his forces to meet the formidable invaders of Asia; he was defeated at Magnesia, when Thyatira, with the surrounding country, fell under the power of the Romans. Thyatira was the birth place of Lydia, a seller of purple, whom the Apostle Paul, during his travels in Greece, met at Philippi, and converted to Christianity,<sup>1</sup> and who hospitably entertained Paul and Silas after their release from prison. Among the ruins of the ancient city there has been discovered an inscription in honor of one Antonius Claudius Alphenus, erected by the corporation of dyers. Hence it would appear that the occupation of Lydia was one which was extensively practised at Thyatira, and it is not improbable that at the time she met the Apostle, she was travelling to seek a market for her merchandise. Purple or scarlet from the East was highly prized both by the Greeks and Romans. The latter employed it as the distinctive dress of their kings; and subsequently, under the Republic, it was worn by the consuls and other superior magistrates: the emperors also adopted it as the symbol of sovereignty. Tyrian purple was that which was most highly valued; but there can be little doubt that a great deal that was sold under that name, was either bartered or purchased by the Tyrians, and resold as the manufacture of their own country.—Thyatira, under its modern name of Akhissar, or "the white castle," still maintains its reputation for this manufacture, large quantities of scarlet cloth being sent weekly to Smyrna.

The church of Thyatira was highly commended by St John for its Christian virtues,<sup>2</sup> but was nevertheless threatened with a terrible punishment unless its members withdrew from the teaching,

<sup>1</sup> Acts xvi. 14, 15, 40. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. . . . And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them and departed.

<sup>2</sup> Rev. And unto the angel of the Church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

and shunned the example of a wicked woman, either named Jezebel, or resembling that vile person in character. How that denunciation was accomplished may be inferred from the fact that the very site of Thyatira was unknown until about 130 years ago, when its name was discovered by an inscription on some ruins. The approach to modern Thyatira from the west passes through a low and marshy country occupied only by wild fowl. For some miles the road is paved with stones rounded by the rivers, but occasionally lined at the edges with marble cornices and beautifully cut stones; and in the burial-ground at the entrance of the town are numerous pieces of granite columns stuck in the ground as Turkish gravestones. The appearance of the city itself is that of a very long line of cypresses, poplars, and other trees, among which appear the minarets of several mosques, and the roofs of a few houses. It abounds with relics of a former splendid city, although there is not a trace of the actual site of any ruin or early building; the streets are in places paved with fragments of carved stone, capitals of columns may every where be seen converted into troughs, and for two miles out of the town the mouths of the wells are formed of the capitals of extremely fine Corinthian pillars, the bucket being drawn through holes cut in the centre. These remains evidently belonged to a variety of buildings, and some appear to have formed a part of the interior ornament of the Church. Thyatira is a large place, and abounds with shops of every description. It contains about three hundred Greek houses, thirty Armenian, and one thousand Turkish; nine mosques, one Armenian church and one Greek. The latter is a wretchedly poor place; and so much under the level of the churchyard, as to require five steps to descend into it. The site of the ancient church is unknown; but the Turks speak of several great buildings of stone, under ground, which are occasionally met with when excavations are made. The city is well supplied with water, which flows from a neighbouring hill through every street. The inhabitants are principally supported by manufacturing cotton wool, which is sent to Smyrna. This flourishing trade, the abundance of excellent water, the salubrity of the air, and the rich and delightful country, make the city a much more agreeable residence than any of her desolate and comfortless sisters.

Advertisements.

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

**DR. BOVELE,**  
John Street, near St. George's Church.  
TORONTO.  
April 23rd, 1851. 39-1f

**MR. S. J. STRATFORD,**  
SURGEON AND OCULIST,  
Church Street, above Queen Street, Toronto.  
The Toronto Dispensary, for Diseases of the Eye, in rear of the same.  
Toronto, May 7, 1851. 41-1ly

**JOHN CRAIG,**  
GLASS STAINER,  
Flag, Banner, and Ornamental Painter,  
HOUSE PAINTING, GRAINING, &c., &c.  
No. 7, Waterloo Buildings, Toronto.  
September 4th, 1851. 6-1f

**J. P. CLARKE, Mus. Bac. K. C.**  
PROFESSOR OF THE PIANO-FORTE,  
SINGING AND GUITAR,  
Residence, Church Street.  
Toronto, January 13th, 1837. 5-1f

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

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

Argumentative Sermons,  
EXHIBITING  
THE TRUTH OF CHRISTIANITY,  
IN A REVIEW OF  
OUR LORD'S CONSISTENT LIFE,  
AND

METHOD OF PREACHING,  
By the Rev. W. GUSE TUCKER, M.A., St. Peter's College,  
Cambridge, and Chaplain of the Royal Navy.  
Price Three Shillings and Nine-pence.  
For Sale at the Depository of the Church Society of the Diocese  
of Toronto, No. 5, King Street, West, Toronto.  
Toronto, Sep. 4, 1851. 5-1f

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

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

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

EXTRACTING FOR THE POOR GRATIS.  
**MR. J. FRANCIS SMITH,**  
(LATE OF FORT ERIE.)  
SURGEON DENTIST,  
No. 5, King Street East, over Mr. W. H. Doel's Drug Store, and  
in the same building with Dr. Cadwell, the Oculist.  
Charges Moderate:  
References kindly permitted to the Honourable James Gordon,  
the Rev. H. J. Grasset, M. A.; the Rev. Elliott Grasset, M. A.,  
Fort Erie; Col. James Kerby, Fort Erie; and Thomas Champion,  
Esq.  
Toronto January 22nd, 1851. 26-1ly

**FOR SALE.**  
THE following valuable LOTS, belonging to the  
Estate of the late ALEXANDER WOOD, ESQUIRE:  
COUNTY OF YORK.

**CITY OF TORONTO**—Lot 17, North side of King-street;  
17 and 18, South side of Duke-street, (formerly the  
residence of the late A. Wood, Esq.); Lot 10, and  
North half of 9, North side of King-street. Part of  
Park Lots 7 and 8, on the East side of Yonge-street,  
about 26 Acres, (opposite Elmsley House.) Lots 3  
and 4, in Yorkville, formerly Drummondville, as laid  
out in Town Lots by Daniel Tiers.  
(The above to be sold in Lots to suit purchasers.)

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

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

**Township of Uxbridge**—Lot 34, in 3rd concession, 200  
Acres.

**Township of Whitchurch**—Part of Lot 17, in 4th con-  
cession, 80 Acres.

**Township of North Gwillimbury**—East half of 23, in 3rd  
concession, 100 Acres; Lot 23, in the 4th concession  
200 Acres.

**Township of Caledon**—North east half Lot 12, in 3rd  
concession, 100 Acres.

**COUNTY OF NORFOLK.**  
**Township of Woodhouse**—Lot 12, in 5th concession, 200  
Acres.

**COUNTY OF WENTWORTH.**  
**Township of Saltfleet**—Lots 9 and 10 in 7th, and 10 in  
8th concession, 300 Acres.

**COUNTY OF SIMCOE.**  
**Township of Innisfil**—North half 13, in 10th concession  
100 Acres.

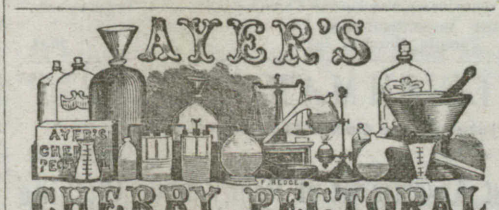
**COUNTY OF NORTHUMBERLAND.**  
**Township of Haldimand**—Lot 20, broken fronts B and A,  
300 Acres.

**Township of Murray**—Lots 32, in broken fronts, A, B,  
and C, and North half Lot 33, in broken front A.  
600 Acres.

**COUNTY OF HASTINGS.**  
**Township of Thurlow**—Lot 25, in 3rd concession, 200  
Acres.

**COUNTY OF LANARK.**  
**Township of Montague**—Lot 20, in 7th concession, 200  
Acres. For particulars, &c., apply to

**GEORGE CROOKSHANK,**  
Front-Street, Toronto.  
November 19, 1850. 15-1f



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

This truly valuable Remedy for all diseases of the Lungs and  
Throat, has become the chief reliance of the afflicted as it is the  
most certain cure known for the above complaints. While it is  
a powerful remedial agent in the most desperate and almost hope-  
less cases of Consumption, it is also, in diminished doses, one of  
the mildest and most agreeable family medicines for common  
coughs and colds. Read below the opinion of men who are  
known to the world, and who would respect their opinions.

FROM PROFESSOR HITCHCOCK.  
"James C. Ayer—Sir: I have used your 'CHERRY PECTORAL' in my own case of deep-seated Bronchitis, and am  
satisfied from its chemical constitution that it is an admirable  
compound for the relief of laryngeal and bronchial difficulties.—  
If my opinion as to its superior character can be of any service  
you are at liberty to use it as you think proper."  
EDWARD HITCHCOCK, LL.D.,  
President of Amherst College.

(From the London Lancet.)  
"AYER'S CHERRY PECTORAL is one of the most valu-  
able preparations that has fallen under our notice. After a care-  
ful examination, we do not hesitate to say we have a large appre-  
ciation of its merits and the fullest confidence in its usefulness  
for cough and lung complaints."  
DIRECT EVIDENCE.

Dr. J. C. Ayer, Lowell—Dear Sir:—Feeling under obligations  
to you for the restoration of my health, I send you a report of my  
case, which you are at liberty to publish for the benefit of others.  
Last autumn I took a bad cold, accompanied by a severe cough,  
and made us of many medicines without obtaining relief. I was  
obliged to give up business, frequently raised blood, and could  
get no sleep at night. A friend gave me a bottle of your  
CHERRY PECTORAL, the use of which I immediately com-  
menced according to directions. I have just purchased the fifth  
bottle, and nearly recovered. I now sleep well, my cough has  
ceased, and all by the use of your valuable medicine.  
E. S. STONE, A. M.,  
Principal Mt. Hope Seminary.

From Dr. Bryant, Druggist and Postmaster, Chicopee Falls,  
Mass.—  
Dr. J. C. Ayer—Dear Sir:—Enclosed please find remittance  
for all the CHERRY PECTORAL last sent me. I can unhesi-  
tatingly say, that no medicine we sell gives such satisfaction as  
your's does; nor have I ever seen a medicine which cured so  
many cases of Cough and Lung complaints. Our Physicians are  
using it extensively in their practice, and with the happiest effects.  
Truly yours,  
D. M. BRYANT.  
PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS.  
Sold by Lyman & Kneeshaw, Toronto; Hamilton and Kneeshaw,  
Hamilton; Wm. Lyman & Co., Montreal, Agents for the  
Canadas.  
July 23rd, 1851. 52-3m

**GEORGE ARMITAGE,**  
MODELLER, Marble, Stone and Wood Carver,  
Corner of Elm and Yonge Streets, Toronto.  
Every description of Plain and Ornamental Marble and Stone  
Work, consisting of Monuments, Tombs, Tablets, Grave-stones,  
Fonts, Crests, Coats of Arms, Garden Ornaments, Chimney Pieces,  
&c., &c., &c., executed on the shortest Notice, and on reasonable  
Terms.  
N. B. Monuments cleaned and Repaired, and Casts taken from  
Living and Dead Subjects.  
Toronto, March 27th, 1850. 35-1y

**ORGAN FOR SALE.**  
A Two Stop Organ, suitable for a small  
Church or Chamber, with case, gilt pipes, &c., complete.  
Height of Case..... 8 feet.  
Width of "..... 5 "  
Depth of "..... 34 "  
The Organ which is quite new, may be seen at the office of  
this paper, 7, King-street West, Toronto. It will be sold very  
low for cash.  
Toronto, January 15th 1851.

**CHURCH OF ENGLAND**  
**Life Assurance, Trust and Annuity Institution,**  
**LONDON.**

Empowered by Special Act of Parliament, 4 & 5 Victoria, Cap. XCII.  
Subscribed Capital One Million.

One-tenth of the Entire Profits of this Institution is applied to the Relief of Distressed and Aged Clergymen, and the  
Widows and Orphans of Clergymen who may be recommended by the Bishops, or by the  
Clergy of their respective localities.

**Patrons:**  
His Grace the Duke of Beaufort.  
His Grace the Lord Archbishop of Dublin.  
The Right Hon. Lord Viscount Beresford.  
The Right Hon. Lord Viscount Lorton.  
The Hon. and Right Rev. the Lord Bishop of Bath  
and Wells.  
The Right Rev. the Lord Bishop of St. David's.  
The Right Rev. the Lord Bishop of Chichester.  
The Right Hon. and Most Rev. the Lord Bishop of Meath.  
The Right Rev. the Lord Bishop of Elphin.  
The Right Rev. the Lord Bishop of Limerick.  
The Hon and Right Rev. the Lord Bishop of Derry and  
Raphoe.  
The Right Rev. the Lord Bishop of Calcutta.  
The Right Rev. the Lord Bishop of Jamaica.  
The Right Rev. the Lord Bishop of Madras.  
The Right Rev. the Lord Bishop of Tasmania.  
The Right Rev. the Lord Bishop of Fredericton.  
The Right Rev. the Lord Bishop of Sydney.  
The Right Rev. the Lord Bishop of Newcastle.  
The Right Rev. the Lord Bishop of Melbourne.  
The Right Rev. the Lord Bishop of Capetown.

**Directors:**  
CHAIRMAN—Major James Oliphant, H. E. I. C.  
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The Very Rev. the Dean of Emly  
Rev. W. Harness, M. A.  
Jonathan Hopkinson, Esq.  
Benjamin Jackson, Esq.  
Rev. Richard Wood, B. D.  
James Lamb, Esq.  
Captain Macdougall.  
William Ambrose Shaw, Esq.  
Edward Heathcote Smith, Esq.  
Rev. H. T. Tucker, M. A.  
John Walker, Esq.  
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**CANADIAN BRANCH---TORONTO.**

**Patrons:**  
The Honourable and Right Reverend Lord Bishop of Toronto. | The Ven. the Archdeacon of York

**Directors:**  
The Hon. William Allan. | John Arnold, Esq. | J. M. Strachan, Esq.  
The Hon. J. H. Cameron, M.P.P. | J. Lukin Robinson, Esq. | P. Vankoughnet, Esq.  
Rev. Stephen Lett, LL.D. | J. H. Hagarty, Esq., Q. C. | Thomas Champion, Esq.  
AGENT—E. TAYLOR DARTNELL, Esq. Office—25, Albert Buildings King-street East, Toronto.

The distinguished success which has attended the establishment of the Church of England Assurance Institution  
in the United Kingdom, India, &c., has induced the Directors to open a Branch Office of the Company in Canada,  
with a view of extending the peculiar advantages of this Institution to the inhabitants of that Colony. They feel  
satisfied that such advantages will be duly appreciated by the Public, and that the same distinguished success will  
attend the Company's establishments in Canada, and the same powerful support be given to it by the Clergy and Laity  
residing in the Colony, as have already marked its progress in India and in Europe.

In order to insure such success, and to merit such support, the Directors have, for a long time past, been engaged  
in repeated deliberations and consultations with men well conversant with, and experienced in, the principles and  
practice of Life Assurance, with a view to the formation of Branch Establishments in the British Colonies, which will  
best ensure the three main objects of Policy-holders, viz., SECURITY, ECONOMY, and CONVENIENCE. And they trust  
that the result of their deliberations has been such as to present to British subjects, resident in these Colonies, as  
perfect a system of Assurance, in all these respects, as is practicable, or can be desired.

The SECURITY of Policy-holders in Canada is made complete by the large subscribed capital of the Company,  
guaranteed by a numerous and influential body of Proprietors; whilst for their immediate benefit and protection, AN  
ADEQUATE FUND WILL BE INVESTED IN CANADIAN SECURITIES, so as always to be immediately available to provide  
for whatever casualties may arise.

The ECONOMY of Policy-holders has been consulted by the adoption of Tables, deduced from the most complete  
and extensive observations of the rate of mortality among Assured Lives. They have been constructed expressly for  
the use of the Church of England Assurance Company; and are framed on the lowest possible scale consistent with  
the security of the Assured.

By the constitution of the Company, one clear tenth of the entire profits of the Institution is applied to the form-  
ation of a fund, called "THE CLERGY FUND," for the Relief of Distressed and Deserving Clergymen, and the Widow  
and Orphans of Clergymen, and also for granting aid to enable Clergymen with limited Incomes to provide for their  
Families by Assuring their Lives at Reduced Premiums.

Premiums on Assurances by Table II, may be paid either yearly, half-yearly, or quarterly, as may best suit the  
convenience of the Assured.

Death by suicide, duelling, or the hands of justice, will not render the Assurance null and void, if the Policy be  
duly assigned to another party for a bona-fide consideration.

Claims will be paid within three months after proof of death.  
Policies forfeited by non-payment of Premium, may be revived within twelve months, upon proof of the same state  
of health, and the payment of the Premium in arrear, with interest thereon.

The Assured, not being engaged in any Military, Maritime, or Naval Service, will be permitted, without extra  
Premium, to proceed from one part of British North America to another. Also, to proceed to or from any part of the  
United States not further south than the latitude of the city of Washington, or further West than the River Missis-  
sippi: they will also be permitted, in time of peace, to proceed in first-class steamers to or from any port in Great  
Britain or Ireland.

Parties engaged in or entering into the Military, Maritime, or Naval Service, or parties proceeding beyond the  
limits above mentioned, will be charged such additional rate (to be ascertained by application to the Agent), as the  
circumstances of the case may require.

Upon payment of the Premium, in cases where the Assurance has been accepted definitely, a Certificate will issue  
at once, to be held by the Assured until it can be exchanged for a Stamped Policy, under the Hands and Seals of three  
of the London Directors. In cases where the Assurances shall be entertained, only pending the decision of the London  
Board, a memorandum of conditional acceptance will be issued, until the receipt out of the Company's advice, conveying  
the Stamped Policy, or the rejection of the Assurance,—the Company holding the life assured in the interim.

**SPECIMENS OF RATES.**

**SHORT TERMS.**  
SPECIMEN OF PREMIUMS required for the Assurance of £100, for the respective terms of One and Seven Years.

Age.	One year.		Seven yrs.		Age.	One year.		Seven yrs.		Age.	One year.		Seven yrs.										
	Premium.	Annual Premium.	Premium.	Annual Premium.		Premium.	Annual Premium.	Premium.	Annual Premium.		Premium.	Annual Premium.											
16	£ 0 19 3	£ 1 0 6	25	£ 1 2 3	1 2 9	35	£ 1 4 1	1 5 2	45	£ 1 10 0	1 13 9	20	£ 1 1 0	1 1 9	30	£ 1 3 1	1 3 7	40	£ 1 6 1	1 8 2	50	£ 1 16 11	2 3 1

**WHOLE LIFE. Equal Rates.**  
SPECIMEN OF PREMIUMS required for the Assurance of £100, for the Whole Term of Life, in Annual  
Half-yearly, or Quarterly Payments.

Age.	Annual Premium.			Half-yearly Premium.			Quarterly Premium.			Age.	Annual Premium.			Half-yearly Premium.			Quarterly Premium.																		
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.																			
16	1 11 3	0 15 10	0 8 0	30	2 2 7	1 1 7	0 10 11	45	3 9 4	1 15 3	0 17 9	20	1 13 11	0 17 2	0 8 8	35	2 9 1	1 4 11	0 12 6	50	4 4 11	2 3 3	1 10	25	1 17 9	0 19 2	0 9 8	40	2 17 8	1 9 4	0 14 9	55	5 5 10	2 14 0	1 7 3

April 30th, 1851. **E. TAYLOR DARTNELL, Agent.**

MARRIED.

In Brantford, on the 20th inst., by the Rev. Jas. C. Usher, Miss Margaret Johnson, to Mr. Daniel Clifford all of Brantford.

By the Rev. H. C. Cooper, on the 27th inst., William Grubb, Esq. to Mary Haliburton, all of Etobicoke.

On Saturday, Sept. 13th, at St. Mary Magdalen's Church, Picton, by the Rev. Thomas Bousfield, William Youngman Riches, Esq., to Helen, eldest daughter of the late T. Matthews, Esq., formerly Editor of the Anti-Corsican Review, London, England.

On the 20th inst., by the Rev. E. L. Elwood, Mr. Jonathan Martindale, of the Township of Southampton, to Miss Eliza Jane Riley, of Goderich.

On the 24th inst., by the Rev. E. L. Elwood, Mr. Thomas Watson, of the Township of Kincardine, to Miss Jane Splan of the same Township.

DIED.

At Brantford, on the 24th ult., Mr. Samuel Pearce, aged 77.

On the 20th ult., Mrs. Agnes Charlotte, the beloved wife of Dr. M. Hamilton, aged 28 years.

At his residence, Bay Street, on Sunday 30th ult., William Scott Burn, Esq., Secretary of the County of York Building Society.

Testimony from high Authority.

From the Editor of the N. Y. Mirror, August 9th, 1848. PERFECT CURE AND NO MISTAKE.—We are about to write a voluntary statement of a cure recently effected by Dr. Wistar's Balsam of Wild Cherry, which the Editor of this paper is willing to give under his own signature.

The genuine is signed I. BUIITS. For Sale by LYMAN & BROTHERS Druggists, King Street Agents for Toronto.

Trinity College,

COBOURG CHURCH GRAMMAR SCHOOL.

Visitors:

THE VEN. THE ARCHDEACON OF YORK. THE HONOURABLE G. S. BOULTON. G. GOLDSTONE, ESQUIRE. G. BOSWELL, ESQUIRE.

CONDUCTED BY

The Reverend H. BATE JESSOPP, M. A. (King's College, Toronto. Classical Gold Medalist, Assistant Minister, Cobourg.

ASSISTED BY

The Reverend E. H. DEWAR, M. A., (Exeter College, Oxford.)

THIS COLLEGIATE SCHOOL will RE-OPEN after the Midsummer Vacations, upon October 1st, 1851.

This institution, (the pupils of which will shortly exceed thirty in number,) is connected with Trinity College, Toronto, and is designed to afford a sound Classical, Mathematical, and English Education. It aims at being a practical public school, capable of educating men either for commercial, or professional life.

TERMS:

Tuition Fees £10 0 0 per annum. Board 25 0 0 Each boy must provide Bedding, six Towels, &c. Application to be made to the Rev. H. B. Jessop, M. A. Cobourg, Cobourg, September 9, 1851.

SKETCHES OF CANADIAN LIFE, LAY AND ECCLESIASTICAL, ILLUSTRATIONS OF CANADA AND THE CANADIAN CHURCH, BY A PRESBYTER OF THE DIOCESE OF TORONTO. A FEW COPIES OF THE ABOVE.

For Sale at the Depository of The Church Society of the Diocese of Toronto—Price, 8s. 9d. September 24th, 1851.

QUARTERS FOR THE WINTER.

TWO single Gentlemen (or a Lady and Gentleman without children), who from habit and inclination desire the retirement of a quiet home, where regularity is observed, and where their comfort and convenience would be consulted, the residence being in a pleasant part of the City—may hear of what would suit their wishes, on application at this Office. Toronto, September 18th, 1851.

SELECT BOARDING SCHOOL,

FOR THE GENERAL EDUCATION OF YOUNG LADIES,

CONDUCTED BY MISS WHITE.

TERMS, £50 per annum, including a thorough English Education, French, Music, German and Italian (acquired during a several year's residence on the European Continent) Drawing, Dancing, Harp and Guitar charged extra. Brock Street, Kingston. 5-2m.

STATIONERY, WHOLESALE AND RETAIL.

THE Subscriber, would respectfully give notice, that he continues to SELL OFF his well assorted stock of BOOKS AND STATIONERY, to make room for Extensive Importations expected soon; when he will be prepared to supply MERCHANTS, PROFESSIONAL MEN, COLLEGES, SCHOOLS, OFFICES, and FAMILIES with goods in his line, on the most reasonable terms. Having a Rolling Machine and Book Bindery on the premises, orders in that department will be promptly attended to. DEEDS, MORTGAGES, AND SUMMONSES, and other Printed Forms always kept on hand. New Books, Pamphlets, Reviews, and Magazines, received regularly by EXPRESS as usual. N. B.—Being desirous of relinquishing this branch of his business, it is offered for sale on reasonable terms. THOS. MACLEAR. Toronto; July 9, 1851. 50-1f

FRENCH AND ENGLISH ESTABLISHMENT FOR YOUNG LADIES.

BY Monsieur and Madame Deslandes, PINEHURST, TORONTO. THE CLASSES will re-open at this Establishment on MONDAY the 1st SEPTEMBER, 1851. Toronto, August 6, 1851. 1-3m

MR. JULES HECHT,

(Pupil of the Conservatoire, Brussels, and Member of the Sacred Music Society, Frankford on the Main.)

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Toronto, August 21st, 1851. 4-3m

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