

# The Church.

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

VOLUME XIV., No. 9.]

TORONTO, CANADA, SEPTEMBER 26, 1850.

[WHOLE No., DCXC.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Sept. 29	17TH SUN. APT. TRIN. M. Ezek. 20; R. " 21	Acts 12; Jude v. 6
M	" 30	M. Tobit 4; R. " 6	Mark 3; 1 Cor. 15
T	Oct. 1	M. " 7; R. " 8	Mark 4; 1 Cor. 16
W	" 2	M. " 9; R. " 10	Mark 5; 2 Cor. 1
T	" 3	M. " 11; R. " 12	Mark 6; 2 Cor. 2
F	" 4	M. " 13; R. " 14	Mark 7; 2 Cor. 3
S	" 5	M. Judith 1; R. " 2	Mark 8; 1 Cor. 4
F	" 6	18TH SUN. APT. TRIN. M. Daniel 3; R. " 6	Mark 9; 2 Cor. 5

## CONTENTS OF THIS NUMBER.

First Page.—Eighteenth Sunday after Trinity. Ecclesiastical Intelligence—Colonial.  
 Second Page.—United States: England.  
 Third Page.—From our English Files. Colonial Intelligence.  
 Fourth Page.—Editorial:—The Archdeacon of York's Visitation; The Provincial Fair; Diocesan Female School; Bishop of Montreal; Church in Canada; St. George's Sunday-school; Church in the Colonies.  
 Fifth Page.—Arrival of the Pacific. From our English Files. United States.  
 Sixth Page.—Poetry. Diocese of Fredericton.

## EIGHTEENTH SUNDAY AFTER TRINITY. SEPTEMBER 29, 1850.

This Sunday is supposed to follow the three days appointed by the Church for the third ember feast. It had no fixed services appointed to it in the old offices, but anciently borrowed those of a preceding Sunday. It was considered by the earlier ritualists as a "dominica vacans," or vacant Sunday. The ordinations which were most strictly confined to these periods in the earlier Churches, were the cause of this arrangement. Great care was taken that the ordination should be performed, after continuance the same day in prayer and fasting, and yet be done upon the Lord's day also; and because, by ancient canon, that day could not be fasted upon, they therefore took this course, to perform it on Saturday (it being one of the ember fasts), and yet in the evening of it, for that that time was accounted as belonging to the Lord's day following; or, if they would continue so long fasting, to do it early in the morning following. In the course of time, this long and late fasting was discontinued. The ordination came to be performed on Saturday, and the Sunday following had service said on it, which was at first borrowed of some other days (either from the preceding Sunday, or from the first ember day), but afterwards one was fixed, being fitted to the day or season with some respect in the frame of it to the ordination held at that time. Long after the other vacant Sundays had obtained fixed services, the vacant Sunday in September continued to borrow from the offices of the preceding Sunday. The ember fast being a fixed season, and the time of Easter varying every year, the same Sunday would never fall exactly at the same time in two successive years. The eighteenth Sunday after Trinity was found generally to fall nearest to September fast; and to this Sunday a fixed service was at last appointed: which in bearing a reference to the ordination of ministers, should be suited to the purpose of this season. The services of this day, therefore, bear an evident reference to the ember season. The Epistle records the joy of the Apostle, at the conversion of the Corinthian converts, and his gratitude to Almighty God; who had been pleased to pour on them his grace, in so great abundance, that they came behind the members of other Churches in no spiritual gift. These gifts were supposed to be the supernatural powers of the Holy Spirit: the gift of utterance of all tongues, the gifts of knowledge of all spiritual and divine truths. The Church, in the selection of this passage of Scripture would teach those persons, on whom holy orders have lately been conferred, the necessity of their seeking the grace and gifts of the Holy Spirit, for the right discharge of the duties of their sacred functions.

**THE GOSPEL.** (St. Matthew xxii. 34—36).—The conversations of our Lord frequently enjoin upon the Jews a strict observance of the moral law. Such obedience is always enforced by the sanction of one and the same motive, that of love; "love is the fulfilling of the law." The question, Which was the great commandment of the law? was at this time much litigated among the Pharisees. Some held it to be the law of sacrifices; others the

law of circumcision, or of the Sabbath, or of meat, or of purification. But Jesus declares that, on the love of God, as the great commandment of the law, and on the love of our neighbour, as the second, depended all the law and the prophets, or their whole moral and religious code. This love may be defined, "A divine virtue, by which we love God above all things for his own sake, and our neighbour as ourselves, for the love of God." This principle of love to God, leading to love to our neighbour, is a better fulfilment of the law, than the observance of any minuter rite, or burdensome ceremony. Having thus answered the question proposed to Him, our Lord demands, in return, of the Pharisees, what they think of Christ, or what opinion they have formed of the character of Christ? He desires to elicit an expression of their sentiments concerning the Messiah: in the expectation of whose coming, all ranks and sects and classes were agitated. The Pharisees declare, in their answer, the common belief of themselves and of their countrymen. Acknowledging one portion of the declarations of their prophets, which spoke of the Messiah as the root and offspring of David, they said they expected the Saviour was to be of David's line. Jesus reminds them that David himself, moved by the influence of Divine inspiration, referring to the Messiah, calls Him "Lord;" and thus ascribing to Him titles of more than human majesty speaks of Him in terms, which imply more than human power. The Pharisees confess, by their silence, the superiority of our Lord's argument. Unable to deny that the passage quoted by David did apply to the Messiah, or to reconcile the apparent contradiction of the prophecies, they could not see that He who spake before them was Son of David, as tabernacling among them in human form as a holy and spotless man; and yet was Lord of David, as He yielded before their wondering eyes more than human powers, in recalling the dead to life, in challenging to an obedience to his will the powers of nature, or the inhabitants of an unseen world. It is the Christian's privilege to know Christ as David's Lord and David's son; David's Lord, as existing with the Father before the world was, as being the brightness of the Father's glory, and the express image of his person, as being in the form of God, and thinking it no robbery to be equal with God; David's son, as taking upon Him the form of a servant, as being found in fashion as a man, in being in all points like unto his brethren, yet without sin. The ambassadors on Christ's behalf should always be the heralds of the declaration made by Christ himself, that He is both David's Lord and David's son. The theme of their public preaching, this should be the source of their personal consolations. Amid negligences and ignorances, if he embrace the humanity of our Lord, the minister will not be led into despair; if amid the temptations of pride, vainglory, and self-deceit, he remember the divinity of our Lord, he will not fall into presumption. The Church hath selected this portion of Scripture for the gospel of this day, as it shows how the Christian minister should not be as these Pharisees, faithless and unbelieving; or as the answer given by our Saviour to the question of the doctor of the law may prove, how those lately appointed to the ministry should be able to give a reason for the hope that is in them, to answer the unbeliever, and to convince the gainsayer.

## Ecclesiastical Intelligence.

### DIocese of Toronto

#### MISSION FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the Fund for the support of Missionaries. *Trinity Sunday, 1850.*

Previously announced in No. 8, amount	£230	8	7
St. John's, Bath		0	7
St. Paul's, Fredericksburg		0	7
164 Collections amounting to	£230	15	7

T. W. BIRCHALL,  
 Treasurer.

The Treasurer has also to acknowledge the following:  
 R. v. G. C. Street, sub. to C. S. D. T. .... 2 10 0  
 Collections for W. & O's. F. per Mrs Boulton 0 3 9

The St. George's Church Choral Society of Goderich, of which the Rev. E. Elwood is President, purpose giving a Concert of Sacred Music, in St. George's Church, Goderich, during the Assize Week in October next. The proceeds of the Concert to be appropriated to the erection of a pulpit and reading desk for the said Church.

**ST. PAUL'S SUNDAY SCHOOL.**—On the 13th inst., an examination of the Sunday School of St. Paul's Church was held at one o'clock, P. M., in the body of the building, by the Rev. B. Cronyn, with the assistance of the Rev. James Mockridge, of Warwick. The number of male and female children belonging to the school present were about 200, who, with as many of their parents and friends as could conveniently attend, took a lively interest in the all-important object of their convention. The examination procured much credit both to the teachers and pupils, and high satisfaction to all present. The proficiency of the children generally, since the former examination, was evident, and testified at once to the skill and faithfulness of the teachers, and the ability and diligence of those under their instructions. The attainments of the senior classes in the scriptures of the Old and New Testaments, were worthy of all praise; and the junior departments of the school showed that they were laying a sound foundation for the future. At the close of the examination, about four o'clock, P. M., the whole school repaired to the residence of their worthy rector, the Rev. B. Cronyn, where a very nice entertainment was prepared for them, in the lawn fronting his house. It is impossible to give an accurate description of the delight which at this time was manifested by not only the children, but all present, on their interesting meeting; and when we think of the union, and affectionate feeling which such feasts tend to produce among the young, as well as those more advanced in years, the reflection is indeed not only pleasing, but profitable. The proceedings of the day were brought to a close by a very appropriate and feeling address from the Rev. B. Cronyn, which he delivered in his usual happy manner, to the children, who, at this period, were collected around him, in which he congratulated them on their improvement since last year, and impressed upon them the necessity of perseverance and diligence in the good work in which they were engaged. —*London (C. W.) Times.*

### DIocese of Montreal.

On the 13th instant, a large and highly respectable deputation appointed at a meeting of the members of the several congregations of the United Church of England and Ireland, held on the 20th ult., waited on the Lord Bishop of Montreal to present the following address:—

*To the Right Reverend, Father in God, Francis, Lord Bishop of Montreal.*

We, the Lay Members of the United Church of England and Ireland, residing in the Parish on Montreal, in public meeting assembled, beg leave to approach your Lordship to congratulate you on your safe arrival within your Diocese, and assure you of a hearty welcome on the assumption of the duties of your high office.

Our earnest desire and prayer is, for the efficiency and prosperity of the Church of which we are members, and we regard the division of this extensive Diocese into two Dioceses as conducive to these objects.

As Laymen, we do not presume to enter into your Lordship's councils, but, sensible of the great benefits which must result from combined action and a good understanding between the Clergy and Laity, we respectfully tender you our cordial co-operation in all matters in which your Lordship may be pleased to require our services for the prosperity of the Church.

May the Almighty bless and prosper your Lordship in the holy and important trust confided to your care.

S. GERARD, Chairman.  
 E. L. MONTIZAMBERT, Secretary.

After which, His Lordship read the following reply:—  
 Mr. GERARD,—The address which you have now presented to me on behalf of the Laity of the Parish of Montreal, upon my arrival amongst you as the first Bishop of this newly constituted Diocese, is one which it is peculiarly gratifying to me to receive. I can assure you that I have for many years taken a deep interest in the concerns of our Colonial Church, not only in these Provinces, but in all parts of the world; and I have watched its progress and growing importance with sincere satisfaction and thankfulness. Humble and inadequate to its duties as its condition still continues to be, yet, when we look through the last twenty years and compare the past with the existing state of the Colonial Church, I confidently assert that, considering all circumstances, it presents the most encouraging page in the present ecclesiastical history of England. The appointment of a Bishop for your separate District of Montreal, is but one amongst many similar advances which have been made towards the fuller development of the organization of the Church and the furtherance of the cause of true religion. I trust that, by God's blessing, this measure may be productive of those benefits in this Diocese which you have anticipated from it.

The attachment of such an influential body of the Laity of this great city and neighbourhood, while it testifies to the past labours of the Clergy in the discharge of their pastoral duties, and the careful superintendence of your late esteemed Diocesan, gives also the surest promise of still further growth and increase. The assurance you have given me of your cordial co-operation with me, is a great encouragement to me at the commencement of my administration of the affairs of this extensive Diocese—it will be to you, gentlemen, that I shall look with hope and confidence. I feel that, coming amongst you as a stranger, I shall have much to learn before I shall be fully acquainted with all the details of your social condition—your habits of life and thought—the actual state of my Diocese—its wants, and the best advised and most practicable means of supplying them. I rely upon your bearing with me whilst I am endeavouring to identify myself with you in all the relations of life, that you will give me credit for an anxious desire to do that which is right and just, and support me in the discharge of my arduous duties. And if we be not wanting to ourselves, I confidently anticipate that the increasing life and energy which always accompanies the full development of the Divine institutions, will be so manifested amongst us, that the Church will be enabled, year by year, to occupy a more fixed and substantive position—one more commensurate with the requirements of so large and useful a Diocese.

Certainly we cannot, in any more fitting way, do our duty to God, and evince our gratitude for the munificence of those friends in England, who have provided the means for endowing this newly-constituted See of Montreal, than by endeavouring that the seed thus sown, may, by God's blessing, produce the proper fruit.

While, however, we are all bound to seek to provide for the wants of our own people, and I must ever remember my duty to the Church of which I have been appointed a chief Pastor and Overseer, yet, still I hope always to be able to cultivate a spirit of charity toward all around me; and if there be any rivalry with any of those who are members of other communions, I trust it will be only such a rivalry as shall lead each of us to strive, who can most humbly and faithfully devote himself to the work of his ministry, seeking to cherish in the hearts of all who are under our care, the purest principles of truth and piety.

### DIocese of Quebec.

#### COMPLETION OF THE EPISCOPAL VISITATION OF LOWER CANADA.

The triennial Visitation of the Lord Bishop of Quebec (late of Montreal) throughout the whole of his enormous Diocese, as it existed before the recent division of Lower Canada into two separate Dioceses, was completed last month.

The journeyings of the Bishop in the accomplishment of this object commenced in the early part of January 1849, and have been continued, at intervals, ever since. In order to view them as a connected whole, it would be necessary to consult, in conjunction with the Journal which here follows, containing an account of a voyage to the Gulf and of a visit to the two Missions of Frampton, East and West, the several accounts published in the *Toronto Church*, Vol. xii. No. 32, (8th March, '49) and No. 51, (19th July, '49) and Vol. xiii. No. 10, (4th Oct., '49) No. 27, (31st Jan., '50) No. 28, (7th Feb., '50) and No. 40, (2nd March, '50.) The most distant point visited in any of the journeys performed by ascending the St. Lawrence, was Clarendon upon the Ottawa, 350 miles above Quebec; the most remote which was reached by descending the same river, was at the Magdalen Islands, from 500 to 600 miles below that city.

#### THE MAGDALEN ISLANDS.

It was not till 1847 that the Bishop was made aware of any claim existing in these islands, (in which there are computed to be about two thousand French Acadian Roman Catholics,) upon the care of the Church of England. The inhabitants are in the habit of regarding themselves as connected rather with Nova Scotia, Prince Edward's Island, or Newfoundland, (of which last Colony they formerly constituted a dependency) than with Canada; and the still very small body of Protestants among them, having grown out of yet smaller beginnings, appear to have become habituated to the idea of being no longer in the jurisdiction of the British Ministry. The late Mr. F. Bowen, however, having been obliged in his capacity of District Judge in the County of Gaspé to pass over to the Islands, in the year above mentioned, in order to hold an annual Circuit Court, had occasion to learn the fact that a good number of Protestant families were settled upon the islands, and having been always alive to the spiritual interests of his fellow-creatures, he made the Bishop acquainted with the particulars. It was accordingly arranged that upon the next visit of the Judge in 1848, he should be accompanied by the Rev. R. Short, one of the Missionaries in the County of Gaspé, who volunteered for the service. In the execution, however, of this arrangement, the labours of Mr. Short were interrupted, and left incomplete in consequence of the unfortunate illness of the Judge, (terminating some time afterwards in his death,) which broke out at the islands, and when they returned to Gaspé, the only portion of the Protestant inhabitants who had been visited were the settlers upon Entry Island.

The ministrations of Mr. Short were thankfully received, by these Islanders,—they presented to him nineteen subjects for baptism—and they expressed, in a body, their desire to have the ministry of the Church of England planted among them. But before putting matters actually in train for such an object, the Bishop, having occasion to visit the Missions in Gaspé determined to take the opportunity of proceeding also to the Magdalen Islands, and ascertaining by personal inspection, the wants and the dispositions of all the Protestant settlers who are there to be found. It had been originally his Lordship's intention to have availed himself of the facility of crossing from Gaspé, afforded by the visit of the present Judge (DeBlois) who very kindly and considerately waited for him as long as he could venture to do in consistency with the object of securing his arrival in time for the opening of the Circuit Court. Circumstances unavoidably delayed the departure of the Bishop from Quebec; and he found the means of engaging a passage in a Brigantine bound for Halifax, the master of which undertook to land him at the Islands. In this vessel he accordingly embarked on the 25th of June, carrying with him a supply of bibles, prayer-books, and tracts, voted for the purpose by the Diocesan Committee at Quebec, of the Society for Promoting Christian Knowledge; and, having touched at Cape Cove in Gaspé, where the vessel left a small portion of her cargo, (120 or 130 miles from the islands) he was landed, with the intermediate help of a little fishing-schooner from the Acadian settlements of Cape Breton, with which he fell in, and in which he passed the previous night, at St. W. Point in the Magdalen Islands, with the singular rock full in view called the *Corps mort*, or *Deadman's Island*, at 4 o'clock in the morning of the 4th of July.

\* This is the second subdivision, since his original consecration to the Episcopate, in 1839, for the whole of Canada West was, for a time, included in his charge. It is also matter of particular thankfulness that a Diocese has been erected and established two thousand miles from Quebec, in Prince Rupert's Land, in which there was no provision for the Episcopal jurisdiction, when the Bishop, passing out of the limits of his own jurisdiction, supplied the want, for the moment, by his visit to those regions in 1847. Thus there are now four Dioceses where, before the summer of 1849, there was only one, and there are seven in all in British North America.







tions of the then Sovereign expressly declared that it was "toleration of the free exercise of the religion of the Church of Rome to which they were entitled, not to the powers and privileges of it as an established Church, for that is a preference which belongs only to the Established Church of England."

The United Church of England and Ireland, we repeat, is emphatically the established Church of Christ in these Provinces—nay, more, it is Catholic, Universal—but it is not without its corruption.

But Romanism claims to be the only true Church—the Mother and Mistress of all Churches, and bases this claim upon the alleged Apostolic succession of the Bishop of Rome from Saint Peter and his alleged supremacy to the other Apostles of the Christian Church.

If the Romanists then rest as they do the supremacy and universality of their Church on their perversion of the words of our Saviour—"Thou art Peter and on this rock I will build my Church," may we not be fully justified in contending that the text previously quoted would establish it to be a Church, and with a supremacy, not of Godliness but of iniquity.

ST. GEORGE'S CHURCH SUNDAY-SCHOOL.

On Saturday last the second Annual Festival of the above school took place, and certainly a more beautiful or interesting sight we never witnessed in Toronto. The Children to the number of 270, with their teachers and friends, assembled in the Church at nine o'clock, when Divine Service was said by the Incumbent Dr. Lett.

The happy party commenced leaving about half past five, and before dusk, all had returned to their homes, to cherish the memory of the day and look forward to the next return of it.

The Rev. Dr. Lett, St. George's Square, Toronto, would feel most obliged by receiving intelligence of George Ross, Esq., an Irish Barrister, who immigrated to this country three or four years ago.

We beg to direct attention to the advertisement relative to the alteration in the time of re-opening Upper Canada College.

TO OUR SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA, &C.

Having received complaints respecting the difficulty of forwarding subscriptions, owing to the high charge of postage, and the impossibility of obtaining Canada money, it is respectfully suggested that if subscribers would forward a draft on the B. N. A. Bank, or the notes of that Bank, all, or nearly all, the trouble complained of would be avoided.

THE CHURCH IN THE COLONIES.

The Chronicle, speaking of the advantages of the Canterbury settlement as being a Church colony, reverts generally to the condition and legal status of the Colonial Church, and urges that a fair start may be given her by relief from superfluous restraints:—"That the Church in the colonies is not so efficient as it might be is admitted on all hands. Indeed, we could scarcely look around us at what the Church is at home, without asking ourselves, with doubt and misgiving, how a sapling from such a stock would be likely to thrive when transplanted to the bleak air of a colony, unsheltered by the fence of ancient reverence and attachment, and cut off from the golden rills which sustain the growth of the parent tree?"

It is far otherwise in the colonies. Without privileges, without endowment, dependent on nothing but the hold she can secure on the hearts and affections of the people, the Colonial Church is sent abroad to do her work, loaded with the shackles, but denied the compensating advantages of an Establishment. The Crown then holds the supremacy of the Tudors over a voluntary body of religionists who can aspire to no higher position than that of one among a multitude of sects; and it usurps the control of patronage to which the public purse has not contributed a single farthing.

This grievance—for it is grievance—was twice pressed upon the attention of the Government in the course of last session. Whether Ministers do or do not intend to take it into consideration we can scarcely say, until we have some means of reconciling the opinions of Lords Lansdowne and Grey, who admitted the justice of the complaint in the upper house, with those of the Home Secretary and Mr. Labouchere, who pooh-poohed it in the lower.

remind colonial Churchmen that everything, beyond the removal of some legal restrictions, must still depend on their own voluntary exertions, and on the zeal and judgment of their Bishops and clergy. Parliament can relieve the Church's limbs from unnecessary shackles, but it cannot stimulate her activity or invigorate her frame.

The Daily News, following on the same subject, declares the English Church has no system of ecclesiastical law by which most questions can be settled. "Whenever a case of difficulty arises, our Church lawyers are obliged to have recourse to legal principles and customs founded on them, which regulated the affairs of the spiritual subjects of Gregory VII. or Innocent III. The canon law has been transferred to Protestant lawyers to make the most of, and the consequence is, that everything is expected from it but sense or justice."

ARRIVAL OF THE "PACIFIC."

The steamer Pacific, Collins Line, was telegraphed off Sandy Hook about 3 1/2 p. m. She ran up the bay in grand style, and arrived at her wharf at a quarter to 7 o'clock, p. m. She left Liverpool on Wednesday the 11th inst., at 2 o'clock p. m., and has made the passage across the Atlantic in 10 days and 5 hours.

Further Extracts from our English Files.

THE CANTERBURY COLONISTS.

The four vessels, the Randolph, the Cressy, the Sir G. Seymour, and the Charlotte Jane, have left the shores of England with the first band of colonists who are to aid in founding the new settlement of Canterbury. On Sunday morning a large body of the colonists assembled at St. Paul's Cathedral, a sermon being preached to them by the Archbishop of Canterbury.

Loss of the Orion.—Henderson and Williams, the Master and second Mate of the Orion have been tried at Edinburgh, for the loss of that ill-fated vessel.—Both were found guilty—the former of culpable neglect of duty, and the latter of culpable and reckless neglect of duty.

United States.

ANARCHY IN CALIFORNIA! Fighting with the Squatters!—Mayor and others killed—Sacramento city in ashes!—Letter from Sacramento city.

(Special Correspondence of the N. Y. Tribune.) Sacramento City, Wednesday, Aug. 14. There is a great excitement here. At 1 o'clock an armed force of squatters marched past my office, up Front-street to Jay-street, led by a mounted leader with sword in hand.

On Jay-street they had a fracas.—Mayor Bigelow has been shot, but it is thought he is not killed. Six men have been killed. The leader of the squatters, so full of life a few minutes since, is dead, and his horse also.

The citizens are called upon to defend the laws, and assemble in front of the city hotel armed. Several men were arrested last evening, who had been engaged in public meetings, passing resolutions conflicting with decisions of the courts, and proclaiming their intention to resist.

This armed force, it is said, was for the purpose of liberating their brethren squatters. Half-past two o'clock.—Four are positively killed, and several wounded.—Shooting is going on while I am writing. The steamer Senator is waiting on account of it.

It is difficult to get the correct particulars in time to send by her. I shall write again, if there is another opportunity, in time for the Carolina.

Yours, in haste, W. B. L. From San Francisco—the Affair at Sacramento—Departure of Volunteers. (Special Correspondence of the Tribune.) San Francisco, Thursday, Aug. 15, 1 p. m. I improve the latest moment to give you important news. The steamer from Sacramento city this morning, brought us news of anarchy and bloodshed.

The excitement is said to have been intense. When the steamer left, the squatters were drawn up in force armed to the teeth, and it was supposed they would burn the city and spread desolation and woe throughout. The Senator left a little before the regular time, for the purpose of meeting the steamer Gold Hunter on her way up, in time to enable the troops at Benicia to go up to the scene of strife.

This morning, the Mayor of our city, Col. Geary, called out all the military, (independent companies,) five companies, &c., of this city, to go up immediately. I have just returned from on board the Senator, upon which are a large number of military, armed citizens, &c., (not forgetting a host of Editors,) bound to Sacramento, who talked loud of "Law and Order," "Blood and Thunder," and a thousand other things.

P. S.—In addition to the order for citizens to enroll their names, at the City Hotel, Lieut. Col. McDougal also directed an order to be published, that all non-combatants keep clear of the streets, and directed a cannon, supplied with twenty-four rounds, to be placed at the foot of J street, and will, by the "Gold Hunter," take up from Benicia, by Thursday morning, all the implements of war, with which he is resolved to take the enemy, and bring them to a speedy and summary trial.

At the time the Carolina left, fifty United States soldiers had left Benicia for the scene of battle, and two of the volunteer companies in San Francisco had offered their services to maintain order.

TORONTO MARKET.

Table with columns for various commodities (Wheat, Flour, etc.) and their prices in Toronto, Sept. 25, 1850.

EXCHANGE.

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



rapid progress, the undoubted orthodoxy, the learning, and the zeal of the Protestant Episcopal Church in the United States.

Nor ought we, I think, to forget the existence, or refuse to acknowledge the claims upon our charity of those large bodies of christians, who have peopled this great Continent, without Episcopal Government.

We must sorrowfully admit, that the lukewarmness, nay, the open irreligion of some of our own members, contribute to their alienation from our Communion: and what is a very practical matter, that in these vast wildernesses, where it is not easy, nor even possible, always to seek men out, and supply their spiritual wants as fast as they immigrate, a loose, unfixed, fluctuating faith, an unsettled, unestablished teacher, is more agreeable to the peculiar habits of the rough and ready population.

THE SUBSCRIBERS beg leave to inform their Friends and the Public, that they will continue to Manufacture Order any Size of CHURCH OR CHAMBER ORGANS, on most favourable terms.

WANTED. A MARRIED MAN, with the best Testimonials and references as to character and ability, who has been accustomed to teaching for a number of years, is desirous of obtaining the charge of a School either in Town or Country, where his services may be required.

Advertisements. DR. HALLOWELL, HOUSE AND SURGERY. No. 36, QUEEN STREET EAST, TWO DOORS FROM CHURCH STREET.

Mr. ROBERT COOPER, BARRISTER AND SOLICITOR, Wellington-street, opposite the Commercial Bank, Toronto.

DONALD BETHUNE, Jr. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCES, &c. DIVISION STREET, COBOURG, CANADA WEST.

FRANCIS H. HEWARD, COMMISSION MERCHANT. CASH ADVANCES MADE ON PRODUCE. OFFICE NEW MARKET BUILDINGS TORONTO.

J. P. CLARKE, Mus. Bac. K. C. PROFESSOR OF THE PIANO-FORTE, SINGING AND GUITAR, Residence, Church Street.

COLUMBUS INSURANCE COMPANY, EDWARD G. O'BRIEN, AGENT. Office removed to Church Street, four doors above the Court House.

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

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

CHURCH OR CHAMBER ORGAN. FOR SALE, FOUR ROWS OF PIPES.—Cheap for Cash, or approved Credit.

GEORGE ARMITAGE, MODELLER, Marble, Stone and Wood Carver, Corner of the Bay and Yonge Streets, Toronto.

DOCTOR FOWLER, SURGEON DENTIST, HAS the honour of announcing his arrival in the City as a SURGEON DENTIST.

Organs! Organs! Organs! THE SUBSCRIBERS beg leave to inform their Friends and the Public, that they will continue to Manufacture Order any Size of CHURCH OR CHAMBER ORGANS.

WANTED. A MARRIED MAN, with the best Testimonials and references as to character and ability, who has been accustomed to teaching for a number of years, is desirous of obtaining the charge of a School either in Town or Country, where his services may be required.

JOHN S. BLOGG, BOOT AND SHOEMAKER, (Next door to Messrs. Beckett, & Co., Medical Laboratory,) KING STREET WEST, TORONTO.

HAS constantly on hand a beautiful Assortment of Ladies French Kid, Morocco, and Patent Leather Shoes, together with a quantity of Satin Slippers of the very best quality.

W. MORRISON, Watch Maker and Manufacturing Jeweler, SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO.

PROSPECTUS OF THE Church of England and Metropolitan Building Society.

Incorporated February 23, 1850. Shares, £12 10s. each. No Fees charged on Entrance.

JOHN ARNOLD, Esq., President. JAMES BEAVEN, D. D., Vice-President. DIRECTORS: The Hon. W. CAYLEY, S. B. HARMAN, Esq. The Rev. S. LETT, LL.D., GEORGE BROCK, Esq. JAS. M. STRACHAN, Esq., P. VANCOUVERNET, Esq. G. W. ALLAN, Esq.

ALTHOUGH this Society has mainly in view the intention of enabling members of the Church of England to contribute, by the payment of small periodical sums, towards either the endowment of a Church of England University, (in accordance with the recommendation of His Lordship the Bishop in his recent Pastoral Letter), or the building and endowment of Churches, Parsonage Houses, and School Houses, in connexion with the Church of England—the Society nevertheless does not contemplate restricting its operations to those objects only.

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

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

Is the Ready-made Clothing Department well stocked? Men's Linen Coats, from 4s 4d to 12s 6d. Men's Velvet Vests, from 4s 6d to 10s 6d.

DRY GOODS DEPARTMENT. 1000 Muslin Dresses, from 2s 11d to 11s 6d. 1000 Parasols, from 1s 6d to 5s 6d.

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

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

QUEBEC FIRE ASSURANCE COMPANY. CAPITAL—£250,000. CONTINUES to accept Risks against FIRE in and about Toronto. Losses promptly settled.



PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY, OFFICE, CHURCH STREET TORONTO. INSURES in its Mutual Branch, Farm Property and detached Buildings, all extra hazardous risks being excluded.



MUTUAL FIRE INSURANCE COMPANY, OFFICE—No. 71, King Street, Toronto, near Darling Brothers. INSURES Dwellings, Houses, Warehouses, Buildings in general, Merchandise, Household Furniture, Mills, Manufactories, &c.

THE STEAMER PRINCESS ROYAL, CAPT. HERBERT TWENTY, WILL leave Toronto for Kingston, calling at Port Hope and Cobourg, (weather permitting), every Wednesday and Saturday at Noon.

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

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

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

