

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. 31.]

TORONTO, CANADA, MARCH 4, 1852.

[WHOLE No., DCCXLX.

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	March 7.	Gen. 27	Luke 18.
M	" 8.	Deut. 30.	Luke 19.
T	" 9.	" 31.	Col. 3.
W	" 10.	" 32.	Luke 20.
T	" 11.	" 33.	Col. 4.
F	" 12.	" 34.	Luke 21.
S	" 13.	Josh. 1.	1 Thes. 1.
C	" 14.	" 2.	Luke 22.
		" 3.	1 Thes. 2.
		" 4.	Luke 23.
		" 5.	1 Thes. 3.
		" 6.	Luke 24.
		" 7.	1 Thes. 4.
		" 8.	1 Thes. 5.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

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

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

In this Church the seats are all free and unappropriated.

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

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending Monday, 8th March, 1852.

VISITORS:

THE PRINCIPAL.

Professor RICHARDSON, M.D., M.R.C.S.L.

CENSOR:

Rev. H. SCADDING, M.A., First Class'l. Master.

F. W. BARRON, M.A., Principal U. C. C.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.

Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Non-performing 10s.

J. P. CLARKE, Mus. Bac. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

GRACE AND NATURE.

The first grace of God prevents us; without Him we can do nothing. He lays the first stone in every spiritual building, and then expects by that strength He first gave that we make the superstructure. But as a stone thrown into a river first moves the water, and disturbs its surface into a circle, and then its own force wafts the neighboring drops into a larger figure by its proper weight, so is the grace of God the first principle of our spiritual motion, and when it moves it into its own figure, and hath actuated and ennobled our natural powers by the influence of that first incentive, we continue the motion and enlarge the progress. But as the circles on the face of the waters grow weaker till it hath smoothed itself into a natural and even current, unless the force be renewed or continued, so do all our natural endeavours, when first set at work by God's preventing grace, decline to the imperfection of its own kind, unless the same force be made energetical and operative by the continuation and renewing of the same supernatural influence.—*Jer. Taylor.*

CONSIDERATION.

Consideration makes reason strong and active. Before, it was as standing water; but now, as a stream which violently bears down all before it. Before, it was as the stones in the brook; but now like that out of David's sling, which smites the Goliath of our unbelief in the forehead. As wicked continue wicked because they bring not reason into act and exercise; so godly men are uncomfortable, because they let their reason and faith lie asleep, and do not stir them up to action by this work of meditation. What fears, sorrows and joys will our very dreams excite? How much more then would serious meditation affect us!

Consideration can continue and preserve us in this rational enjoyment. Meditation holds reason and faith to their work, and blows the fire till it thoroughly burn. To run a few steps will not get a man heated, but walking an hour may; and though a sudden occasional thought of heaven will not raise our affections to any spiritual heat, yet meditation can continue our thoughts till our hearts grow warm. Thus you see the powerful tendency of consideration to produce this great elevation of soul in heavenly contemplation.

RELIGIOUS TENDENCIES OF A TOWN AND COUNTRY LIFE.

The tendency of a life in towns, is to lead men to forget natural, and to value revealed, religion only; or, to speak more accurately, to overlook the simple virtues and plain laws of right and wrong, which are evident, to a great extent, without the Gospel, although included in it, and attended with new sanctions and blessings; and to attend to that portion of Christianity only, which is generally called the doctrine of grace, the full and free pardon offered to sinful man, in Christ; as if this were the whole of the Gospel, as if that free pardon were offered to persons who, possessing the Gospel privileges, lived as careless of justice and truth as the very heathen, and sometimes more so. The pardon of the cross of Christ, and faith in that pardon, are the two great ideas of popular or city religionists, without the practice of the cross, without attention to the ancient virtues now stamped with the cross, and consecrated as its fruits, and the evidences of its power in the heart of man.

In the country, however, the very reverse is the case. Most farmers and labourers live by a natural religion, and do not enter into the peculiar doctrine of the Incarnation. Right and wrong, death and judgment, the duty to man and to God, are familiar thoughts with them, but unconnected with that new doctrine of them which our Lord revealed. They learn from things around them, much in which the inhabitants of towns are wanting. On the other hand, they do not feel that all outward things are to be seen now in the light of Gospel truth. They do not feel that the religion of the ancient Jews or pious heathens, was something very different, and short of, that which is expected of the Christian. To state the fact roughly but plainly; the people of towns have more Christianity in doctrine, and no more in practice: the people of the country have less doctrinal Christianity, but are more practical in the religion which they possess.—*Rev. W. Heygate.*

AND ONE IS NOT

When at eve my children gather
Round the lowly ingle-side,
Whispering to my spirit—"Father,
In thy love we each confide;"
While I press them to my bosom,
In an overflow of joy,
How I miss that stricken blossom—
Him who was the only boy.

Often will they talk of Brother—
Even she who knew him not;
For I think that for another
He should never be forgot;
And I love to link their feelings
With the kindred one away,
Though the thought will oft be stealing—
That dear form is nought but clay.

Still I bow in bland submission—
Even grateful try to be—
One is not—but, blest condition!
Providence has left me three.
So I'll press them to my bosom,
In an overflow of joy—
Heaven has gained my cherished blossom—
God's is now my only boy.

By the Rev. E. C. Jones, A. M.

REMEMBRANCE OF SINS.

A general persuasion that thou art a sinner, will neither so humble nor bridle thy soul, as if the catalogue of thy sins examined severally, be continually kept in mind. This shall make thee lowly in thine own eyes; this shall preserve thy feet from falling, and sharpen thy desires towards all good things. The mind, I know, doth hardly admit such unpleasant remembrances; but we must force it, we must constrain it thereunto. It is safer now to be bitten with the memory, than hereafter with the torment of sin.—*Hooker.*

WOMANS MISSION.

As the vine which has long twined its graceful foliage about the oak, and been lifted up by it in sunshine, will, when the hardy plant is rified by the thunderbolt, cling around it with its caressing tendrils, and bind up its shattered boughs, so is it beautifully ordered by Providence that woman who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity—winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.—*Washington Irving.*

BEAUTIFUL SENTIMENT.

When the Hindoo priest is about to baptize an infant, he utters the following beautiful sentiment,—"Little babe, thou enterest the world weeping, while all around smile; contrive so to live, that you may depart in smiles, while all around you weep."

Ecclesiastical Intelligence.

DIocese OF TORONTO.

CHURCH SOCIETY OF THE DIocese OF TORONTO
The Treasurer acknowledges the following receipts since the 18th February, 1852:—

FOR DIVINITY STUDENTS' FUND.	
Rawdon Village.....	£1 5 8
Hungerford.....	0 8 2
Roslyn.....	0 3 0
Tyendenaga.....	0 2 5
Huntingdon.....	0 5 0½
—per Rev. T. J. S. Groves (less 6jd.)	£2 3 9
Bank Agency.....	5 0 0
Christ's Ch., Hamilton, per Churchwardens	5 0 0
St. John's Church, Elora.....	0 5 0
Christ's Church, Peel.....	0 3 0
School-house, Pilkington (late Woolwich).....	0 1 9
—per Rev. John W. Marsh.....	0 9 9
Duffins Creek, Pickering.....	0 9 0
Norwood.....	0 4 1½
—per Rev. Thomas W. Marsh.....	0 13 1½
St. Luke's Church.....	£0 7 7½
Baker's School House.....	0 3 0
Tiner's do.....	0 2 0
Red do.....	0 2 0
Added.....	0 0 4½
—per Rev. Paul Shirley.....	0 15 0
Merrickville, per Rev. E. Morris.....	0 18 6
Rowan Mills.....	0 4 3
Congregation Waterford.....	0 13 3
—per Rev. E. R. Stinson.....	0 17 6
St. James's Church, Penetanguishene:	
—per Churchwarden.....	1 0 0
St. Paul's Ch., Woodstock.....	3 19 4
Beckwith.....	0 19 2
Eastwood.....	0 15 0
Christ's Church, Huntingford.....	1 4 4
Lot 28 Con. 12, Zorra.....	0 6 11
Ingersoll.....	1 2 6
—per Treasurer of Brock Dist. Branch.....	8 7 3
St. Mary's Church, Tullamore.....	0 11 0
St. John's Church, Gore of Toronto.....	0 10 5
Bell's House.....	0 4 10
—per Rev. W. G. Tucker.....	1 6 3
	£21 11 4½

FOR JUBILEE FUND.

Ingersoll.	1 5 0
—per Treasurer, Brock District Branch,	1 5 0
FOR WIDOWS AND ORPHANS' FUND.	1 2 6
Merrickville, per Rev. E. Morris.....	1 2 6
Christ's Church, West Gwillimbury,	0 6 8
—per Rev. Arthur Hill.....	0 6 8
Sydenham.....	1 16 6½
Trinity Church, Streetsville.....	0 16 3
—per Rev. R. J. Macgeorge.....	2 12 9½
	£4 1 11½
From Parochial Committee, Cornwall, in response of the Circular of the Lord Bishop, per Rev. Henry Patton.....	10 0 0
FOR ANNUAL SUBSCRIPTIONS.	
Rev. P. Shirley, Camden East.....	1 5 0
S. Thompson, Esq., Toronto.....	1 5 0
	2 10 0

3rd March, 1852. T. W. BIRCHALL, Treasurer.

CHURCH SOCIETY.

The Annual Meetings of the Mono Parochial Association of the above Society, were held in St. John's Church, Mono, on Thursday the 5th, and in St. Luke's Church, Mulmur, on Friday, the 6th inst. The Rev. John Fletcher, A. B. in the Chair, when the following report was read:—

REPORT.

In the primitive missionary meetings, recorded in the Acts of the Apostles, the recital of the conversion of heathen nations, and of the extension of the boundaries of the Church, caused the assembled multitudes to glorify God by whom such wonderful works were wrought.

We are gathered together for a like object, and the good news of the onward progress of the cause of the Church of Christ which we shall this day hear, should produce the same effect upon us. Let us then, first, praise Him who raises up labourers to work in His vineyard, and is pleased to bless their labours with abundant increase.

In our own mission, the Church stands, at least numerically, at the head of the various denominations of professing Christians her services are in general well attended (especially in St. Mark's and St. Luke's Churches), and her members contribute to the support of religion a larger sum than is contributed by the members of any other denomination.—The amounts contributed during the past year shew an increase of £5 12s. 8d. over the preceding and are as follows:—

Subscriptions to the Church Society.....	£3 4 4½
Collection for Jubilee Fund of the Society for Propagating of the Gospel in Foreign Parts.....	0 8 11½
Parts.....	0 9 11
Collections for Widows and Orphans' Fund.....	0 9 11
Subscriptions to stipend of Minister, received within the Mission.....	68 16 3
Total.....	£72 19 6

During the year eighty-six children were baptized; eight marriages solemnized, and seven persons interred according to the order of the Church.

Two new Churches are at present in course of erection, and it is hoped that they will be ready for divine service about the beginning of the month of April; the site of one was given by Mr. George Brown of Adjala, on No. 32 of the 4th Concession of that Township, and the other by Frederick Widder, Esq., Commissioner of the Canada Company, on No. 11 of the

1st Concession (West of Hurontario-street) in the Township of Mulmur.

We should thankfully acknowledge the Christian spirit manifested by several individuals, in other parishes, in rendering pecuniary assistance towards the support of this Mission, several friends in the town of Barrie presented £16 towards the fund for the support of the minister and £10 were given by J. R. Williams, Esq., of Tecumseth, and £2 5s. by Alex. Gaviller, Esq., of the same Township, towards the erection of our churches.

Much has been done in this mission in the past year in behalf of the Church, but much still remains to be done—greater zeal in her cause should be manifested—greater love to her ordinances displayed—and stronger efforts used to extend her usefulness, than have hitherto been done—these four townships containing a Church population of five thousand, could by a little exertion and a more general contribution raise sufficient funds to maintain a second Clergyman, and these efforts should be made as ministrations scattered over so extensive a field of labour as this is, must necessarily be very imperfect.

Within the year one clergyman has been added to those already labouring in this county, and arrangements have been entered into in the township of Notawasaga, by which there seems a prospect of another being shortly settled there.

The Parent Society still continues its useful labours and by means of its missionaries, brings within the reach of very many destitute settlements, the glad sound of the Gospel of Peace. The strenuous efforts of our beloved Diocesan for the re-union of education with religion, have been crowned with success; suitable buildings have been erected for a Church University, which has been lately opened under very favourable prospects.

From Ireland tidings of the most pleasing description are being continually received; the gross darkness of Popery is receding before the light of pure and undefiled religion, and thousands of those who were enslaved by it have burst the bonds by which they were held and have returned to the faith of their forefathers; while in other parts of the globe throughout the extent of an empire upon which the sun never sets, England's Church is labouring with renewed energy in planting the standard of the Redeemer and in making known to the ruined descendants of Adam the unsearchable riches of the Gospel of Christ.

At the meeting in St. Luke's Church, the following resolutions were passed unanimously:—

Proposed by the Rev. F. L. Osler, Treasurer, seconded by Mr. John Cooper, Town Reeve, Mulmur, and,

Resolved,—That the report just read be adopted.

Proposed by Mr. John Little, seconded by Mr. Robert Murphy, Churchwardens, and

Resolved,—That this meeting desires to return thanks to those friends, in other parishes, who have so liberally contributed towards the support of this mission and the erection of the Churches in it.

Proposed by the Rev. G. Nugent, Barrie, seconded by Mr. A. Howe, Churchwarden, Adjala, and

Resolved,—That this meeting receives with great delight the account of the onward progress of the Reformation in Ireland and desires to praise God for his great mercy in visiting and enlightening their benighted fellow countrymen.

DIocese OF CAPETOWN.

The Bishop of Capetown is on his way to England, for the purpose of obtaining a subdivision of his diocese, a further supply of funds for the maintenance of his Clergy and for the employment of Missionaries, as well as for the proper foundation of a College, for which a first beginning has been made. With regard to the maintenance for his Clergy the Bishop makes, in a pastoral addressed to his Clergy before his departure, the following statement:—

There are nearly thirty ministers of the Church in this diocese who draw upon me quarterly, in whole or in part, for their stipends; and the number yet needs to be increased before the spiritual wants of many of our brethren can be supplied. I have hitherto met these heavy demands, partly through your offerings and subscriptions, partly through a grant of £1,200 a-year from the Society for the Propagation of the Gospel, and partly by the offerings and annual contributions of friends at home, which were pledged for a period of five years. These latter have now ceased, the term for which they were promised having nearly expired.

The Bishop has appointed the Archdeacons of Graham's Town and George for their respective Archdeaconries, the Rural Deans of the Cape district, Natal, and St. Helena, for their respective districts, as Commissioners to act during his absence. On the subject of proposed synodal action in his diocese, the Bishop says:—

It is not in accordance with the principles of our branch of the Church, or of the primitive and apostolic Church, that the Bishop should by his sole authority, settle all questions which may arise, and conduct the affairs of the Church through all their details. The Presbyters, the Deacons, and the laity of the Church have each their separate functions, responsibilities, privileges, which are at present in much danger of being overlooked. I have indeed from the first laid it down as a rule for myself to consult with such of the Clergy as I could gather together in one place on all matters of importance. But our meetings have hardly assumed the shape of formal Synods, and I did not feel at liberty to invite the attendance of the laity, at them not being certain whether in so doing I should be acting in strict accordance with the law. It does not seem right or expedient that this imperfect system should be perpetuated. I am anxious, therefore, that we should, as soon as it can conveniently be done, meet together in some more complete and constitutional manner, and take counsel respecting the affairs of the Church. There are many points which require careful consideration. Some of these, indeed, have exclusive reference to the Bishop's functions; others to those

of the Bishop and Clergy; but the greater number are common to us all. I should probably have brought this subject under your notice before now, had it not been for the practical difficulties which surround it, especially in a diocese of such vast extent as this, whose parishes are not yet completely formed. The matter, however, is one of so much importance, and I anticipate so much advantage from our mutual consultations, that I shall hope, if God spare me to return to the diocese, to take measures for the formation of a Synod, or convention, in whose deliberations both Clergy and laity may take their respective parts.

The Bishop of Barbadoes held an Ordination at Bridgetown on the 28th October, when one gentleman was ordained Priest, and two, Deacons.

ENGLAND.

DIOCESAN SYNODS.

At the meeting held at the Hanover-square rooms, noticed by us in our last number, the Rev. J. Collins B. D., Rural Dean of the Diocese of Ripon, took the chair; and the Rev. W. Pound officiated as Secretary—after prayers were said the Reverend Chairman opened the business of the meeting, congratulated his fellow-Churchmen present on the quiet and steady progress of the cause which had brought them together. Since the last meeting had been held at Derby, the Bishop of Ripon, to whose Diocese he belonged, had signified to him that although he could not preside at any meeting where controversial subjects were discussed, he was quite ready, if it were the wish of his Clergy, to hold Diocesan Synods for all practical purposes, as he was of opinion that such Synods would be of much use to the Church. He hoped and believed that the same spirit operated in the minds of other Bishops of the Church of England, and he indulged the hope that before long many of those who belonged to the Right Rev. Bench would coincide with them. It would ever be a source of gratifying reflection to those who supported the present movement if their efforts should be instrumental in restoring to the Church a return of her ancient Synodical action. (Hear hear.)

The Rev. W. Pound then read the following Report, describing the operations of the Committee since the meeting in Derby of the 8th of October last:—

REPORT.

"In presenting a brief report of what has been done by your appointed Committee in behalf of the question of Diocesan Synods, since the last quarterly meeting held at Derby on the 8th of October, we would congratulate you on the increasing interest which is manifestly felt by both Laity and Clergy in the subject which has drawn us here to-day.

Through the intercourse, both by word and letter, which your Committee have been permitted to hold with their fellow-Churchmen since that period, and through the circulation of such papers as have been published on this subject, as well as by the arguments and statements presented to the public at the Derby meeting, the benefit of Diocesan Synods has been brought before the minds of many thoughtful Churchmen, and a conviction of their utility and necessity has been strengthened and confirmed, and in some cases created.

Your Committee are more and more persuaded that the periodical holding of such meetings as the present and that at Derby, where this important matter is quietly and earnestly discussed, will tend to draw the minds of their fellow-Churchmen to this subject, and so eventually lead to such a wide-spread desire for the restoration of Diocesan Synods as may induce the Right Rev. the Bishops to assemble them in their respective Dioceses.

Your Committee have endeavoured, in compliance with a resolution passed at Derby, to arrange a list of corresponding friends in each Diocese, who, looking beyond the present imperfect system of Church government, would co-operate with them in the same spirit of gentle faith and quiet perseverance, by which your Committee desire and endeavour themselves to be actuated, and would aid them in disseminating information on, and drawing attention to, the Synodical action of the Church. To a certain extent they have been enabled to do this, but not so completely as they would desire, in consequence of being themselves unacquainted with some Dioceses. They would, therefore, beg the favour of those who are willing thus to assist them, or who know of any likely to do so, to signify their names, or those of such persons, either to-day personally or at another time by letter, in order that such list may be filled up, and that the subject of Diocesan Synods may be thus brought before the consideration of each Diocese. While doing this we would sincerely disclaim all intention of dictating to, or intermeddling with, any Diocese, only hereby desiring and hoping that what we humbly conceive to be a matter of great spiritual importance and benefit to Churchmen may receive a patient and respectful attention from our brethren in the Ministry and in the Household of Christ.

Four pamphlets have been printed by your Committee, for the opinions contained in which the writers alone are responsible.

1. The Practice of Synods, by the Rev. W. Pound.
2. The Synodical Action of the Episcopal Church in America, by the Rev. Henry Caswall.
3. A Speech at Derby on Diocesan Synods, by the Rev. G. Trevor.
4. Papal Aggression to be repelled by the Revival of Diocesan Synods, by the Rev. W. Pound.

Several other pamphlets are in an advanced state of preparation. Without pledging ourselves to every statement put forward in these papers, your Committee believe that they contain nothing opposed to the principles of that Church to which it is their privilege to belong, and that by thus bringing the subject before the minds of Churchmen, they may tend to elicit such interest and discussion as cannot but promote the good cause we have at heart. We may be excused if we remind you that, to carry forward these operations, pecuniary assistance is to some extent required, and that, while endeavouring to be economical in expenditure, we find that the donations hitherto kindly given, have not enabled us to meet all the expenses we have already incurred, and that further contributions will be needed to carry on our work in the manner in which it should be done.

Not binding ourselves on principle to any details as to the working of Diocesan Synods (points which must be left to each Bishop to arrange, as he sees fit and right, and to which reference to our present stage of proceedings might appear premature, or even impertinent), nor feeling any antagonism, or jealousy of, any societies or bodies of persons which have for their object the due and proper extending, strengthening, or defending the Church of England in her ministrations,

discipline, and doctrine, we would invite all Churchmen, of all shades of opinion, to unite with us in respectfully requesting our Diocesan Synods to call together such assemblies, which would rightfully and undoubtedly represent the views of all parties amongst us.

We cannot, however, conclude the report without stating that, in advocating the revival of Diocesan Synods, we are neither desirous, nor are we, we believe, doing anything which interferes with the connection of the Church with the State. There is no law nor enactment of the State which is contravened by such Synods, nor are they opposed to any principle or institution in the Church. They are as much part of the order settled in our Reformed Church as the Visitations of the Bishop or Archdeacon. They were in existence and exercise at a time when the connection between Church and State was closer and more intimate than it is at present; in fact, when every Statesman was also a Churchman. How, then, can it be said with reason that they are opposed to such union? Why, is it not seen that Synodical action is now only the more necessary on this very account, because unhappily the people of this land and the members of our Legislature are not all now of our communion. The connection between Church and State, so far from being weakened, would, we believe, be strengthened and rendered more consistent with principles of justice and reason by the Church consulting together from time to time, as a spiritual body, with respect to those spiritual subjects which are connected with her well-being—a work with which members of that body should alone be connected, and which cannot be either safely or properly committed either to private individuals or to the Episcopate solely, whose undoubted exclusive functions are rather of an administrative and judicial character."

The Hon. J. Chetwynde Talbot proposed the first resolution:—

"That this meeting, in receiving the report now read, desires to repeat its serious and deliberate conviction that Diocesan Synods are necessary for the well-being of the Church, and of the spiritual interests with which it is connected, and to express its earnest and respectful hope that the spiritual overseers of the flock of Christ may speedily call together such assemblies of the faithful, for the edification of their respective Dioceses."

The resolution which he had proposed called upon the meeting to adopt the report which had been just read. There could be no doubt of the importance of bringing this subject under the consideration of the public, but the more judiciously and discreetly that object was set about, the greater and more numerous would be the obstacles thrown in the way. The movement had begun but recently; but, looking to its object, its present position, and to the wide change of opinion that existed, a great deal had been done—(hear, hear.)—and he tendered his thanks to those who had borne the heat and burden of the day up to the present moment. One of the most essential things to ascertain in arguing the question was, what were the objections which were raised to the movement? If one knew what the objections to that restoration really were, they might meet them and deal with them, but as he did not know them he scarcely knew how to prove that the restoration of that action was good, right, and expedient. (Hear, hear.) The real question to be determined was as to the manner in which the affairs of a Christian society, whose administrations was of vital interest, could be properly administered with a view to its greater efficiency in the saving of souls. In other objects the principle of association was indispensable, and the individual efforts of persons were used to bring about great results. If then, the principle applied to other associations, why should it not apply in equal force to this great Society of the Church?—(Hear, hear.) If they looked at the Free Church of Scotland, there they would find a deliberative assembly. If they looked to the Synod of Tharles—if they looked to the Episcopal Church of Scotland—if they traversed the Atlantic, and looked at the great Church there, they would find the Clergy and Bishops consulting together for practical purposes, and to use a common expression, putting their heads together to attain a common end. The divisions and differences which took place in the Church were a source of great regret to all true Churchmen, but they arose, in great part, from misconceptions with regard to the opinions of Churchmen on this subject, and if there were no other reason to be urged in favour of Diocesan Synods than that they would give an opportunity for the Clergy to meet and discuss, and conciliate each other on matters of practice alone, it would be sufficiently ample to warrant their establishment. (Hear, hear.) The intention to hold the present meeting had not been opposed by the Bishop of the Diocese, and he did not understand that there was any objection on the part of the Clergy or Laity to take part in the proceedings. He apprehended the Laity had a right to intervene, because it was the duty of every layman to endeavour to make the Clergy as efficient as possible in their vocation. The object which he, in common with all present, wanted to attain, was greater spiritual efficiency in the Clergy. He had no apprehension that the church would ever be open to the accusation of being Priest-ridden. There was liberty and determination enough in the Church to prevent that, and therefore he said, "Bring the Bishops and the Clergy together, and don't let so great an anomaly continue, that a Society like the Church should conduct its business in a manner which no other Society would think of doing."

Mr. F. H. Dickenson seconded the resolution.

Lord Lytton proposed the next resolution. He felt it impossible to refuse to take part in the proceedings of the day, for if there was one thing above others to which he wished to be pledged, it was to support the principle of the revival and development of the free organic action of the Church in every proper form and shape. (Hear, hear, and cheers.) Undoubtedly they were met by obstacles in the attainment of their end; but the object which he had himself in view was, collective meeting of the Church of England by representation, including the element of the Laity. (Hear, hear.) If he might be permitted to allude to the debate which took place last Session in the House of Lords on the revival of Convocation, he took care on that occasion to say that, while he was not satisfied with anything short of Convocation, that no doubt an essential part of it would be the meeting of the Clergy as a class having important functions within that body. He took care also to say that, with the example which they had at Exeter, Australasia, and Toronto, these Synods might be revived previously to any general action in the Church. (Hear.) Unquestionably, Bishops might revive their Synods, but he had regard to the state of feeling in the country, and on that account, he desired that they should do so. (Hear.) With regard to the duties thrown upon laymen, he would only wish to say they hardly ever would wish to suggest to

particular Bishops to hold these meetings. What they wished to say was, that they saw no harm in them, and that they did not believe that evil would follow, as their consequence. (Hear, hear.) That he apprehended was the object of the present meeting, and fully coinciding in its objects, he begged to propose the resolution entrusted to him to the following effect:—

"That this meeting cannot refrain from recording its humble judgment that the spiritual rights of both Clergy and laity demand that Diocesan Synods should be collected together from time to time, to consult with their Bishop in solemn assembly as to what is needed for the benefit of their respective Dioceses, and that the present mode of Diocesan Government, by the sole and unimpeded mind of the Diocesan, is inconvenient and injurious to the Church itself, inconsistent with the true principle of Episcopal authority, and opposed alike to Scripture precedents and the practice of the Primitive Church in the best and earliest ages." (Hear.)

The Rev. Canon Trevor seconded the resolution with an eloquent address, entering into the historical consideration of the question. This able address is too long to transfer to our columns, and it would only spoil its effect to abbreviate it.

Sir Walter James, Bart., proposed the third resolution:—

"That a Diocesan Synod would be a source of great help and assistance to a Bishop, in suggesting plans of usefulness, in supplying details of Diocesan information, in maintaining his own rightful authority and in supporting by its united co-operation such local and Diocesan plans and arrangements as he may deem necessary for the welfare of his people."

The Hon. and Rev. Mr. Howard seconded the resolution. He was of opinion that Diocesan Synods would be of great assistance to the Bishops. In the early Church, whenever any subject calling for dispute arose, such as the circumcision of Christians, or the admission of Gentiles into the Christian Church, a Synod of the faithful was always held, and surely that which took place in the Apostles' time would apply equally well in our own.

The Rev. W. Scott proposed the following resolution:—

"That this meeting invites all Churchmen to unite with them in promoting the revival of Diocesan Synods, and for this purpose, would suggest to them to circulate the papers and pamphlets published on the subject in their own neighbourhoods and Dioceses—to converse with friends and neighbours upon the subject—to communicate with the Committee on what may be useful in furthering this matter—and to give or collect pecuniary donations towards the necessary expenses of printing, and of meetings such as the present."

He has this advantage over previous speakers, that they had theorized upon what he had been privileged to witness: he could, as present at the Synod of Exeter, bear that witness to it which its members could not with delicacy report. The best argument in favour of Synodical action was the experiment of its recent revival. At Exeter was seen the spectacle of a body of Clergy of different opinions, all agreeing to lay prejudices and suspicions aside as an offering on the altar of common duty and responsibility.

The Rev. W. Ganner briefly seconded the resolution, which met with the cordial acquiescence of the meeting.

The Rev. Mr. Carter proposed—

"That this meeting do adjourn on Thursday, the 29th day of April, 1852, to be held at Gloucester, with the power of further adjournment if the Committee see cause."

The Rev. Mr. Smith seconded the resolution which was also carried.

THE EXETER CHURCH UNION.—The following resolutions have been adopted at a recent meeting of the Exeter Church Union:—"That the most respectful thanks of this Union be presented to the Right Hon. Lord Redesdale, for the able and judicious manner in which his Lordship brought the subject of Convocation under discussion in the Upper House of Parliament on the 11th of July last, by a motion for a copy of the petitions presented to the two Houses of Convocation at their last meeting on the 5th of February last.

"That this meeting desires to acknowledge with thankfulness the efforts made by our colonial Bishops for the maintenance of the purity of the faith, and for the promotion of due order and discipline within their dioceses, and especially their endeavours to establish synodical action therein, which appear to demand all possible aid and encouragement from Churchmen at home. That this meeting, also hails with hope a promised Bill of Mr. Gladstone's on the subject of the colonial Dioceses, and trusts that its provisions may be such as to merit their hearty support.

"That this meeting views, with feelings of devout thankfulness, the truly Catholic suggestion, made by the Bishop of Vermont to his Grace the Archbishop of Canterbury, for the assembling of a council of the Bishops of all the Churches in communion with the Church of England, as the best means of composing existing controversies and divisions, and of maintaining the primitive faith and constitution of the Church against the errors and pretensions of Rome; and that this meeting, therefore, commends this subject to the attention of the committee, for their consideration, as to any practical measures which might be adopted in furtherance of the said suggestion."

LECTURES ON THE CHURCH IN ST. PAUL'S FINESBURY.—Last Wednesday evening's lectures were preached by the Rev. Canon Trevor on the subject of Church Synods, which he proved to be of divine institution, and expressed the hope that synodical powers of the Church of England will ere long be recognized, and their exercise restored.

SCOTLAND.

Turning our glance to the narrower sphere of the Scottish Church, which is our own more peculiar province,—the year presents the following numerical results:—

One venerable Bishop, the Right Rev. Dr. Low, of Moray and Ross, has resigned his diocesan charge, after thirty-two years of labour in the Episcopate; and the Right Rev. Dr. Eden has been consecrated as his successor.

There have been admitted into Holy Orders, seven Priests and four Deacons; of whom three of the former, and the whole of the latter, were alumni of Trinity College, Glenalmond.

Eight Churches have been consecrated: four in the Diocese of Aberdeen, two in the Diocese of St. Andrews, one in the Diocese of Argyll, and one in the Diocese of Glasgow. Of these, four may be considered as forming new congregations; the remainder as new buildings for existing congregations.

Buildings have been opened, by licence, for Divine service, in six places:—one in the Diocese of Argyll, and five in the Diocese of Glasgow. The whole may be considered as forming new congregations.

Eight new Schools have been opened:—one in the Diocese of Edinburgh, one in the Diocese of Argyll, one in the Diocese of Brechin, and five in the Diocese of Glasgow.

Twenty Confirmations have been held, at which 686 persons were admitted to the Sacred Rite—viz., four in the Diocese of St. Andrews, at which 74 persons were confirmed; two in the Diocese of Edinburgh, at which 172 persons were confirmed; three in the Diocese of Argyll, at which 90 persons were confirmed; and eleven in the Diocese of Glasgow, at which 350 persons were confirmed.

IRELAND.

MINISTERS' MONEY.—The *Dublin Telegraph* announces the proposed introduction of a Bill to abolish Ministers' money in Ireland, the incomes to be provided out of the Ecclesiastical Commissioners' funds; of a Bill to regulate the corn averages in Ireland, upon the British principle, and to convert tithes rent-charge into a redeemable land tax; lastly, of a Bill for the registration of births, deaths, and marriages.

POSITION OF THE POPISH PRIESTHOOD.—The *Telegraph*, the new Popish organ set on foot by the Defence Association, describes the Priests in the rural districts of Ireland as "used up" with hard work and bad pay, owing to the decrease of the population, and the extensive reformation movement. "Emigration," says the *Telegraph*, "will not leave them without congregations; for labourers, poor farmers, and artisans, cannot all fly; but it will leave them without congregations that can support them." The *Telegraph* sees no means for relieving the Priests except by an appeal to the "Universal Church."

ENGLAND.

DOMESTIC.

THE IRON TRADE.—The tendency of prices in this trade is still declining, and it is reported that considerable underselling has been resorted to among the lesser manufacturers since the conclusion of the quarterly meetings. This appears consequent upon a falling-off of orders in the nail and chain trades of the district, and other branches of hardware generally, all which seem to have become exceedingly quiet. In Manchester, business, as may be expected, is in a complete state of atrophy, on account of the engineers' strike; and the same is the case in that portion of the London trade which chiefly found a consumption for Staffordshire make. For foreign orders the demand continues brisk, and prices rule unaltered. Indeed at the present moment our principal dependence is upon the export trade; and while the larger houses are finding fair employment, at those works where the produce is confined to our own country use, but little business is doing. An effort is being made on the part of the manufacturers to induce a reduction in the make of iron, by refusing to take their usual supplies of pigs except upon lower terms, well knowing that the prices at which they have latterly been purchasing are already unremunerative. This, it is thought, will compel several of those furnaces least favourably situated to be put out of blast, and thus reduce the aggregate amount of make; but how far the attempt will be proceeded with is a matter of speculation, since it is a fact that at very few of the works unconnected with blast furnaces is there more than a month's stock of metal on hand, and at many not that quantity. Statements have appeared within the last few days of great expectations entertained by some from the finding of ironstone in Northamptonshire, which, it is said, will materially assist the Staffordshire ironmasters in competing the Welsh and other districts. At present the nature and quality of the stone, its contents of iron, &c., its fluxing and working, together with the cost of raising and transport, are too imperfectly known to form any estimate of its value here.—*Birmingham Gazette*.

LOUIS NAPOLEON was in London, on a flying visit, on Monday last. We have good authority for stating the fact, incredible as it may appear. He went back as he came, in disguise; his business being of a strictly private nature. We can only conjecture,—from the romantic attachment known to subsist between the Prince President and the Marquess of Normanby,—that the recent desertion of that Nobleman has deeply affected the heart of his bosom-friend, and that he found the impulse to follow him irresistible. Whether Pylades and Orestes met, and if so, how they met, and how they parted, "this deponent saith not."—*John Bull*.

STEAMERS TO AFRICA.—The Government contract for a monthly line of screw steamers to and from England and the West Coast of Africa, has been awarded to Mr. Macgregor Laird for nine years, at an average payment of £21,000 per annum. The total distance out and home will be 9,000 miles, which will be performed in from 58 to 60 days, at an average speed of eight knots per hour, by vessels of about 700 tons, to be constructed of iron.

DISCOVERY OF AN ETHIOPIAN MS. OF ST. JOHN'S GOSPEL.—Amongst the rewards of the present curator of Archbishop Tenison's library exertions, the discovery of the MS. version of St. John's Gospel, mentioned above, is not the least. Till recently its existence was unknown, and Mr. Hale's first care was to have it put in order, so far as its decayed condition allowed. This has been very skillfully done by Mr. Gough, of the British Museum. It is probably of the twelfth or thirteenth century, and is said to vary from the received version. It is a small volume, about six inches by five. At present its history is not known.

THE NEW STEAM-SHIP ORINOCO.—This magnificent steam-ship, which has recently been built for the Royal Mail Steam Packet Company, and is of the same size and class as the ill-fated *Amazon*, sailed from Blackwall yesterday afternoon, on a trial trip in the English Channel, for the purpose of testing her engines previous to taking her passage between Southampton and the West Indies, where she will be employed in the conveyance of passengers and the mails. The life-boats of the *Orinoco* are all complete and their fittings and arrangements insure their being ready for lowering at all times.

REVIEW OF THE GRAIN TRADE.—By the official return just published, it appears that the importations into the United Kingdom during the month ending 5th instant, consisted of—Wheat, 178,839 qrs.; barley, 33,757 qrs.; oats, 42,869 qrs.; beans, 31,539 qrs.; peas, 10,442 qrs.; maize, 126,183 qrs.; flour, 366,750 cwt. These arrivals, though much below the receipts of preceding months, are not unimportant, and far exceed the exports, about which so much is just now being said: indeed the total quantity of wheat and flour taken for shipment for the Continent since the first

commencement of the demand has probably not amounted to the arrivals of these articles in one month of which the above is the return. From the Continent of Europe no further supplies can, it seems, at present be calculated on, but it does not therefore follow that importations will wholly cease; there is certainly no margin for profit at present, but this will not stop the supplies from the Black Sea and from America. The quantity of wheat on passage from Odessa, Alexandria, &c., is not so large as at this time last year, but it must be borne in mind that our own crop has proved infinitely better, and that our wants are not nearly so great as they were at the corresponding period of 1851. Besides the favourable result of the wheat harvest, we have reason to believe that potatoes suffered less on this side of the Channel as well as in Ireland than in any preceding season, and in the latter country the stocks of Indian corn are heavier than they were at the opening of last year. Under these circumstances, we cannot agree with those who predict scarcity and high prices; at the same time we are inclined to expect a good healthy trade, at rates somewhat above those now current for a month or two to come. Towards the close of last week there was some appearance of a reaction in the prices of wheat, but this was in a great measure caused by the indifferent condition in which most of the samples came forward, the prevalence of wet weather having affected the quality. This also has had its influence since, but holders have nevertheless remained exceedingly firm, and not only has no decline been submitted to, but a further rise of fully 1s. per quarter has been established at most of the leading provincial markets. The arrivals of wheat coastwise into the port of London have been quite moderate, and the quantity brought forward at Mark Lane by land carriage samples from the home counties has been small, more especially from Essex. At the commencement of Monday's market, factors demanded materially advanced terms, which the millers refused to pay, and some time elapsed before an understanding could be arrived at. Ultimately, however, a clearance was made at prices fully 1s. per quarter higher than those current on that day so might. This advance was not so freely conceded on Wednesday, but the few lots exhibited this morning were placed without difficulty at the extreme rates of Monday. Flour of home manufacture has met a steady sale at previous prices; for fine American and the best qualities of French rather enhanced terms have been realized.—*Shipping and Mercantile Gazette.*

POLITICAL.

THE PUPIL TEACHER SYSTEM.

We expressed our conviction, lately, that the Pupil Teacher System, devised by Sir Philip Kay Shuttleworth, is by far the most pernicious feature of the scheme set on foot for the purpose of bringing the Education of the country under the controul of that creatureless State authority, the COMMITTEE OF COUNCIL ON EDUCATION. For this conviction we feel the more anxious to assign our reason, because not only has public attention not been sufficiently directed to this point, but it has actually been diverted from it by the controversy touching the Management Clauses. While fully admitting the objectionable character of the latter, the Bishop of Oxford speaks of the Pupil Teacher System in terms of unqualified praise; and even Archdeacon Denison, who has concentrated the whole force of his energetic opposition upon the Management Clauses, allows the enemy to take him in the rear by the Pupil Teacher System.

At the risk, then, of differing from two such great, though, in the present instance, somewhat conflicting authorities, we must maintain that if Church schools are to be preserved from the danger of being secularized, and latitudinarianized, the vigilance of Churchmen must be exercised in a far greater degree with regard to the effects which the Pupil Teacher System is calculated to produce. The reason for this appears to us obvious and incontrovertible. The object of both the Management Clauses and the Pupil Teacher System is undoubtedly the same; viz., to introduce into our parochial schools a system of what is termed, in the language of the Council Office, non-sectarian education. This object the Management Clauses are intended to effect by giving the Committee of Council a hold upon the building, and through the building upon the managers of the school; a hold which is stipulated for in the trust deed in a manner sufficiently explicit to put founders of schools upon their guard as to the risk which they run of being interfered with by an authority indifferent, if not inimical, to Church principles. The Pupil Teacher System aims at the same object by giving the Committee of Council a hold upon the master, the living power of education in the school; and it does so not by a direct proviso, but by indirect influence, not openly and in express terms, but "unobtrusively," on the sly.

To our thinking there cannot be a moment's doubt which of the two modes of interference is the more likely to affect the school injuriously. If the mind of the schoolmaster be brought into subjection to an alien influence, it matters comparatively little how the Committee of Management is composed, or what is the extent of its powers. In spite of any Committee of Management, in spite of the Clergyman, even supposing him to reign nominally supreme as sole Manager, the spirit of the schoolmaster will still be the spirit of the school. The objectionable power which the Management Clause confers upon the Committee of Council, may, in most cases, probably, it would, lie dormant for years in the trust deed, without ever making itself practically felt in the school; whereas the power over the teacher, placed in the hands of the Committee of Council by the Pupil Teacher System, is a living influence which, by the aid of the powerful levers of personal interest and professional ambition, is constantly brought to bear upon him, and through him upon the school.

Under the Minutes of the Committee of Council which establish the Pupil Teacher System, the Government Inspector becomes the dispenser of every stimulus to exertion in the mind of the master, and not of the master only, but of the whole school. The objection of the Inspector who in a girl's school made said: "Now, girls, you are to remember that henceforward you are government officers," was not more grotesque than pregnant with truth. The teacher is dependent on the report of the Government Inspector, and on his success in the examinations appointed to take place under the authority of the Committee of Council for his Class Certificate, which regulates the amount of his salary from the Parliamentary grant, which is another source of increased remuneration. In order to place himself in the best position with regard to the advantages held out by the Committee of Council, the master must necessarily throw himself, both in the school, and out of it, in the instruction of the Pupil Teachers, and in the pursuit of his own studies, upon the attainments in various branches of secular knowledge which the Committee of Council have made the standard of qualification. The extent to which the de-

mand for proficiency in these, especially in physical and mathematical science, is carried, is truly ridiculous. Men whose proper business is to instill the first rudiments of necessary knowledge into the children of the labouring classes, during the extremely limited time of their school attendance, are subjected to a test not inferior to that which constitutes the qualification for an academic degree; even classical learning is not omitted from the list of subjects for examination. A similar scale of excessive requirement in matters of secular knowledge is laid down for the examination of the Pupil Teachers, and of the scholars aspiring to that position; while the amount of religious knowledge specified in the examination papers is of the most meagre description, and studiously undogmatic,—for the most part confined to sacred history and geography.

The inevitable result is, that, as a mere question of time and attention, religion,—that which in elementary schools for the great mass of the people ought to be the main object of instruction,—is thrown into the background. A very small modicum of it is made to suffice; while every nerve has to be strained to come up to the standard in point of secular knowledge. Add to this the well-known, the undisguised hostility of the Committee of Council against the Church Catechism; the slur cast upon it in the Minutes of the Committee, and in the *obiter dicta*, not of school Inspectors only, in their reports, but of members of the Committee itself, as well as of their clerical echoes, Bishops and Deans of Whig creation, and it is not difficult to see how sound religious instruction, based upon the doctrine and discipline of the Church of England, is likely to fare in schools subjected to the operation of the Pupil Teacher System. To suppose that the action of the Clergyman upon the school, or the remote and qualified power reserved to the Bishop, can avail to counterbalance this powerful momentum of secularizing influence, is a perfect absurdity. Any man moderately acquainted with the practical working of a school must perceive that the odds are altogether against sound religious instruction. The plain truth of the matter is that by the Pupil Teacher System "two masters" are established side by side in the parochial school,—the Church and the Committee of Council,—and good care is taken to supply both teacher and pupils with sufficient motives for serving the one and despising the other.

IMPERIAL PARLIAMENT.

Sir Robert Hall required some explanation of the passage in the speech referring to our foreign relations in connection with Lord Palmerston's resignation.

Lord John Russell was ready to answer the inquiry. He had ever shown, not in words only, his sense of Lord Palmerston's eminent abilities and services, and had in other days expressly recommended him to Lord Melbourne, besides invariably including him in any plan of a Government formed by himself. But circumstances had occurred such as, in his mind, had made it impossible for him any longer to continue in co-operation with Lord Palmerston. He proceeded to make a detailed statement of the causes which had led to Lord Palmerston's resignation. Describing, first, what he conceived to be the relative positions of a Prime Minister and a Foreign Secretary, taking the definition of the former from the evidence of Sir Robert Peel before the Committee on Salaries, he stated that in August, 1850, a letter had been written to Lord Palmerston explaining how his duty was understood by the Queen, and that Lord Palmerston had promised to observe its terms. Incidentally, the speaker also mentioned that Sir Robert Peel, on leaving office, had advised the Queen always to consult him, Lord John, on all foreign questions. He then proceeded to state certain events of last autumn, and said that there had been a Cabinet meeting on the 3rd November, at which it was agreed that the state of Europe was very critical, and that it behoved England to preserve the strictest neutrality. Yet, a short time afterwards Lord Palmerston received deputations with addresses, in which the most disrespectful language was applied to the Sovereigns of foreign nations. But though in this matter Lord Palmerston had not exercised due caution, he (Lord John Russell) had been willing to consider it an inadvertence, and to take his share of the responsibility. But after that occurrence, he had expected even increased frankness from Lord Palmerston, and that he would certainly not make any communication to foreign Governments without giving him (Lord John Russell) the opportunity of expressing his sentiments thereon. His next act, however, was the crowning one. A Cabinet Council had been held on the 3rd of December, in reference to Lord Normanby's application for instructions on the Parisian crisis, when it was agreed that Lord Normanby had only to abstain from all interference, and Lord Palmerston, on the 5th, sent off a despatch correctly expressing the opinion of the Government. A few days afterwards Lord Normanby wrote to Lord Palmerston to say that he had communicated his despatch to the French Foreign Minister, who had informed him that some days before Lord Palmerston had signified to Count Walewski his entire approbation of the *coup d'état*, and had said that there was no other course open to Louis Napoleon. Lord John had thought that this might be explained, and had written to Lord Palmerston for such explanation of what, if truly stated, amounted to moral interference with the affairs of France. For several days Lord Palmerston sent no reply, and although on the 13th a messenger came to Woburn from the Queen, with a desire that the affair might be explained, Lord Palmerston, apprised of this, neglected to answer. On the 16th Lord John Russell wrote to him that his silence was disrespectful to the Queen. On the same day Lord Palmerston wrote, of his own authority, to Lord Normanby (in answer to a despatch from him commenting on his conduct), and denied that he had said anything to Count Walewski inconsistent with the Government instructions to Lord Normanby, but added that his private opinion was that it was for the interest of France and of Europe that the President should succeed in the struggle.

Lord Palmerston had in this communication avoided the real question. The Foreign Secretary had chosen to put himself in the place of the Crown, and to pass by and neglect the Crown, although as Lord John Russell held, a Secretary of State had no constitutional authority whatever. Another question had arisen, which had been one of delicacy. The act of the French President had not only dissolved the Assembly, but abolished the constitution, and fettered the press. This might be desirable or not, but this was a matter for the French alone. It was not for an English Minister to place the broad seal of England on such acts. We had been showing sympathy to various nations, for many years, in their attempts to obtain constitutions—how could we take that course after expressing approbation of what had been done in France? Under all circumstances, he had come to the conclusion that he could not continue to act with Lord Palmerston. The latter had at last addressed to him a long letter, giving him reasons for advocating the cause of the President, but these reasons did not seem to Lord John to touch the question. He had, there-

fore on the 20th, written to her Majesty, advising that Lord Palmerston be required to resign. He had consulted none of his colleagues in that step, feeling that the responsibility ought to remain with himself alone, but at a Cabinet Council on the 22nd they decided that he could have taken no other course. The Vienna letter he declared was a curious coincidence, but afforded no proof of the implied secret understanding with Austria. He did not accuse Lord Palmerston of personal disaffection, but believed that his conduct had been produced by his self-reliance and his long habits of management. He then entered upon continental affairs, and, in reference to France, declared his own opinion that though it was not for us to act as Austria and Russia had done in regard to the President, still he had no hesitation in saying that no doubt the President had acted from the best sources of information, and had done what from his knowledge of the question he thought best for France [murmurs, and some slight laughter, upon which Lord John Russell repeated the sentence]. He proceeded to condemn the severe language the English press had used against Louis Napoleon, and reminded the House that such language by the press of former days had goaded the First Consul into war, but he thought this was not probable on that account, because the President of France well understood that the press of England did not necessarily convey the feelings of the Government or of the nation. He was opposed to alarmist doctrines, and did not believe that two of the greatest nations of the earth were going to butcher one another. Alluding to the hospitality we had for so many years shown to refugees of every nation, he trusted we should never forget this obligation, but he hoped we should remember it without incensing other nations, or increasing our own armaments. His Lordship concluded with a eulogy on peace, and the expression of a belief that out of all the troublous events of the day political liberty would be at last established.

Lord Palmerston felt that, after what had fallen, some observations from him were necessary. He would not have it go out to the country that he had abandoned the principles of a life in favour of military despotism. He concurred in the definitions of the duties of a Secretary of State as they were laid down by Lord John Russell, but believed he had in no way departed from their spirit. The practice of the Foreign-office, as sought to be defined by Lord John Russell, was no new one, for despatches and notes had never been sent without the Prime Minister's sanction. Referring to the incident of the deputation, he said that he had thought it his duty to receive it, but had scarcely thought his answer would have made a matter of public importance; but there was nothing in that answer which he had not said in his place in that house, and though he had regretted expressions in the addresses in question, he did not think there was anything in that affair to impair our foreign relations. Adverting to the incidents of the *coup d'état*, he said that he had, in conversation with the French Ambassador, uttered precisely the sentiments which appeared in the despatch Lord J. Russell had read. But when Lord Normanby applied for instructions, there could be, of course, but one answer consistently with our habitual policy. Lord Normanby thought it necessary to communicate this to the French Minister. The latter said that two days before he had received a communication, which he described however in highly-coloured words—Lord J. Russell had written for explanation, and he (Lord Palmerston) had, being much pressed by business, delayed his reply until he could write fully. He then did write, and said that his opinion was, that the antagonism which had arisen between the President and the Assembly had made it impossible both could exist together. Recapitulating the remainder of the correspondence, he observed that he had replied to Lord John Russell's letter that there was a distinction between official despatches and non-official communications, that he had said nothing to Count Walewski which could fetter the Government, and that if a Foreign Secretary were forbidden to talk frankly to a Foreign Ambassador, there would be an end of all that easy diplomatic communication which tended most of all to preserve the peace of nations. Upon this Lord John signified that he, Lord Palmerston, ought to resign. He conceived his own doctrine right, and Lord John Russell's to be wrong. But he added, that his opinion was expressed on the 3d December; and the same evening, under the same roof, Lord John Russell expressed his opinion to the same individual, and, judging by what had fallen from Lord John Russell that night, it was probable that his opinion was the same as Lord Palmerston's. And on the following Friday each of the other ministers seemed to have expressed an opinion upon the very subject which Lord Palmerston was told he must not express an opinion on. So every minister, except the only one who had studied foreign questions, was to be free to pronounce upon them. And as to the despatch to Lord Normanby, was it to be laid down as a rule that on no occasion was a Foreign Minister to send a despatch on his own discretion, without being charged with breach of duty to the Crown and to the Prime Minister? He had certainly often adhered to that rule, to the damage of his own character for punctuality in matters of business; but was such a rule to be pushed to absurdity? It was an unfair misrepresentation to say that in his despatch to Lord Normanby he had given any instructions, or spoken in the name of England. He had done no such thing. Lord John Russell had therefore written to the Queen to remove him (Lord Palmerston) for doing precisely what every other member of the Government had done. He proceeded to say that he fully concurred in the policy which Lord John Russell had declared should be ours, and that he had been proud to be, as Lord John had once described him, the Minister not of France, or Austria, or Russia, but of England. In doing his duty in that position, it was impossible he should always avoid giving offence, but he had succeeded in leaving the country at peace with other nations, and without even a subject of dispute with any of them. After naming various countries with which we had not long ago been upon less amicable terms than he had now left the nation, and referring to his success in suppressing the slave trade (upon the prospect of the speedy extinction of which he dilated with earnestness), he alluded to the state of feeling between ourselves and Austria, and in accounting for it, reminded the house that for a long time there had been differences between the two Governments on points of policy, but there was nothing in the fact which need prevent the two countries from co-operation on ordinary matters. And he concluded by saying that in leaving office he had left the foreign relations of England in a satisfactory condition, and her character and honour unsullied.

FOREIGN COUNTRIES.

FRANCE.

The accounts from Paris are in the highest degree important. The Ministry has undergone considerable change, and two new departments have been created—a Ministry of State and a Ministry of Police.

M. Saliandrouze de Lamornaix has written to the *Constitutionnel* to say that it is not true, as stated by one of the journals, that a sum of 25,000 l. has been awarded to him by the Royal Commission of the Exhibition at London, for his services as French Commissary-General. A sum of money was, he says, offered to him by the Commission, but he declined to accept it.

The Marquise d'Osmond a Legitimist lady, who gives brilliant reunions at her house on the Boulevard de la Madeleine, received last week an official intimation from the Minister of the Interior that politics were not approved of by the Government as a subject of conversation at parties, and that as many other subjects gave equal scope for social communication there existed no necessity for discussing the acts of the Government. Consequently the marquise was requested to intimate to her guests that they must refrain from talking politics. Madame d'Osmond, after receiving this notice, invited to her next party only ladies; but the absence of the "lords of the creation" did not prevent the company present from exchanging the freest criticisms possible upon the deeds of the Government, and in particular from venting their indignation, in shrill chorus, at the invasion of private society by such monstrous prohibitions. This occurred on Friday night. The next morning Madame d'Osmond received a note from M. de Morny begging her to name which of her châteaux the marquis would prefer for her country residence, as her sojourn at Paris any longer for the present had become impossible; and intimating that her return to the capital would not be permitted without an express permission from the President of the Republic.

The friends of Louis Napoleon imagine—and I fear imagine truly—that the French people want to have their revenge for the defeat at Waterloo, and for the imprisonment of the Emperor at St. Helena. Such a war they say would be popular; and in such circumstances why should they not undertake it? I know nothing of the feelings of other countries, but here the belief is that Russia would join in any attack which France might be disposed to make on England. Certain it is that since the 2nd of December the representative of Russia has been the most assiduous in his attendance at the Elysée, and the most honoured of the diplomatic corps; that Russian nobles are more plentiful in Paris at the present moment than they have ever been since 1848; and that both amongst the French and the Russians it is currently stated that an arrangement between France and Russia could easily be managed, for that Russia would not interfere with the extension of the French frontier to the Rhine, if France would permit Russia to seize on Constantinople.

The confiscation of the possessions of the House of Orleans is still the great topic of the day. It has produced a most painful sensation throughout France, and no doubt it will produce a similar impression in all parts of Europe. The effect of it is to deprive that illustrious family of every particle of property held by Louis Philippe, the head of the house, when, in 1830, he was called to the throne of France. I need hardly say that this measure will bring the whole of that family to the verge of ruin; but it does not affect them in precisely equal proportions. The blow falls most heavily on the family of the late Duke of Orleans, who, in consequence of this cruel act of spoliation, are deprived of everything. The Comte de Paris and the Duke de Chartres are at the present moment utterly destitute of resources. They have positively nothing but what their mother, the Duchess of Orleans, chooses to give them out of her precarious dowry of 300,000*fr.*, which she is still allowed to retain, though she may be deprived of it any day by the same power which deprived her family of the rest of their rights. The only property now remaining to the Orleans family is that derived from Madame Adelaide, the only sister of Louis Philippe.

PARIS, Sunday Evening.—The impression is becoming daily stronger here that we are on the eve of war. Those who are acquainted with the sentiments of Louis Napoleon on the subject, all admit that he will not only do nothing to avoid war, but that he will be glad of the opportunity of waging it. His firm and decided opinion is that martial success is necessary to the consolidation of his power, and that his surest means of retaining a hold of the French people, and more especially of the French army, is to give employment to the troops. The idea of war is not new to Louis Napoleon. It was his first thought after his election in 1848. It was the first suggestion he made to M. Thiers, when that statesman went to the Elysée; and in deference to the opinion of his Ministers, and in face of the opposition of the Assembly, he then postponed the fulfilment of his idea, it must not be supposed that he has abandoned it. It is well known that it is one of the peculiar characteristics of Louis Napoleon, that he never abandons a wish or an idea which he thinks will contribute to his own interests.

The anniversary of the death of Louis XVI., on Wednesday, was for the first time since 1830 observed by the suspension of all Ministerial and public reception. This is attributed, not so much to an extraordinary love for the Legitimists on the part of the President, as to a dislike to the Orleanists, and to the same policy which has caused all Legitimist names to be excluded from the lists of proscription.

The Minister of State is an entirely new creation, and it is expected that his appointment will retard rather than facilitate the transaction of business, as the President refuses to confer with the other Ministers, or to receive their reports, except through the Minister of State. The resignation of M. de Morny has diffused considerable alarm in Paris, for although his successor is known to be an able man, yet M. de Morny had during his administration gained to a great extent the confidence of the people, and when his resignation became known, it created a panic in the Bourse.

MISCELLANEOUS.

A SINGULAR RELIC.—Captain D'Aubreville, of the bark *Chieftain*, of Boston, writes to the editor of the *Louisville Varieties*, that he put into Gibraltar on the 27th of August, last to repair some damages his vessel had sustained, and while waiting, himself and two of his passengers crossed the straits to Mount Abylus, on the African coast, to shoot, and pick up geological specimens. Before returning the breeze had freshened so much as to render it necessary to put more ballast in the boat, and one of the crew lifted what he supposed to be a piece of rock, but from its extreme lightness and singular shape was induced to call the attention of the captain to it, who at first took it for a piece of pumice-stone, but so completely covered with barnacles and other marine animals, as to deny that supposition. On further examination he found a cocoa-nut, enveloped in a kind of gum or resinous substance; this he also opened, and found a parchment coloured with gothic characters, nearly illegible, and which neither he nor any one on board

was able to decipher. He, however, found on shore an Armenian book merchant, who was said to be the most learned man in Spain, to whom he took it, who, after learning the circumstances of its discovery, offered 300 dollars for it, which offer Captain D'Aubreville declined. He then, says the letter, read word for word, and translated it into French as he read each sentence; it was a short but concise account of the discovery of Cathay, or further India, addressed to Ferdinand and Isabella, of Castile, and Aragon, saying the ship could not possibly survive the tempest another day; that they then were between the Western Isles and Spain; that two like narratives were written and thrown into the sea, in case the *caravel* should go to the bottom, that some mariner would pick up one or the other of them. The strange document was signed by Christopher Columbus in a bold and dashing hand. It also bore the date of 1493, and consequently had been floating over the Atlantic 358 years. The letter closes with an assurance from the writer that he would guard his treasure safe until his return to the United States, which would be in April or May next.—*Savanna (U.S.) Paper.*

Colonial.

We would wish to call the attention of Members of the Legislature to the fact, that works of an immoral tendency are being constantly introduced through the Post Office, at the same price as the most inoffensive pamphlets. A work of this kind is now before us, the matter is totally unfit for the public eye. Such subjects discussed in purely medical works are for the benefit of science, and consequently of humanity; but throwing them broad cast among our population is sowing the seeds of vice—it is an offence amounting to the propagation of a moral poison—and he who commits it is not less guilty than the man who would mix arsenic with sugar plums in shops frequented by school children. The remedy we would suggest is that such works be charged full letter postage. Total exclusion, as a first step to a censorship of the press, ought not, of course, to be tolerated, but the charging letter postage would put a stop to the cheap circulation, and, at the same time prevent the abuse of powers vested for the interests of humanity in the postal authorities, a proper system of appeal being of course provided. No man would then feel danger of unjust overcharge, and no man would be tempted by profit to perpetuate the iniquity we have described. We perceive by the *Journal de Quebec* that the above pamphlet is being scattered among the wives and mothers of our rural population. Is there no law to check the progress of this monster in the human form, who thus seeks to pollute the very fountains of life amongst our simple, religious, and moral peasantry?—*Quebec Mercury.*

[The infamous publication above referred to is, at this moment extensively circulating in Western Canada.—*Ed. Church.*]

Major-Gen. Cathcart, lately appointed Governor and Commander in Chief at the Cape of Good Hope, will be well remembered in Canada. He served in North America for many years. When the rebellion broke out in this Province in 1838, he came here as commanding officer of the 1st Dragoon Guards, and had the entire command of the outposts of Gen. Lord Seaton's army during that harassing campaign, the duties of which were discharged in the most able and efficient manner, and received the marked approbation of the Commander-in-Chief.—*Quebec Mercury.*

TO CORRESPONDENTS.

"Sabbath Songs, No. 8," in our next.

ACKNOWLEDGMENTS.

LETTERS received to Wednesday Mar. 3rd, 1852: Rev. A. Godfrey, Port Colborne, rem. Y. C., the sermons have been sent by Mail; Mr. R. Wigmore, Norwood, rem; Rev. W. Wickes, rem; Rev. W. King, the Y. C., was duly forwarded but rather late in the month; Rev. J. Flood, rem, for New Subscriber; Mr. George Bell; A. F. Pless, No. 2 has not come to hand, let us know by telegraph where it was mailed.

THE CHURCH.

TORONTO, THURSDAY, MARCH 4, 1852.

SOCIALISM AND FREE SCHOOLS.

We resume, to-day, the consideration of this subject. It is one with which the earnest Christian cannot make himself too familiar. It involves the temporal interests and eternal happiness of his offspring; and, as a system of these latter-days' worship, is calculated to sap and undermine the very foundations upon which the superstructure of our social welfare is raised and religious entity depends. There appear to be certain abstract principles which should not be overlooked in the discussion of this question—general ethical axioms from which there can be no departure. As a free moral agent, man is accountable to his Creator and to his fellow-creatures, for the proper education of his children. To God,—that they may learn to know and love Him in His works; to reverence and obey His laws, as given to us by revelation and Divine dispensation, for His glory and their own happiness. To man,—that they shall observe inviolable the relative obligations of the social compact, as prescribed by the general laws of the country, and the conventional rules of those communities of which they may form a part. To the parent entrusted, not only the physical preservation of his issue, but their mental culture; and in no more signal manner does the fruit of a just appreciation of these obligations and their due fulfilment, display itself, in all the beauty of loveliness, than in the peace and comfort of a well regulated family of educated people.

The State has also its relative duties to fulfil. By State, we would be understood distinctly to mean the combined elements of civil and ecclesiastical polity. It is incumbent on the administrative authorities to see that the youth of a country are properly educated; and in case of absolute ina-

bility, or perverse and sinful negligence, actively to assume the parental responsibility and authority, and to provide for the destitute that instruction, of which the poverty, accidental loss, or vicious ways, of their natural parents, deprives them.

If we investigate the question attentively, with reference to these principles, which we believe to be inherent to it, and to be the only sound and constitutional mode of viewing it, we shall find that we can define the connecting links between socialism, as propounded in the text of the *Examiner*, and the free school system of the present day, in all its ramifications.

No one, we presume, will be rash enough to deny our first proposition, as to the natural obligation incumbent on every man to educate his child,—an obligation which carries with it the contingent provision of the means by which the end is to be attained. If a man possesses the necessary qualifications, and enjoys the requisite leisure for the purpose, we think that the mutual tie is strengthened in all its purity, and raised in degree if he should assume the office of instruction himself; and we can scarcely conceive a higher state of temporal enjoyment to both parent and offspring, than when this double character is so combined. To mark the gradual development of the intellectual powers, to mould and direct them according to his own preconceived opinions of what is right, and this, under a proper conviction of his responsibility to a higher power,—what office can a man propose to himself, in which the duties are more consonant to the instinctive yearnings of the heart,—in which the results of his efforts are more gratifying to the best feelings of his nature?—suggestive alike of duty fulfilled and good accomplished. And, in the child, what can more powerfully excite those holy and endearing emotions of filial love, than the consciousness of the affection and prudence which has controlled the discharge of these important trusts of parentage. Nor is this a mere visionary picture. Its reality exists,—even in this, in many respects, uncongenial country, and utilitarian age. Among a people essentially agrarian, it cannot be expected that the opportunity should offer, or the ability exist, to carry out successfully an efficient domestic system of education; and the same objection obtains to some extent in mercantile and manufacturing communities. The necessity then arises, and most imperatively, to provide for the supply of that intellectual culture, which the individual cannot impart. Recourse must then be had, under such circumstances, to the educational institutions of the country, be these the private speculative enterprise, or the recognized public or governmental establishments. In either case the integrity of the obligation remains; a man feels that he is accomplishing, in the next best manner, one of the chief purposes of his being, in appropriating a portion of the fruits of his personal exertions to this great object, and in proportion to the success of his endeavours, is the reward for the sacrifices he may have to make in realizing his wishes. So, also, with the child; a knowledge of the fact that the advantages which he enjoys, have been compassed by the self-denial, the energy, and the conscientious struggles of his parent, excites the spirit of grateful affection, and seals the covenant of relative contract. Now, any thing which is calculated to destroy the harmony of this arrangement, to overcome the mutual regard springing from such halloved sources, must be fraught with evil, and have a tendency to pervert the natural order of things.

It is not contemplated that the efforts of the private, to use a generic term, school-master should pass unrewarded; the levelling spirit of the age has not yet quite attained the perfection of denying the labourer to be worthy of his hire, but its influence would extend to the annihilation of his honourable office altogether. Where the necessity to pay any one for that which I have a right to expect others to provide for me? Such is the language of the free-school patriot—the wide-mouthed progressive. And here we recognize the first germ of Socialism; its development and consequences in this condition will form the topic of our next article.

THE CIVIL GOVERNMENT AND STATE PATRONAGE.

A series of very able articles, entitled "*Via Media, or the Church of England's True Way*," are at present in course of publication in *Woolner's Exeter and Plymouth Gazette*. They are from the pen of the Rev. Robert Montgomery, and are distinguished at once for their sterling ability, soundness of reasoning, and uncompromising honesty of purpose.

Identified with no extreme party in the Church, and decidedly opposed to the Romanizing speculators, who would seek to destroy the evangelical proportions of our Liturgy by the super-addition of meretricious novelties imported from Italy, Mr. Montgomery is peculiarly qualified for the task which he has undertaken. We much regret that the length of the articles in question precludes us from transferring them entire to our columns, but some of the more important portions we shall avail ourselves of from time to time.

At the present moment, the question of the Royal Supremacy in ecclesiastical affairs, is exciting

no small discussion in England, and some journals which in former years would either have been silent on the subject, or expressed themselves hostile to the claims of the Crown, are adopting a tone which to us savours strongly of partizanship and Errastianism. Mr. Montgomery takes an honest and orthodox view of the matter. Having premised that he holds the scriptural lawfulness of the connection between Church and State, and the exceeding blessing of the same, when the bond of compact between them is rightly adjusted and religiously understood, the writer proceeds to observe:—

"Unless actuated by motives of the highest and holiest order, the Prime Minister of the day will always be the Personification of political expediency; and thus it is at the present juncture. When a bishopric is vacant, or a Crown living to be disposed of, not spiritual choice, but political favouritism comes into action; and the grand thing to be considered by the Prime Minister of the day, is,—not the Church's good, but the Government's security. Hence, the Episcopal and patronage of Church livings constitute a kind of ecclesiastical refuge and relief for the Premier, unto whose resources he can resort, and exercising his patronage in *subjectio* unto his party, what is called the "Royal Supremacy" is practically little more than religious bribes administered through the degradation of the Church for the support of an existing Government. Thus, the ancient prerogative ceded to the Crown of being (in a limited and temporal sense) "head over the Church" is basely modernized into a mere parliamentary fiction, and political fable. Nor does the "*reductio ad absurdum*" pause even at this point. For, to say nothing of that most impious farce called "*Congé d'elire*," by which the Holy Ghost is made officially responsible for the secular bias of the Premier!—what is the moving impulse which determines a worldly minister of the Crown, but a voting majority? And, now, let this voting majority be duly analysed, and into what else must it finally be decomposed,—save the contingent preference of miscellaneous wills, which the Premier wishes to incorporate with the public determination of his own? However grand, therefore, in abstract theory, "The Royal Supremacy" may appear, in its realised embodiment, it is the minister's choice, swayed and subdued by the voting influence of his supporters."

This is strong and startling language, but reflecting men will not hesitate to say, "is there not a cause?"

CHURCH OF ENGLAND AND METROPOLITAN BUILDING SOCIETY.

The annual meeting of this society took place at the office, 24 King Street East, on Monday last, when the following gentlemen were elected Directors for the ensuing year. The Honourable Wm. Cayley, the Rev. J. Beaven, D.D., the Rev. S. Lett, LL.D., James M. Strachan, Geo. Brock, Samuel B. Harman, T. D. Harris, J. R. Mountjoy and R. C. McMullen, Esquires.

The out-going Directors presented their annual report, which was adopted, and from which it appeared that about £7,500, taken for private purposes, have been lately added to the capital of the society, originally subscribed for Trinity College, thus producing in the aggregate a sum considerably beyond what was deemed necessary for its efficient working. The resolution of the late Directors, to date the operations of the society from the 1st instant, was confirmed, the instalment now payable was ordered to be at once called for; and the Secretary was directed to furnish such subscribers as reside out of Toronto with the form of letters of attorney, empowering some person in Toronto to make the necessary declaration of trust as to the stock taken for the purpose of the endowment of Trinity College.

SIGNIFICANT.

We clip from the report of the British parliamentary proceedings, as given by the *Morning Chronicle*, the following most interesting paragraph:—

"On the motion of Mr. Gladstone, a return was ordered of the address of the Legislative Council of Canada, respecting a Royal Charter for the College in connection with the Church of England in that colony.

To those who are in the habit of stating, that the British Government will not interfere with the acts of the Colonial Government on matters of a purely local nature, we point to this paragraph as convincing evidence that the British people are not prepared tamely to witness any act of wrong to the Church in any part of the British dominions. At the hands of Earl Grey they require an exposition of that policy which seeks to trammel the Church in Canada, by denying to her even equal privileges with other denominations of professing Christians.

PREACHING TO CHILDREN.

Many of our Clergymen, it is to be feared, do not weigh maturely the importance of the Divine injunction, "*Feed my Lambs*." Seldom, comparatively speaking, are the discourses periodically delivered from our pulpits directed specifically to the young, or adapted to their sympathies and comprehensions. The following observations on the subject, which we extract from one of our United States' exchanges, though couched in language somewhat familiar, are very much to the point:—

"Why is it that such multitudes of our best clergymen fail utterly in this department? Why is it, that though it can almost be said of them that they 'speak with the tongues of men and of angels,

and have the gift of prophecy, and understand all mysteries and all knowledge,' they are dumb, or might as well be dumb, when they attempt to address the little lambs of their flock? If they don't understand the language of children, why don't they study it? 'They don't understand the language of children!' Why don't they drill themselves in the use of it, then, day in and day out, if necessary? 'But the faculty of interesting children is natural to some people. Nature don't give it to everybody. It doesn't come natural to me.' Nonsense. Neither does your Latin come natural to you, nor your Greek, nor your Hebrew. I don't believe you was born with either of these languages flowing very glibly from your tongue. The fact is, you must come down—not descend, but come down—to the dear young lambs of your flock. See what interests them. Watch their countenances, at the domestic hearth, while you are trying the effect upon them of different topics and different modes of presenting these topics. Break your sentences to pieces. Cut them up. Lay aside your words of Latin and Greek derivation. 'You can't do it?' Yes, you can. 'It's an art.' Very well, learn the art. Make yourself perfect in it. Don't be afraid that you will spoil your style for other uses. If you should mix up a great deal more Anglo-Saxon in your sermons than you now do, it would not hurt them. They would be the better for it."

EXCHANGES.

We have received the first two numbers of the *International Journal*, published simultaneously in Boston and New York. It is a broad and well printed weekly sheet, conveying a decided impression of something British by its aspect. "To encourage and foster the rapidly increasing trade, and cement the friendly feelings between the United States and the British North American Colonies" is the avowed object of the publication. We shall watch with interest the onward course of our contemporary.

The Rev. George Bourn begs to acknowledge the receipt of Five Shillings from a young lady in Toronto, on behalf of the destitute widow and orphans of poor Hatch, of Orillia, whose case has lately been commended to the notice of the charitable.

DIGEST OF COLONIAL NEWS.

The dog of an Esquering farmer having been lacerated by a silver fox, became mad, and bit two members of the family; serious consequences are dreaded.—At the Cameron dinner, Mr. Smith, the member for Durham, sarcastically characterized the President of the Council as being—"very modest—too modest!"—Mr. James Glendinning, the first settler in Streetsville, died there last week; he was a native of Dumfriesshire, Scotland, and emigrated in 1818.—A man named Bottom, recently cut his throat, near Maitland, in Granville County.—We regret to learn that the recent Municipal Election of Montreal, was conducted by ballot.—The Provincial Parliament is prorogued till 9th March.—During the byegone year, 2553 persons were arrested in Montreal, viz. 1787 men, 670 women and 96 boys—compared with 1849, there is a decrease of 393.—At the recent Hilary Term, Messrs. Thomas Robertson, Edward Horton, and Egerton Fisk Ryerson, were called to the degree of Barristers-at-Law, by the Law Society of Upper Canada, and Messrs. Alfred Edwin Rykert, and Dominick Edward Blake, admitted as students into the senior class, and William Sullivan, and Hector Munro Innes, into the junior class.—The City Council of Quebec has unanimously adopted a petition to the Queen in favour of O'Brien and the other Irish rebels. We agree with the *Colonist* that the Council had better attend to its own business.—The attempt to divide the counties of Wentworth and Halton has proved abortive.—A person named McKenzie has been apprehended for forging the name of Geo. S. Tiffany to a check for £95. He obtained the cash at the Gore Bank, but was arrested at Niagara Falls.—The present Jury Law is almost universally denounced as defective, expensive, and unsatisfactory in every respect.—As usual, there was a fire at London last week. The sufferer was Mr. H. C. R. Becher, the greater portion of whose dwelling-house was consumed.—Mr. William Gray, a Toronto butcher, exposed last week in his stall the carcass of a low-legged animal, labelled, "*For the Bureau of Agriculture; A young Coon from the Wabash*!"—Last week a young lad in a fit of somnambulism, got out of a garret window of a two story house in Adelaide Street, and falling to the ground, was seriously injured.—A fire occurred on Wednesday last, in the Kingston Penitentiary. The dome of the building used for workshops, was wholly consumed.—It is said that Mr. Pense, the proprietor and printer of the *Kingston Argus*, is about starting a Conservative journal in Belleville.—On the 23rd ult., Mr. George Brammer, East Gwillimbury, had his leg fractured, and knee-joint dislocated, by the kick of a horse.—An incorporated Orphan Asylum is to be established in Hamilton.—On Friday a fire broke out in Chewitt's Buildings, in King Street West. It had a serious appearance, but by the prompt exertions of the Fire Brigade was speedily subdued.—An omnibus driver, on Dundas Street, last week, refused to accommodate in his vehicle a respectable female named Garnet, because she was a woman of colour! The poor woman, in consequence, had to walk four miles, carrying a sick child. We join with the *Globe*, in denouncing indignantly such disgraceful conduct.—A waggish correspondent of the *Coburg Star* says, that the public chest being too full, a portion of its contents is to be put in the Bureau!—Mr. Scobie has published some cleverly executed views of the leading public buildings of Toronto, on letter paper.—A monthly magazine called the *Provincialist*, has been commenced in Halifax. It is published by J. Bowes & Son, and is devoted to light literature.—Two steamboats will ply in the ensuing summer between Chatham and Detroit.—The number of Taverns in London C.W., are to be limited to 20, and the license raised to £20.—It is suggested by the *Guelph Herald* that the Inspec-

torship of Puppet Shows, and Purveyors of Oyster Cellars should be added to the office of President of the Council—A radical journal entitled the Canadian has appeared in Hamilton. It is edited by Mr. McQueen late of the Huron Signal.—Mr. Hincks, says the North American, is to represent to the Imperial Government when in England, the necessity for prompt measures touching the Clergy Reserves.—The requisite amount of stock required by the Charter of the Toronto & Guelph Railroad, viz., £150,000, is now subscribed. The Company will be organized on the 30th inst.—The proceeds of the Cameron dinner, amounting to £115, have been stolen from the Bureau of Mr. Brewer, Toronto.—On the 19th of last month the thermometer at Three Rivers was 26 degrees below zero.—Recently a young man named James Gordon of Tecumseth, had his jaw broken, and chin split open by the kick of a frolicsome horse.—Steps are taking to establish an Agricultural Society at Newmarket.—The Ontario Reporter professes to be half a convert to the Whitty "Rappings." Credulity seems as rife in that quarter of Canada as in the United States. A "sleepy-looking" lad named Farewell is the favoured medium through which the "Spirits" communicate with simple mortals.—The Lake steamers to Rochester and Hamilton commence running next week.—A heavy snow storm has ushered in the month of March. In many parts of the surrounding country travelling is very difficult owing to the depth of the fall.—J. T. Matthews of the firm of Matthews & Co., Toronto, has absconded. He is charged with committing forgeries to a serious amount. It is said that he was last seen on the road to Cobourg.—A young son of Dr. R. W. Clarke, Whitty, has been killed by sucking hot water from the spout of a kettle.

ENGLISH SUMMARY.

Since our last issue we have the telegraphic news of two steamers; and the papers by two also,—to these we have recourse for our usual summary of news. By the Africa we learn that Lord John Russell's Reform Bill was ordered for a second reading on the 27th February.—Dr. Layard, famous for his discoveries in Nineveh, has been appointed Under-Secretary for Foreign Affairs.—The Lords of the Admiralty have published a report in reference to the charges by Captain Penny, expressing the highest satisfaction with the conduct of Capt. Ostend, and other officers of the Arctic expeditions—A committee was called for, to inquire into the navy contracts.—Lord Granville has ordered the British Minister to obtain redress for the assault by an Austrian officer on an Englishman at Florence.—The Austrian troops are preparing to evacuate Hamburg and Holstein.—In Switzerland the government, in a state of alarm, at once consented to the demand of the French government, for the expulsion of French refugees—Arrangements between France, Austria, and Prussia, are threatened, to repress democratic movements in Switzerland.—The Minister of the Interior in France has addressed the Prefects, recommending candidates to adopt frankly and sincerely the new order of things.—Another ministerial crisis was feared in France, growing out of the threatened annexation of Belgium.—The Orleans' confiscation decree is still in force.—We refer our readers to the column of English extracts for a condensed report of the two great speeches on the opening of Parliament. Lord John Russell's explanation of the reasons for his removing Lord Palmerston from the Ministry, and the latter nobleman's defence of his conduct. We must certainly accord him every praise for the dignified manner in which he brings the subject under the notice of his hearers; but it can hardly escape attention that he was somewhat injudicious in expressing his opinion so frankly to the French Ambassador.—In view of the anticipated invasion, the formation of Rifle Clubs was becoming very general throughout the country; and the subject of sanctioning these corps was under consideration by the government.—The following is worthy of particular notice:—"At a meeting of the Geographical Society on Monday, Sir R. Murchison in the chair, Capt. Syngé, R. E. read the second part of his paper on communication between the Atlantic and Pacific Oceans, via British North America. The method proposed in the first instance is to take advantage of the great natural chain of communication by lakes and rivers, which for the greater portion of the distance is already completed. The St. Lawrence and the great Canadian lakes form the main features of this chain. Westward of Lake Superior there exist numerous lakes and rivers, the waters of which, though separated, it would be easy to connect, and to reach the Pacific by the Lake of the Woods, and the rivers Assiniboia and Saskatchewan. The paper comprised many extracts from the works of Mackenzie, Sir G. Simpson, and other travelers, showing the great natural advantages and capabilities of the country. Sir R. Murchison spoke of the proposal in terms of commendation, comparing it to the achievement of Peter the Great in the Russian empire, in connecting the Black Sea with the Baltic.—It is said that orders have been sent out recalling to England three of the principal ships composing the squadron now lying in the Tagus; and as many of the vessels which contribute to form our fleet in the Mediterranean. If this rumour should prove authentic, as there is reason for believing it to be,—the first practical concession will have been made to the force of public opinion on the subject; and the first step in the direction indicated by common sense in the management of our naval affairs will have been taken.—The principal iron-founders of Glasgow have commenced paying their workmen on Wednesday, at two o'clock, instead of Saturday, and the expectations of the humane and patriotic masters have been more than realised. The workmen returned after dinner, almost in every instance, leaving their wages behind them with their families, who have now leisure and daylight to seek for the cheapest markets, and spend their money to the best advantage. A day equally removed from the temptations of Saturday night, and Monday's idleness, would, in practice, be found the best day for paying the wages of all the labouring classes,—at all events, it is well worth a trial,—and we have no doubt that the Clergy might bring this about, in many cases, if they were to use their influence with both masters and men; and especially if they would establish Savings Banks, or "Penny Banks," in their parishes, however small they may be.

ARRIVAL OF THE "FRANKLIN."

New York, March 2nd.

ENGLAND.—In the House of Commons Lord John Russell brought forward his measure to provide for the public defence. It is proposed to add some 4,000 men to the army,—about as many have been sent to the Cape of Troops of the line, and to enrol for militia, one fifth of all the men in Great Britain between the ages

of 21 and 23, and those between 20 and 21, in all succeeding years; they are to be liable to only 14 or 28 days in the first year, and for 14 days in each of the succeeding years, except in cases of invasion, they cannot be called upon to go beyond the limits of their respective counties. In large towns the policemen are to be trained and organized as militia. The proposed measure is not to apply to Ireland. Lord Palmerston supported the measure. Mr. Hume opposed it, and Mr. Cobden ridiculed it. The measure is not likely to be carried without great opposition.

The Reform Bill was likely to pass both Houses of Parliament.

In the House of Commons on the evening of the 17th, Lord Clancarty presented himself to be sworn, but declined taking the oath of supremacy, and claimed though a Protestant, to take the oath prescribed for a Roman Catholic; this was objected to, and the noble lord left the House.

The Daily News hints that some great movement in France may be expected on the 22nd of February, and that orders have been given to the various Generals to be prepared.

The British Government have commenced proceedings against the Irish Press, and the proprietor of the Dundalk Democrat has been arrested for a libel on the government.

A fair proportion of the Engineers and Mechanics at Manchester had been to work; some establishments had their full complement, and only one establishment is entirely closed.

A London letter announces the failure of Messrs. Hooper and Hyde, dealers, liabilities £30,000; also Messrs. Hatton and Sons, merchants in the African trade. The steamer Great Britain will positively sail from Liverpool for New York in April.

The bill to disfranchise the borough of St. Alban's has been introduced.

And also a bill to abolish religious tests in Scottish Universities. The motion of censure upon the Irish Government, which has been fixed for Thursday by Lord Naas, is looked forward to with much anxiety by ministers, and with great interest by all parties.

The excitement at the Australian gold diggings has increased a hundred fold. The yield of gold was immense, and of the purest quality.

The steamship Washington touched at Cowes on the 14th, on her way to Bremen. The packet Antarctic for New York, put back to Liverpool on the 17th, having struck on the Breakwater bank, and thrown a large portion of her cargo overboard.

SWITZERLAND.—It is still stated that Louis Napoleon has designs against Belgium, and has made demands on Switzerland, against which the Swiss Government have claimed the interference of England.

FRANCE.—Trade in Paris was depressed, and discontent was rapidly spreading. A circular from M. Persigny to the various Prefects throughout the country, apprising them of the way in which the police will be required to act at the approaching elections for the Legislative Chambers, is a document, by the side of which a Russian ukase or a Chinese edict, would appear as the symbol of an honest and dignified despotism.

The new Press Laws have not been published in detail; but it is said that they will be such as to effectually suppress all liberty of the Press.

It is now said that active preparations are being made for a coup d'etat, and that it is fixed for the 22nd February. The initiative, it is said, would be taken by the troops at Lyons.

Arrests continue to be made, and the prisons were crowded.

In the various acts of clemency, the Socialists were treated with more favor. Nothing further has transpired in the matter of the Orleans property. The Orleansists however, do not believe that the decree of confiscation will be repealed, or that the President will waver in his intentions.

A decree is published ordering that no day shall be celebrated as a fete except the Emperor's birthday. Also another decree, regulating the emigration of French workmen to the colonies.

The Marquis Normanby, on the 19th January, presented his letter of recall.

General de St. Arnaud is about to place himself at the head of the army in Africa—he will retain his post of Minister of War. Marshal Vaillant acting for him ad interim.

SPAIN.—The convalescence of the Queen is received with universal rejoicings; an event more fortunate for Her Majesty could hardly have occurred than the attempted murder, as it has created an enthusiasm in favour of her quite unknown before.

The town of Lagos on the west coast of Africa, was almost totally destroyed by the British squadron on the 26th and 27th of December. The English ships sustained severe damage, having thirty men killed and sixty-six wounded.

In Spain recruiting for the army was taking place all over the country, and artillery was being mounted on the forts.

INDIA AND CHINA.—The Nizam has made no further payment on account of his debt.

Colonel Outram was suspended as resident at Baroda Beis. He spoke too plainly of the supineness of the East India Company, in overlooking corruption among its Native Officers.

In Canton the markets were dull and tea has declined.

Communications.

To the Editor of The Church.

REV. SIR,—You will be pleased to learn, that the annual meeting of our branch of the Diocesan Church Society which took place yesterday, passed off in the most gratifying manner. The leading Churchmen of the surrounding country were present, and the attendance was greater than on any former occasion of a similar kind.

Your obedient servant, A CONSTANT READER.

London, 26th Feb. 1852.

To the Editor of the Church.

SIR.—Conceiving that the subjoined article from the Halifax Church Times would be interesting to most, if not all of your readers, I beg leave to suggest its insertion in The Church.

Yours, faithfully, ZENO.

Norval, 2nd March, 1852.

MEETINGS FOR ALMSGIVING AND PRAYER.

We greatly admire the expansive spirit of Christianity—that spirit of religious accumulation which is never satisfied; which craves more grace, which anticipates more success; which is ambitious to possess the whole earth as the empire of Christ, and to evangelize the

world by the ministry of his word. But still we like the piety of home! and think the first Resolution of every missionary meeting, and the first sentence of every Missionary Report, might be, "Do good unto all men, especially to them who are of the household of faith." Home is a wonderful test. Home is an excellent thermometer; by which we may prove the spirit that is in us; by which we may measure the amount of our zeal. Would we grieve for the errors of the heathen world, we may judge of the godliness of our sorrow, by the exemption from error at home: when we would send Pastors to the Indians, we may prove the integrity of our will by our bearing towards Pastors among ourselves: when we would promote love and unity in the world, we should fix the attempt by the amount of love and unity in the Church—therefore, at the risk of being accounted selfish, we shall turn the whole subject of this paper upon the benefits we are to derive to our families, our friends and neighbours, as the result of a missionary spirit and of missionary labour; union among ourselves; a communion of saints.

To sustain this unity, upon which God has put the impress of his sanction—for which Christ made his solemn prayer to the Father, is one great object, and one sure result of the Church Society: and on this account we have hailed with pleasure the establishment of periodical meetings for Almsgiving and Prayer; which, if properly conducted, must be pregnant with good. It is quite true that the Church herself in her universal character, is the divine centre of all fellowship, and to be a member of the Church is to be a member of a Society, the divine doctrine of which is, that there should be no schism in the body; and the divine prayer, that we may keep the unity of the faith in the bond of peace; and the divine practice, that we may stand fast in one spirit, with one mind, striving for the faith of the Gospel. The Society is the Church, directing all her energies to this one point, the fulfilment of her Saviour's last commission and command—the preaching of the Gospel to every creature, the propagation of the Gospel throughout the world. We come together in the House of God for united devotion—we meet in the Society for united work; in our more solemn assemblies it is sweet to think with how many we are associated in the worship of our Father, and that at the same time, and in the same words, there goes up to heaven the united cry from all parts of the world; and in the same manner we are animated in our missionary work by the assurance that we strengthen the hands and cheer the hearts of those who stand in the forefront of the battle, and contend with powers of darkness and the superstitious of the world; and moreover, that we are confederated with Christian missionaries and missionary Christians in all lands, and with those noble Societies by whose agency in the Church is made known in all the world, "the manifold wisdom of God." In the sanctuary we meet for devotion; in the Society we meet for duty. In the one the Church is engaged in her common prayer—in the other, the Church is combined for her common work.

The Church in her very constitution is a missionary Society, and we only adopt her spirit and fulfil her obligations, when we thus combine to extend the truth and mercy of the Gospel. In the Church Society this principle of unity is distinctly recognized; it is in fact the accredited agent of the Church for missionary purposes, acting by her authority, and subject to her control; presided over by our own Bishop, and impelled and guided by our own Pastors; but, at the same time giving to every religious member of the Church a voice and an influence in the management of its business, in the expenditure of its funds and in directing its energies to objects which commend themselves to the judgment of the whole body, and thus, according to every individual enrolled under her banner, not only a personal power, but also an opportunity of showing good fidelity and zeal for the Lord.

The Church Society is an ensign lifted up, a signal to muster all those who owe to the Church and her conquering Saviour a loyal obedience and a filial love; a call for all who are on the Lord's side to "contend earnestly for the faith once delivered to the saints;" the faith in which our fathers lived and died—the faith which is to convert and sanctify the world. For this glorious contest the trumpet is sounded and the banner is unfurled; and who will disregard the signal; who will disobey the summons? Who in the mighty conflict will shrink back and be involved in the curse of Meruz, "because they came not to the help of the Lord; the help of the Lord against the mighty."

Our success already might encourage us in the work, as we trace the intrepid feet of our missionaries, who have gone preaching the Gospel, building sanctuaries and churches, and girding the whole earth with a belt of evangelical glory; flooding this vast continent with light, and shaking as with an earthquake the temples of Eastern idolatry; expanding the Church of the redeemed over the splendid Australian empire, and turning a colony of criminals to righteousness.

We are prone to boast that the sun never sets upon the dominions of Queen Victoria; these dominions have been won, and they may be lost! but our exultation—the exultation of Christians is in a noble triumph and a more permanent good—that the Sun of Righteousness has dawned upon an empire that can never be divided—that the kingdoms of this world are becoming the kingdoms of the Lord and of his Christ, and that God has taken the heathen for His inheritance and the uttermost parts of the earth for His possession. But my present object is to induce Churchmen to join our missionary work, and love our missionary work for its sacred influence upon home—for the reflex benefit we derive to ourselves. We cannot long and earnestly engage in any good work without being drawn towards our confederates by feelings of affection; and how much more must this be the case when the work is the cause of Him who is loved above all, and the object to be attained is in value above all the world. That such is the constant tendency of the Church Society, we can set the seal of our own experience. We have watched its silent influence, and have seen how meaner things have faded in the light of its magnificent design; and if it were only to evoke the dormant energies of a parish, and infuse something like vitality into the parishioners, the Christian pastor would do well to promote and encourage a constant communion in the missionary Society of the Church. The power of its meetings is infinitely greater than we are apt to suspect; it is iron sharpening iron; it is provoking one another to love and to good works; we cannot pray together without some degree of sympathy; we cannot strive together for the faith of the Gospel, without becoming more and more united with those who labour with us in the Lord: and we look with rejoicing eyes upon every new Committee that is formed, as another link in that golden chain which shall one day unite the children of every family, the members of every congregation, the parishes of every diocese and make us all feel that our duties, our privileges, our hopes and our home are in the Church.

We can never repeat it too often, that the Church Society is not only the dispenser of benefits to others, but it is a sacred bond of brotherhood among ourselves; the rallying point for our denying energies and our wandering love; the centre of union; the mark of our affection to the Church; a claim upon the Church for the most jealous supervision; a claim upon the ministers of the Church for the most persevering attention; an universal claim and call upon each other for mutual confidence, sympathy and love; and under this impression we may make our meetings frequent, and press our people to attend them, not to create a transient sensation, but to give momentum to our work and labour of love: to promote by diligence and prayer the propagation of the Gospel abroad, but chiefly to awaken and maintain in our hearts a practical sense of what is meant by believing in the communion of the saints, and the promotion of prayer and alms deeds at home.

What a noble example of this expansive piety is afforded us in the conduct of the primitive believers; who when despised and evil intreated, still met together for prayer;—who, while obliged to retire to locked and guarded places, that they might exercise their own devotion, were not hindered from boldly proclaiming the name of Jesus, and helping the devotion of others; who when deserted by their friends and robbed by their foes, still cast their remaining possessions into a common fund, and distributed to those who stood in need. How different is our own case. We have Churches and Bibles and all the ministries of grace, and there is none to make us afraid. How then will these poor hunted persecuted countries rise up in judgment and condemn us, if with all our advantages we shall be found indifferent to the spiritual wants of others, and to the furtherance of the Gospel amongst those who have them not.

O, we cannot be called to do too much for Him who has done all for us to promote the faith by which we hope to be saved. We must pray for the success of the Gospel abroad, and we shall ensure the success of the Gospel at home: we must labour for the salvation of others, and we shall effectually bring salvation to ourselves: we must give of our time, of our influence of our money, that the name of Jesus may be known to them who sit in darkness; and light, fresh and more glorious light, will spring up in our homes, in our Church, in our hearts; we shall lack nothing, and great grace shall be upon us all.

BIRTHS.

At Hamilton, on the 24th inst., Mrs. Jasper T. Gilkinson, of a daughter.

On the 26th inst., Mrs. Robert C. McMullen, Jarvis Street, of a daughter.

MARRIED.

At St. John Baptist's Church, Oak Ridges, by the Rev. D. E. Blake, Rector, William A. Baldwin, Esq., of Mashqueth, to Margaret Fry, daughter of Martin Macleod, Esq., of Drynoch, Canada.

TORONTO MARKETS.

TORONTO, March 3, 1852.

Table with 4 columns: Commodity, Unit, Price, and another unit. Includes items like Spring Wheat per bushel, Oats per 34 lbs, Barley, Flour, Market Flour, Do. (in Bags), Oatmeal, Do. per 100 lbs, Pork per cwt, Bacon, Hams, Mutton, Turkeys, Ducks, Butter, Do. salt, Potatoes, Apples, Eggs, Hay, Straw, Fire Wood, Coal.

New Advertisements.

UPPER CANADA COLLEGE.

THE SPRING TERM will commence on the 1st of March, 1852.

F. W. BARRON, M.A., Principal of Upper Canada College.

No paper to insert unless directed so to do. Toronto, March 3rd, 1852. 31-4in

CONFIRMATION.

LATELY Re-published, and for Sale at this Office, an Address on Confirmation, by the late

REV. HUGH WHITE, A.M.

Curate of St. Mary's Church Dublin.

Price, 5s. per dozen.

Toronto, March 3rd, 1852. 31

NOTICE.

THAT by an Act of the Common Council, relative to Party Walls, and for the prevention "of fires within certain limits, that is to say, from the centre of George Street on the East, to the centre of York Street on the West, from the centre of Queen Street East and West, on the North, to the Bay on the South, between the Eastern and Western boundaries," it is provided as follows, viz:

That every Building now built, or hereafter to be built, shall before the 1st day of January, 1853, be provided with a proper Ash Pit, surrounded with Brick or Stone walls, not less than fourteen inches in thickness, and three feet in the ground, arched over with Brick or Stone Walls not less than four inches thick, with iron doors and frame to each, and entirely free and unconnected with any materials of a combustible nature, or with a suitable iron box or pail, not to contain more than two bushels; and no persons within the limits aforesaid shall be allowed to keep more than two bushels of ashes in his, her, or their premises.

Published by order,

JOSEPH H. BENNETT,

Inspector of Houses.

Toronto, February 26th, 1852. 31-1in

HERBERT MORTIMER,

BROKER,

House, Land and General Agent,

No. 83, KING STREET EAST, TORONTO,

(Opposite St. James's Church.)

REFERENCE kindly permitted to J. Cameron, Esq., T. G. Ridout, Esq., James Browne, Wm. McMaster, Esq., P. Paterson, Esq., Messrs. J. C. Beckett & Co.; Bowes & Hall, Crawford & Hagarty, Ridout Brothers & Co.; Ross, Mitchell & Co.

Twenty years' Debentures constantly on Sale, at a liberal discount. Toronto, February 26, 1852. 30-1y

Poetry.

THOUGHTS IN VERSE ON SACRED THEMES.

"A verse may find him who a sermon files,
And turn delight into a sacrifice.—HERBERT.

THE INCARNATION.

"The Word was made flesh" (John i. 14). "God was manifest in the flesh" (1 Tim. iii. 16). "In Him dwelleth all the fullness of the Godhead bodily" (Col. ii. 9). "Perfect God and perfect Man" (Athanasian Symbol).

Jehovah in our flesh array'd,
Eternity in time display'd,
The Virgin-born, of God the Son,
The Natures, two, the Person, one,
Creator, yet a Creature found,
Both crucified, and glory-crown'd,—
Oh, mystery dread! Almighty plan,
Where Man is God, and God is Man,
Such Incarnation saints believe;
Implicit faith, not reason there,
Welcomes the truth their minds receive,
And worships it, in wond'ring prayer,

Hosannah! to this awful day;
And while we hear the heaven-born lay,
By hymning angels sung on high,
As shepherds watch beneath the sky,
Thy Church, O Lord! repeats the strain,
Till,—hallelujah! rings again,
And every heart becomes a lyre
Whose living chords Thy gifts inspire,
Who, on this solemn night did'st shake
The heaven of heavens, by Advent here,
And Love's eternal anthem wake,
To carol in the coming year.

The centre and circumference
Of all Thy Word and Will dispense,
Oh God! that Incarnation is
From whence our glory and our bliss.—
The Root of sacramental grace
That sanctifies our fallen race,
Each mystery, mercy, and the plan
For granting peace to pardon'd man,—
All these, and more, this day of days
When God in human Flesh was shrin'd
Kindled th' adorning Church with praise,
Whose key-note is, redeem'd mankind.

Incarnate! in Thy life and love,
Already seems the Church above;*
For, in Thy Person, where Thou art,
The members have a mystic part:
With Thee they hang upon the cross,†
With Thee endure all earthly loss,
And from Thy glory-crowns of heav'n,
Predestined rays to them are giv'n,‡
Since Thou and they incorporate are,
Combined in sacerdotal prayer,
Offer'd by one High Priest for all.
Who on his bleeding pangs rely,
And both in life and death recall
Incarnate God, who came to die.

Hosannah! Lord, and still again
Hosannah! soars the wing'd strain.—
Thy Sacraments extensions are
Of what Thy gifts and graces bear,
And on this day, let paschal food
Feed with Thy Body and Thy Blood
Baptiz'd myriads, who unite
Their worship in that wondrous Rite,
Where many grow mysterious one,
In the true Person of the Son,
In Whom the Father's Image shines
With beams of uncreated glory,
Whence emanate those blessed lines
In which we read Redemption's story.

Christmas Eve, 1851. ††

* "Made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6).
† "I am crucified with Christ," (Gal. ii. 20).
‡ "There is laid up for me a crown of righteousness" (2 Tim. iv. 8).

CHARGE

Delivered to the Clergy of the Diocese of Montreal, by
FRANCIS FULFORD, D.D., Lord Bishop of Montreal,
at the Primary Visitation, held at the Cathedral
Church, on the 20th January, 1852.

(Concluded from our last)

I shall dismiss this subject with one remark respecting "testimonials," specially those required by all candidates for orders. The Church has carefully provided that there shall be every possible means taken to prevent improper persons intruding into the holy office of the ministry. It is hardly possible for the Bishop himself to know intimately the private life of every candidate; but three clergymen, or tutors of his College, must in the case of every one offering himself, certify "that having been personally known to them for three years last past, and having had opportunities of observing his conduct, they verily believe him to have lived piously, soberly, honestly, &c., and that in their consciences they believe him to be, as to his moral conduct, a person worthy to be admitted to the sacred order of Deacon.* Public notice is also given in church, in the place where the candidate usually resides, calling upon "any person who knows any just cause or impediment, why he should not be ordained, to declare the same to the Bishop." Now these were not meant to be mere unmeaning forms; and I consider by granting testimonials on any occasion, and specially for this purpose, that you are performing a most sacred and solemn duty, upon the due discharge of which must rest most serious and important consequences to the welfare of the church and the salvation of men.

There are many other topics of deep interest and concern, upon which I might naturally on this occasion have wished to address some observations to you; but some of these I have recently made subjects of remark in my "Pastoral Letter;" and

* Form of Testimonial.

others have been carefully considered at the Episcopal Conference held at Quebec in October last, the minutes of which will, I expect, shortly be laid before you. I should otherwise not now pass over without separate and grateful acknowledgement the operations of "the Society for the Propagation of the Gospel" in this Diocese. One department, however, there is which presses most seriously upon our attention, and which bears immediately upon, and is scarcely second to, your own direct ministerial duties; I mean that of *Common Schools* for the great body of the people.

The system which has lately been pursued in connection with the grants made by the Provincial Government, has proved very generally to have failed in effecting any practical good, or in satisfying the just expectations of the people, at least in those parts of the country which I have visited. But we ought to bear in mind that such a work must be attended with considerable difficulty, to superintend it and carry it into operation successfully on any general plan. The impossibility of obtaining a due supply of competent teachers is one great obstacle at present; but this will, it is hoped, be in some measure obviated before long, by the establishment of a Normal School in this city, at which they may be trained and taught. Then in many of the country districts persons can scarcely be found, who are qualified and willing to act as Members of the Boards of Management; or if they so act, it is not always perhaps with due impartiality. I may think that more interest would be excited, and a better supervision often exercised and more liberal help from private means often elicited, if greater facilities were offered for connecting these schools, where practicable, with particular churches. But whatever be the plan adopted, I hope we shall be anxious to assist in the great work of educating the people; and not unfairly raise difficulties or objections, because we cannot have everything settled after our own plans if the government take the matter up in a liberal and equitable manner, and provide some efficient system of inspection to certify that the public money, annually voted for education, does really help forward the great object for which it is given. We all must be convinced that in a country like this where every thing is in a transition state, and full of progressive development,—where the rude settler of to-day, rapidly becoming a thriving landholder, is before many years often the chief inhabitant of his district,—it is no unimportant matter to the state, as well as to the individuals, that his rising family should receive such an education as may qualify them to fulfil those duties of citizenship and those offices in the state, which must necessarily devolve upon them. Let us, as Churchmen, do all we can effectually to promote this necessary work, with whatever machinery the means at our disposal may furnish us; and let us rejoice to see that done by others, which we cannot do ourselves, if only it be done sufficiently. Our *Diocesan Church Society* having been so fully brought under your consideration already, I need not further allude to it now, than to say that this work of education is its especial province, if we can from any quarter obtain means for actively engaging in it.

The subject of the "Clergy Reserves" is still made a matter of discussion, and will no doubt be again brought before Parliament during the ensuing session. The amount which we receive from that source is not very large, though far more than we should wish to lose. But a greater question seems at issue in connection with this matter, than one merely involving certain pecuniary considerations. If this grant, originally made for the maintenance of the Protestant Religion, and ratified repeatedly by every form of law, and by the authority of both the Imperial and Provincial Parliaments is not to be kept for the special purpose of its original appropriation, upon what principle are any religious endowments ever to be held sacred, or what reliance is to be placed in the security of property in these Provinces, or what faith in Legislation?

Also with regard to the two Church Bills which passed through the Provincial Legislature last session, the one "for the Incorporation of our Church Society," and the other making provision for "the Management of the Church Temporalities of this Diocese," it is evident that the principles upon which they were opposed must lead to the overthrow of all acts of incorporation for religious purposes. We wish not to interfere with others; we only ask for powers sufficient to enable us to manage satisfactorily our own temporalities; and it really seems a greater act of injustice to us to deny us this request, because some parties object to all such incorporations, that it can be an injury or a grievance to others, that it should be granted.*

* While these bills were under discussion in the House of Assembly, they received the decided and candid support of the Hon. Mr. Lafontaine, (the premier of the late ministry, and a Roman Catholic,) and of the Hon. Mr. Hincks, (the premier of the present ministry, and a Unitarian.) Mr. Hincks when speaking in favour of them said: "There was unfortunately a strong feeling against the Church of England, and he deeply regretted it. He was determined that he would endeavour to do justice to the Church of England. He would do that justice to the Church of England which he would do to every other Church in Canada. What do they ask in this bill, simply the

Finally, my Rev. Brethren, if the present be with us in many ways "a day of small things," it is also I feel sure, a day of hope; if we are conscious of our weakness we must only be led by it more earnestly, in dependence on God's blessing, to seek to "strengthen the things that remain." But although we be little among the mighty gatherings of the people around us, yet have we fellowship with a countless host, whose tents are spread throughout all the world, and whose voices are heard in one united strain of prayers and praises in the courts of the Lord's House. The world is everywhere full of excitement, eager after progress, and pleased with novelty;

Human kind rejoices in the might
Of mutability.*

But the Church of Christ, like her great Head is in all her great principles of faith and doctrine "the same yesterday, to-day, and for ever."† She may be rich or poor, settled or Missionary, persecuted by a Diocletian, or severed by a Theodosius, but still her identity as a spiritual body is maintained, her faith unchanged, "built upon the foundation of the Apostles and Prophets, Jesus Christ being himself the chief corner stone." Nor shall the principles of "Apostolic Order and Evangelical Truth," by which we stand, fail, though the light be quenched in one or more of its present candlesticks. The English Church of the Reformation for a while insular, now has her home in every quarter of the world. She embodies facts which are recognised. She appeals both to the Bible as the foundation, and to Catholic testimony as the witness of "the faith once delivered to the saints." She has been planted and taken root in these Provinces, in the United States, in the East and West Indies, in Australasia, and every where has raised up seed, and is full of reproductive life.

And now unto the Great Head of the Church, and to God the Father, invisible, eternal, with the Holy Spirit be ascribed all praise and glory, giving thanks for past mercies, and praying that we may have grace to keep us from falling into sin or error, And "peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity; Amen."‡

Out of fifty-one officiating Clergy in the Diocese, fifty were in attendance at the visitation; and altogether, including Clergy from the Dioceses of Quebec, Toronto, and New York, fifty-eight were present.

PRESBYTERIAN TESTIMONIES IN FAVOUR OF EPISCOPACY.

I.—LUTHER AND THE GERMAN PROTESTANTS.
1517—1546.

It is not in any spirit of mere controversy, still less in any temper of hostility or unkindness towards our Presbyterian fellow-countrymen, that we invite their attention to the following testimonies. They, we sincerely believe, are no less conscientiously and devotedly zealous to maintain and promote what they have been taught to regard as the true religion of Jesus Christ than we are ourselves. We will even grant, to our own shame, that in many respects (for instance, in regard to Education, as was shewn in our No. for Feb. 1851) their zeal is calculated to provoke us to far greater efforts in the cause of Religious Truth than any we have yet made. But the matter with which we have now to deal is one of historical fact. The question which we are anxious to propose to their calm and candid deliberation, is simply this—*Is the position which they occupy one which the founders of their system would be content to occupy, were they now alive?* It is an inquiry confessedly not of the highest class; but it is one which, we should suppose, can scarcely fail to be highly important and interesting to themselves. Looking to the vast body of their fellow Christians dispersed throughout the world, they see them living for the most part under a form of Church-government essentially different from their own—so different indeed, as to create separation between themselves and their brethren, *i. e.*, a schism in the body of Christ, on that sole account, wherever the two forms have attempted to co-exist. In such a case, the very small and (numerically speaking) inconsiderable minority to which they belong, must naturally

power of holding property, and managing their own affairs." And in reply Mr. Hincks said: "He belonged to a body of Christians, who were very unpopular in the Province and have very little weight, and although he never boasted of what Church he belonged to the body known as Christian Unitarians. There are two congregations in this Province; and a few years ago he asked for them, the very same privileges now asked for by the Church of England. That act passed this House without a dissentient voice. It gives us all we want simply to manage our own affairs exactly as the Independents do. It is easy to understand that persons, who have that form of managing the Church affairs, do not require an act similar to that now asked for by the Church of England. But we get the privileges we ask for, and he would like to know whether in that case, it is proper to stand up and refuse a large body of Christians the power to manage their own affairs, in the way they desire to do. But at the present time there seems a disposition to refuse every thing like justice to the Church of England.—From the report of the debates in the House of Assembly, as given in "the Globe" of June 28, 1851.

* Woodsworth. † Heb. xiii. 8.

‡ Ephes. vi. 23. 24.

be anxious to cast about for every species of argument by which they can hope to reconcile and to justify to themselves the anomaly of their position. They see there is separation highly sinful, and displeasing in the sight of God; *WHERE DOES THE SIN LIE?* If there be a question which is worthy to engage the thoughtful consideration of a Christian man, surely it is this. And who is there of them who consider this question does not concern? We say 'of them,' because, where the minority is so small, the *onus probandi* evidently rests with those who compose it, and not with the overwhelming and, for (at least) fourteen centuries the unanimous majority of their fellow-Christians, from whom they are separated on this account.

Now the only grounds of argument, of which the case admits are these four:—

1. The Authority of the Holy Scriptures.
2. The Authority and Testimony of the Church from the beginning.
3. The Authority and Testimony of the Reformers who introduced Presbyterianism.
4. The indifference or unimportance of the matter, supposing the direction of Holy Scripture to be negative or obscure.

Of these four heads, under which the whole subject falls, the third, of which we are now to speak, has this advantage, that it includes a reference more or less direct to the other three. The Reformers were men whose zeal and devotion to the teaching of Holy Scripture is unquestionable. To make known and vindicate that teaching was the great object of the struggle in which they were engaged. To hold or maintain any doctrine or practice in opposition to it, or even to recommend and urge as important what the Scripture has left as a matter of indifference, would be utterly inconsistent with the end they had in view, and with the course they had laid down for themselves. Nor was it by any means their wish or intention to act in conscious opposition to the authority and traditions of the Universal Church; on the contrary, their first and most anxious desire was to call in this authority and these traditions to adjudicate the cause which their consciences had impelled them to take up in resistance to the novel practices and anti-catholic usurpation of the See of Rome. If, then, it shall appear that the testimony given by the chief Fathers of the Reformation—notwithstanding that their own circumstances would naturally incline them to a contrary conclusion—is strongly and repeatedly expressed in favour of Episcopacy, we shall appear to carry all the four points at once; we shall feel assured that, in their opinion at least, the testimony of Scripture, so far from being pronounced in favour of Presbyterianism, is not even doubtful or indifferent, more especially when the requirement of union in some form of government is taken into account; and that the testimony of the Universal Church, upon the matter of fact, is absolutely conclusive as to what that one form of government had all along been and must continue to be if ever harmony were to be restored, and anarchy and confusion to be kept out of the Church. It is true, as we have said, that this course of proof is not, after all, of the highest order—but it has, or ought to have, at least this value. It should lead a candid Presbyterian to suspect a system which so far as it is examined and discussed at all, is upheld by arguments which, had they been broached at first, its chief authors would have disowned, and which therefore, he may well conclude, are suggested and acquiesced in now, rather in order to conceal the difficulties and grace of a false position, than out of honest regard to the interests of the truth.

(To be continued.)

Advertisements.

DR. MELVILLE,
CORNER OF YORK AND BOLTON STREETS,
TORONTO.

November 13th, 1850. 16-1f

DR. BOVELL,
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

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

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

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

Dr. Wistar's Balsam of Wild Cherry. The only genuine and original article was first introduced in the year 1843.

Various remedies, it is true, have been offered and puffed into notice for the cure of diseases of the lungs, and some have been found no doubt very useful; but of all that have yet been discovered, it is admitted by physicians, and all who have witnessed its effects, that none has proved so successful as this.

Dr. S. W. Fowle, 138, Washington street, has an article entitled as above, which we believe is the best preparation hitherto discovered for the cure of colds and other consumptive complaints.

The genuine is signed I. BUTTS, For Sale by LYMAN BROTHERS, Druggists, King Street, Agent for Toronto.

COUNTY CONTRACT.

FIRE-WOOD.

NOTICE is hereby given, that TENDERS will be received at the Office of the Clerk of the Peace, in the Court House, until Eleven o'clock A.M., on WEDNESDAY the 10th of March next, for the supply of FIRE-WOOD, for the use of the Gaol and Court House of the United Counties of York, Ontario and Peel, for the Year commencing the 1st of April 1852.

The Conditions of the Contract to be entered into, and further particulars connected therewith, may be learned at this Office. Two sufficient Sureties (to be named in the Tender) will be required for the due performance of the Contract, on behalf of each person tendering for the same.

GEO. GURNETT, Clerk of the Peace, Cos. Y. O. & P. Office of the Clerk of the Peace, Cos. Y. O. & P. Toronto, 16th February 1852.

MR. CHARLES MAGRATH, OFFICE: Corner of Church and Colborne Streets, opposite the side entrance to BEARD'S HOTEL, Toronto, February, 1852.

WILLIAM HODGINS, ARCHITECT AND CIVIL ENGINEER, OFFICE:—Directly opposite the Arcade, St. Lawrence Hall, King Street, Toronto, Toronto, February, 1852.

BAZAAR.

UNDER THE PATRONAGE OF MRS. STRACHAN

THE LADIES interested in St. GEORGE'S CHURCH, Toronto, purpose holding a BAZAAR in the month of April next, for providing funds to erect a PARSONAGE HOUSE.

They beg to solicit contributions of all who may seem disposed to aid in furthering this object. It is particularly requested that such contributions will be sent in on or before the Nineteenth day of April, to any of the Undermentioned Ladies, who have kindly consented to act as

- Patronesses: Mrs. W. H. Boulton, Mrs. Cameron, Madame DesLandes, Mrs. F. Heward, Mrs. W. M. Jarvis, Miss Lambert, Mrs. Loving, Mrs. Lett, Mrs. Monro.

CANADA WESTERN ASSURANCE COMPANY.

Chartered by Act of Parliament. CAPITAL—£100,000, in Shares of £10 Each.

HOME OFFICE—TORONTO. President Isaac C. Gilmor, Esquire. Vice-President Thomas Haworth, Esquire.

Directors: George Michie, James Beatty, Hugh Miller, M. P. Hayes, Wm. Henderson, Rice Lewis, And John Howcutt, Esquire.

Secretary and Treasurer.—Robert Stanton, Esq. Solicitor.—Angus Morrison, Esq. Applications for Fire Risks received at the Home Office, Toronto, on Wellington Street, opposite the Commercial Bank.

Office Hours—10 A. M. to 3 P. M. ISAAC C. GILMOR, President. ROBT. STANTON, Secretary & Treasurer.

- Agents: London Mr. F. B. Beddome, Whithy James Wallace, Woodstock G. W. Whitehead, St. Catharines D. Curtis Haynes, Montreal M. H. Gault, Brockville John Reynolds, Belleville Thomas Willis, Jr., Bonnaville D. Fisher, Peterboro William Cluxton, Port Hope W. Fraser, Bentinck and Owen Sound Geo. Jackson, Fergus James Webster, Kingston D. Shaw, Brantford A. Gilkinson, St. George (Drumfry) Geo. Stanton, Richmond Hill M. Teedy, Paris Thos. Ryall, Pickering Jeffrey, Barrie T. D. McConkey, Hamilton A. Goldie, Sauguenet A. McNabb, Queenston Jos. Wynn, Chippawa R. H. Kirkpatrick, Cobourg Alex. Fraser, Grimsby Thos. Bingle, Port Dover P. H. Haycock, Quebec Thomas Morkill.

R. SCORE, Merchant Tailor and Habit Maker, KING STREET WEST, TORONTO;

BEGS respectfully to acquaint the Gentry of Toronto and Canada West, and his friends generally, that his extensive and choice Stock of WINTER GOODS have come to hand, consisting of

West of England Cloths and Cassimeres, Heavy Beavers, Doeskins, Tweeds, Whineys, Frieze, Winter Vestings, &c., &c.

N. B.—Clergymen, Judges, Queen's Counsels' and Barristers' Robes, (also University Robes and Caps,) made on the most correct principles, and at prices that cannot fail to give satisfaction. Toronto, Oct. 6, 1851.

FRENCH AND ENGLISH Establishment for Young Ladies, BY MONSIEUR AND MADAME DESLANDES, PINEHURST TORONTO.

THE design of the Principals of this Establishment, is to offer to Parents for the Education of their Daughters advantages rarely combined, and which may be enumerated as follows:

1st. Every facility for the practical acquisition of the French tongue, which is spoken in the Family and in the School; sound instruction, from the primary departments to the senior Classes, in all the studies requisite in a complete course of Education; purity of dialect in such living languages as shall be taught, and particular attention to the English branches.

2nd. Constant attention to physical training, as well as the formation of good habits and manners.

3rd. The assiduous inculcation of Religious Principles, based on Scriptural truth.

The Establishment is composed of (besides the Principals,) three efficient resident Governesses, two of them English and one French, from Paris, and seven Masters. Monsieur Deslandes, who is a Graduate of the French University, devotes a great portion of his time to instruction in the higher branches.

The Rev. Dr. Lett attends weekly to communicate Religious instruction, to whom references are kindly permitted; also to The Hon. and Right Rev. the Lord Bishop of Toronto. The Rev. H. J. Grasset, Rector. The Rev. J. G. D. McKenzie. The Hon. Chief Justice Robinson. The Hon. Chief Justice Macaulay. The Hon. Mr. Justice McLean. W. A. Baldwin, Esq. Colonel Carthew.

The School is in session from the 1st of September, to the 17th of July. Quarters commencing on the 1st of September, 17th of November, 17th of February, and 3rd of May. Pupils received at any intermediate periods, the proportion of the quarter only being charged.

TERMS FOR BOARDERS: Including all the various branches in English, French, Music, Drawing, &c., per quarter £15 0 0 Pupils under twelve years of age 12 10 0 Day pupils 6 0 0 German, Italian, Singing and Dancing on the usual terms. Quarterly payments required.

Toronto, December 18th, 1851. 20-6m

HEALTH WHERE 'TIS SOUGHT

HOLLOWAY'S PILLS.

Cure of a Case of Weakness and Debility, of Four Years' Standing. Extract of a Letter from Mr. Smith, of No. 5, Little Thomas Street, Gibsons Street, Lambeth, dated Dec. 12, 1850.

To Professor HOLLOWAY.—Sir.—I beg to inform you that for nearly five years I hardly knew what it was to have a day's health, suffering from extreme weakness and debility with constant nervous headaches, giddiness and sickness of the stomach, together with a great depression of spirits. I used to think that nothing could benefit me, as I had been to many medical men, some of who after doing all that was within their power, informed me that they considered that I had some spinal complaint beyond the reach of cure, together with a very disordered state of the stomach and liver, making my case so complicated that nothing could be done for me. One day, being unusually ill and in a dejected state, I saw your Pills advertised, and resolved to give them a trial, more perhaps from curiosity than a hope of being cured, however, I soon found myself better by taking them, and so I persevered in their use for six months, when I am happy to say they effected a perfect cure.

[Signed] WILLIAM SMITH. These celebrated Pills are wonderfully efficacious in the following complaints.

- Ague Female Irregularities Scrofula, or King's Evil Sure Throats Stone and Gravel Secondary Symptoms Tic-Doloureux Tumours Ulcers Venereal Affections Worms of all kinds Weakness from whatever cause, &c., &c.

Sold at the Establishment of Professor Holloway, 224, Strand, (near Temple Bar,) London, and by all the most respectable Druggists, and Dealers in Medicines throughout the civilized World, and at the following prices—1s. 10jd., 4s. 6d., and 7s. 6d., each Box. There is a considerable saving by taking the larger sizes.

N.B.—Directions for the guidance of Patients in every case are affixed to each Box. For Sale by S. F. URQUHART, Yonge Street, Toronto, Wholesale Agent C.W. Toronto, Nov. 12, 1851. 15-1f

WINTER CLOTHING AND DRY GOODS, WHOLESALE AND RETAIL

WE Beg to intimate to our customers, the inhabitants of Toronto and surrounding country, that we have now received our complete assortment of WINTER GOODS, which upon inspection will be found better value, more extensive as regards quantity, and more varied in style, than we have ever had the satisfaction of submitting to our customers and the public before.

TAILORING IN ALL ITS BRANCHES EXECUTED WITH NEATNESS AND DESPATCH. MOURNINGS FURNISHED ON THE SHORTEST NOTICE.

Table with columns: From, Men's Etoffe Shooting Coats, Do. Winney, Do. Broad Cloth, Do. Etoffe Over Coats, Do. Winney, Do. Beaver, Boy's Etoffe Coats, Do. Winney, White Shirts, Linen Fronts, Striped Shirts, Men's Etoffe Trousers, Do. Doeskin, Do. Cassamere, Do. Canada Tweed, Do. Caduroy, Do. Buckskin, Boy's Etoffe, Do. Winney, Winter Drawers, Red Flannel Shirts, Men's Etoffe Vest, Do. Cassamere, Do. Farcy, Do. Satin, Do. Black Cloth, Do. Canada Tweed, Boy's Fancy, Do. Etoffe, Cloth Caps, Fur Caps.

DRY GOODS:

Flannel, Red and White, from 1s 3d Ladies' Cloaks and Bonnets from 0s 3 1/2 Blankets, per pair 8s 9d Muffs and Boas " 0s 5 1/2 Scarf Shawls " 13s 9d Crapes and materials for Mourning " 0s 9d Factory Cotton " 0s 2 1/2 Quilts and Counterpanes " 0s 3 1/2 Cotton Warp, per bundle 4s 4 1/2 Bed Ticks and Towels " 0s 4 1/2

150 Pieces Mouselin de Laine, good styles, yard wide at 10jd per yard. An immense assortment of Shot, Striped, Checked, Flowered, and Plain materials for LADIES DRESSES, of the newest styles and fabrics. Ribbons, Laces, Edgings, Gloves, Hosiery, Flowers, Cap Fronts, Veils, Muslins, Sewed Goods, Silks, Satins, Velvets, Shawls, Handkerchiefs, &c., &c.

No Second Price BURGESS & LEISHMAN, Corner of King and Church Streets, Adjoining the Court House. Toronto, Oct. 22, 1851. 12 11y

BAZAAR.

THE Ladies belonging to the Congregation of Christ Church, having decided upon holding a BAZAAR in the end of May or beginning of June next, for the purpose of aiding in the enlargement of the Church—a measure which has been resolved upon by the Rector and Church wardens, in consequence of the increasing demand for Church accommodation—beg to solicit the Contributions of all who may feel disposed to assist them in their undertaking.

The following Ladies have consented to take Tables, to any of whom Donations may be sent on or before the 20th of May next:

- Mrs. Ainslie, Mrs. Davidson, Mrs. Kerby, " Armstrong, " Dickenson, " Leggo, " Bates, " Donaldson, " Mac Donald, " Beardmore, " Fairclough, " Merritt, " Best, " Gates, " Milner, " Blythe, " Geddes, " Mitchell, " Brega, " J. C. Geddes, " O'Reilly, " Carrol, " J. T. Gilkinson, " Thos. Stinson, " Cartwright, " Hatt, " Stewart, " Cook, " Hardiker, " Stevenson, " Counsell, " Henwood, " Winer, " Craig, " Holden.

SUSAN GEDDES, HAMILTON. November 9th, 1851. 19-5m

CHANGE OF THE SEASONS! AND NEW, CHEAP AND SEASONABLE DRY GOODS.

The showers of the Spring are but shed o'er the land, The earth but unfettered from Winter's grim hand; Its breezes but felt, and its verdure but seen, When it passes away with the Springs that have been, Then Summer comes on with its sweet smelling flowers, Its rich verdant fields, and its ivy-clad bowers; Yet strange, when it yields us the greatest delight, It mooks at our gazing, and fades from our sight, Then Autumn succeeds, with its corn and its grain, Its fine mellow fruit, and its rich yellow plain; But like Spring time and Summer, how short is its stay, It drops us the year leaf and passes away, Then Winter draws nigh, and the leaves disappear, And every green spot grows withered and drear; And the breezes of evening are heavy and chill, And the snow spreads its mantle of fleece o'er the hill; Unlike Spring time or Summer, or Autumn it stays, Through many bleak nights and cold frosty days, Till we tire of its visit, and wish him away, And long for the balmy breezes of May. McDONALD, on Yonge Street, One Hundred and Three, Has a Stock which he wishes the Public to see; Well suited in fabric for cold Winter's trade, And embracing the latest designs that are made; There are Flannels and Blankets, in goodly supply, Which feel thick to the hand and look well to the eye; There are hundreds of Shawls! some styles very rare, The fine, heavy, long, and magnificent square. There are Bro. d Cloths, and Doeskins, and Cassimeres too, And Lustres, and Colours, in every fine hue; And a fine stock of Furs, which, at some recent day, Were trapped on the banks of the famed Hudson Bay. There are fine Cloaks and Bonnets, and many things more, That McDONALD keeps always on hand at his Store; He would not the rights of another invade, While he seeks for a healthy extension of trade; But if fairness will answer, and bargains repay, Then call at his Warehouse at some early day; He asks but a call, 'tis a modest request, And a glance at his prices will tell all the rest.

THE object of this Advertisement is in part to do away with an erroneous opinion which has long prevailed, viz.—that nothing choice or tasteful can be had in the Dry Goods department on

YONGE STREET,

an examination of the Subscribers Stock will sufficiently refute that notion, as it will be found to comprise all the articles in general use in the Trade. The following will be found especially worthy of notice:—DRESS GOODS, in Lustres, Colours, Silk Mixtures, Cashmeres, De Laines, &c., from 1s. upwards. SHAWLS—a large stock of British and American Manufactures; a good supply from the celebrated BAY STATE MILLS bought at jobs and offered low. BLANKETS.—A good supply commencing at 6s. 3d. per pair, Cot Blankets, FLANNELS in Welch, Saxony, Lancashire, and Canadian, from 1s. 1d. upwards.

A large stock of

PULPIT VELVETS,

on which article a liberal discount will be made, if wanted for Church purposes. Attention is directed to the stock of

STONE MARTIN FURS.

Long Flat Boas commencing at \$12. Gutta Percha sewing Thread; Chinese Tapes, peculiar for not twisting in washing; Chest Comforters, a good safeguard for persons much exposed to the weather. N. B.—The attention of the Trade is solicited to a large Stock of 9-8th and 5-4th Prints, in Lilac and Madder Colours, warranted fast, commencing at 6d. per yd; also, to a Lot of cheap Stuff Goods; 70 or 80 dozen Bonnet Shapes, commencing at 2s. 3d. per dozen net; and every class of Goods offered to the Trade on the same favourable terms.

JOHN McDONALD, 103 Yonge Street. Toronto, Nov. 19, 1851. 16-1f

PROVINCIAL MUTUAL AND GENERAL INSURANCE COMPANY, CHURCH STREET, TORONTO. Capital—£100,000. Directors: A. M. CLARK, President. J. S. HOWARD, Vice-President. J. G. BOWEN, J. J. HAYES, M. D. W. L. PERRIN, J. LUKIN ROBINSON, W. G. WORTS, J. C. MORRISON, W. ATKINSON, WM. GODDERHAM, GEORGE CRAWFORD.

THIS Company effects Insurance at the Home Office, Church Street, Toronto, and its various Agencies. Mutual Department does not exceed £500 on any one risk, and being confined to detached buildings, it is hereby rendered the most safe and desirable for Farmers. The Proprietary Department includes General risks in Fires, Life, Marine, Inland and Ocean, and its operations being also confined within prudent limits, the attention of the Public is confidently called thereto. By Order, EDWARD G. O'BRIEN, Secretary Toronto, October 15th, 1851. 11-4f

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

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

"The Church" Newspaper IS PUBLISHED at the City of Toronto, every THURSDAY Morning, by A. F. PLEES, at his Office, No. 7, King Street West, (next door to the Depository of The Church Society.) TERMS: Fifteen Shillings per annum; but one-third will be deducted if remittance is made (post-paid) within one month from the time of subscribing. No subscription will be received for less than three months; and no paper will be stopped until all arrears are paid, unless at the option of the Publisher. RATES OF ADVERTISING: Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Ten lines and under, 3s. 6d. for the first insertion, and 1s. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion. Advertisements sent in, unaccompanied by written instructions will be inserted until forbid, and charged accordingly. The following gentlemen act as AGENTS for this Journal: M. Ogle & Son, Glasgow. Josias Bray, Hamilton. Henry Charles, Niagara. Francis Evatt, Port Hope. W. P. Vidal, Sandwich. Mr. Gauthier, jun., Newmarket. Geo. McLean, Brockville. Thos. Saunders, Guelph. John Kerby, Brantford & Mohawk. H. C. Barwick, Woodstock. T. D. Warren, St. Thomas, Port Stanley, &c. J. Wilson, Simcoe, Port Dover, Victoria, &c. F. B. Beddome, London. H. Slate, St. Catharines, Thorold, &c. Charles Brent, Kingston. John Benson, Napanee & Belleville. D. B. Stephenson, Picton. L. P. W. Des Brisay, Woodstock, N. B. Morgan Jellitt, Cobourg. H. H. Cunningham, Montreal. P. Sinclair, Bookseller, Quebec.

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