

THE CANADIAN CHURCHMAN.

"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."

NEW SERIES, Vol. I, No. 27.] TORONTO, CANADA, FEBRUARY 3, 1853. [OLD SERIES, VOL. XVI

TORONTO VOCAL MUSIC SOCIETY.
Rooms—St. Lawrence Buildings.
Regular practice every Wednesday, at Eight P.M.—
Terms of admission, Performing Members 25s. per annum;
Nonperforming 25s.
MR. PAIGE, Conductor.
G. B. WYLLIE, Secretary & Treasurer.

WEEKLY CALENDAR.

Day	Date	1st Lesson	2d Lesson
Fe	6. QUINQUAGES. SUN	M. Gen. 9a. Mark 6.	E. " 12. 2 Cor. 2.
M	7.	M. Exod. 20. Mark 7.	E. " 21. 2 Cor. 3.
T	8.	M. " 22. Mark 8.	E. " 23. 2 Cor. 4.
W	9. ASH WEDNES. †	M. " 24. Mark 9.	E. " 32. 2 Cor. 5.
T	10.	M. " 33. Mark 10.	E. " 34. 2 Cor. 6.
F	11.	M. Lev. 18. Mark 11.	E. " 19. 2 Cor. 7.
S	12.	M. " 20. Mark 12.	E. " 26. 2 Cor. 8.
Fe	13. 1 SUND. IN LENT.	M. Gen. 19. Mark 13.	E. " 22. 2 Cor. 9.

† To verse 26. † Communion Service.
‡ Proper Psalms, Morn. 6, 82, 35; Even. 109, 120, 143.

THE COMMON-PLACE BOOK.

HEAVENLY HUSBANDRY.

"I am the true vine, and my Father is the husbandman. Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

Oh, if I am a branch
Of the blest Saviour's vine,
And on his quickening life depend
For health and fruit divine,

Let me not start or shrink,
In wild, despairing grief,
Though the sharp pruning-knife remove
The too redundant leaf;

Or the unsightly shoot
Spare not to shred away,
Or lop the excrement wood that tends
To weakness and decay.

Should prejudice or pride
Deform the vigorous tree,
Or dark idolatry intrude
Between my God and me,

The lacerating steel
The unerring Hand must wield;
And to its ministry severe
In tearful trust I yield.

SELF-KNOWLEDGE.

A knowledge of our fallen condition by nature, and a recollection of the many sins and infirmities which will cleave to and defile the very best of us, will effectually keep us from indulging in vain thoughts of our own goodness, or our own holiness, or our own proficiency in grace and faith, and in the favour of the Almighty. The offender who is kneeling before his Judge for pardon, has little time, has little heart or inclination, to run over the bead roll of his own favored merits; or to demand reward, where he feels his need of forgiveness.—*Bp. Heber.*

CONFIDENCE.—

Away, despair! my gracious Lord doth hear,
Though winds and waves assault my keel,
He doth preserve it; he doth steer,
E'en when the boat seems most to reel.
Storms are the triumphs of his art:
Well may he close his eyes but not his heart,
G. Herbert.

RESIGNATION.—

O let thy sacred will
All thy delight in me fulfil;
Let me not think an action my own way;
But as thy love shall sway,
Resigning up the rudder to thy skill.
Id.

SENSITIVENESS OF RELIGIOUS ERROR.

The best intentioned men are unconsciously swayed by their particular prejudices; and in nothing is this influence more visible, or more powerful, than in the case of religion. A sincere man feels keenly, when any part of his dependence for hereafter is, or appears to be, questioned. If on a particular point he is not fully persuaded, yet is pledged to it by a particular profession of faith, on that he is still more sensitive; and if, from better and subsequent infor-

mation, he knows certain points to be so exposed to attack, as render them justly untenable, which are nevertheless distinctive of, and fundamental as to his particular profession, on these he is still more tremblingly alive to any thing like question or opposition. Just as a person in possession of property by what lawyers call a *pretence title*, feels anxious, alarmed, and even angry, at any reference to his deed; and thinks it struck at by the most remote allusion.—*Ravenscroft.*

HINTS FOR MINISTERS.

Reading the Service.

Next to the keeping of our own hearts by God's grace in a praying frame, care to read with simplicity, and to observe the punctuation and emphasis correctly, is of chief importance. Many clergymen err in endeavouring to give force to their reading by introducing pauses, and laying an emphasis upon words where the sense does not authorise either the one or the other. The reading of the service, as well the prayers as the lessons and other portions of Scripture, should be simple and unaffected; the pauses regulated by the punctuation; which, both in the Book of Common Prayer and in the Bible, is excellent; and the tone of voice naturally modulated according to the nature of the particular passage—i. e., according as it is historical, didactic, hortatory, supplicatory, or of any other character. It is a great mistake to suppose that every chapter of the Bible, because it is the word of God, ought to be read in the same slow and emphatic manner. All is to be read with reverence; but not all with the same solemnity and earnestness. The historical parts of the Bible are to be read in a tone suited to history—the awful denunciations of God's wrath against His offending people in a tone which the feeling that they produce naturally suggests—and so the rest. If this rule were observed, I believe that our people would understand much more clearly, and value much more highly the word of God read to them; and so, while they would be prepared to receive more profit from the sermon, they would not attach that undue importance to the abilities of the preacher which many now are apt to do.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

THEOLOGICAL STUDENTS FUND.

Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January.

Previously announced in *Canadian Churchman* Vol. 1, No. 26.....£ 21 15 3 1/2

St. George's Church, Toronto,	10	0	0
—per Churchwarden.....	6	1	8
St. Paul's, Woodstock.....	4	18	0
—per Rev. Henry Patton.....	3	0	0
Chippawa, per Rev. Wm. Leeming.....	0	17	6
Norway, per Rev. Dr. Beavan.....	£0	6	10
St. Mary Magdalen Church,	0	12	2
Lloydton.....	0	5	3
Christ's Church, Bolton.....	0	8	1
English Wilson's.....	1	12	4
Sand Hill.....	0	10	0
—per Rev. H. B. Osler.....	£0	6	5
Palermo Church, per Churchwarden	0	2	5
St. Mary's, Warwick.....	0	3	2
East do.....	0	12	0
Town Line, South.....	3	0	0
—per Rev. J. Mockridge.....	£0	14	6
Trinity Church, Toronto.....	0	14	0
—per Churchwarden.....	0	5	6
St. George's, Etobicoke,.....	1	10	0
Weston,.....	2	0	0
Mimico.....	£55	16	9 1/2
—per Rev. H. C. Cooper.....			
Peterborough Church,			
—per Rev. Mark Burnham.....			

36 Collections, amounting to.....£55 16 9 1/2

DISTRICT BRANCHES.

Gore & Wellington,—Guelph,	
—per Wm. Hewat, Esq.....	£33 14 9

THOMAS S. KENNEDY,
Sec. C. S. D. T.
Feb. 3, 1853.

The Society met at their Board Room on the 5th of January.

PRESENT:

The Lord Bishop in the Chair, the Hon. the Chief Justice, the Hon. P. B. DeBlaquiere, Mr. Sheriff Jarvis, the Rev. Henry Scadding, D.D., the Rev. S. Lett, L.L.D., the Rev. W. S. Darling, the Rev. H. B. Osler, the Rev. D. E. Blake, Alexander Dixon, and Dalrymple Crawford, Esqrs.

The usual prayers were read.
The Minutes of the previous Meeting were read and approved by the President.

On the recommendation of the Standing Committee, it was proposed by the Rev. W. S. Darling, seconded by Alex. Dixon, Esq., and Resolved—

"That J. G. Bowes, Esq., and the Rev. T. S. Kennedy, be acknowledged as the Guardians of the Children of the late Rev. R. J. C. Taylor, and that the names of the said children be placed on the List of Orphans receiving pensions from the Widows and Orphans' Fund, pension to date from the decease of their father."

On recommendation of the Standing Committee, it was moved by the Chief Justice, seconded by the Hon. P. B. DeBlaquiere, and Resolved—

"That an allowance of £50, for one year, be granted to the Rev. A. H. R. Mulholland, for the payment of Mr. Kezick, he undertaking to act as School Master and Interpreter to the Indians at Owen's Sound and to perform the duties as specified in Mr. Mulholland's letter. That Mr. Mulholland be requested to report the progress and success of his labours from time to time, so that the Society may judge as to the expediency of continuing the grant at the expiration of the year.

The Secretary having presented the Return moved for by the Rev. Dr. Lett, at the last meeting, it was moved by the Rev. S. Lett, L.L.D., seconded by the Rev. W. S. Darling, and Resolved—

"That the return now presented be referred to a Committee to report thereon, and to prepare a Resolution or Resolutions to be submitted at the next monthly Meeting, the principle of which shall be, that all who desire to benefit by the Society must conform to its rules. And also that said Committee be requested to examine the Bye-Law for the due administration of the Widows and Orphans' Fund; and to report if it be advisable to make any, and what alteration in the said Bye-law, in conformity with the foregoing principle, and to report whether under the provisions of said Bye-Law, adequate provision has been made for the purposes therein contemplated. That said Committee consist of the Hon. P. B. DeBlaquiere, Rev. D. E. Blake, the Secretary, and the mover and seconder."

Moved by the Hon. the Chief Justice, seconded by the Hon. P. B. DeBlaquiere, and Resolved—

"That the Bye-Law first read, and marked No. 1, of the three Bye-Laws submitted at the last monthly Meeting by the Committee appointed to draft a Bye-Law on the subject of the disposal of the patronage of the Rectories, at the Special Meeting held on the 10th of November last, be now adopted and recorded on the Minute Book of the Society."

The Secretary nominated the following gentlemen to be balloted for as Incorporated Members, at the next monthly meeting: Rev. Robert Harding, of Emily—the Rev. Elliott Grasett, of Fort Erie—the Rev. R. Shanklin, of Oakville—the Rev. Geo. Hallen, of Penetanguishene—the Rev. E. R. Stimson, of Mount Pleasant—the Rev. Geo. J. R. Salter, of Moore—the Rev. Robert N. Merritt, Barton.

The above extracts from the Minutes would have been published earlier, but for the illness of the Secretary.

DIOCESE OF MONTREAL.

MONTREAL CHURCH SOCIETY.—The Annual General Meeting of the Church Society for the Diocese of Montreal, took place on the 17th inst., in the National School House. The Bishop occupied the chair, and stated that the year just closed had been one of success and blessing to the Society. A plan had been framed and matured for insuring the lives of the clergy, by which contributions to the Widows' and Orphans' Fund would receive a more judicious application than heretofore. The Act providing for the temporalities of the church had also received the Royal Assent. After the reading of the report by the Secretary, addresses were delivered by Dr. Holmes, Mr. D. S. Ramsay, Major Cambell, Judge McCord, Revs. A. Cambell, Bond, Bancroft, Scott, Dr. Leech, and the Bishop. A spirit of great unanimity seemed to prevail. The wish Dr. Holmes had expressed, that Laymen be permitted greater influence in the management of church affairs and in the election of clergymen

elicited the following declaration from the Bishop:—"He (Dr. H.) had also desired it to be understood that the Clergy did not constitute the Church. He believed he spoke the opinion of all the Clergy around him when he stated that they heartily concurred, as he did himself in that desire. (Applause from the Clergy.) He had sought to impress it upon the Laity upon all occasions when an opportunity had been offered him. It had tended, he believed to produce no little apathy among the Laity, that they did not remember that all persons baptized into the Church were members of it, and formed part of it, as well as its Bishops or Clergy and no persons would more heartily rejoice to see the feeling diffused abroad that they were all one body than the Clergy themselves. (Applause.)" It was elicited also, that hitherto Colonial Bishops had been restrained from settling in their dioceses clergymen ordained in the United States. This exclusive measure it was understood will soon be recalled, and closer bonds of friendship and intercourse established with the American Episcopal Church, to which, from the similarity of circumstances, the Church in Canada has to look for imitation, more than the English Establishment.

ST. ANDREWS—THE REV. C. WORDSWORTH.

—An Episcopal Synod was held at Aberdeen on Tuesday, the 4th of January, and continued for the two following days, at which the Right Rev. the Primate presided, and all the other Bishops were present, viz., of Edinburgh, Argyll and the Isles, Brechin, Glasgow and Galloway, and Moray and Ross. Among other matters, they took under their consideration the Reasons of Protest, by the Rev. Alexander Lendrum and others, against the confirmation of the election of the Rev. Charles Wordsworth as Bishop of St. Andrew's, and thereon they gave the following sentence:—

"The Bishop having considered the evidence brought before the Synod by the Appellants, in support of the charge 'That the Warden endeavoured also to promote his own election, by canvassing the Presbyters personally and by letter,'—and having also heard the Warden in his own behalf, and the Dean of St. Andrew's and the Rev. William Farquhar on the part of the Respondents, it was their unanimous judgment that the charge is disproved, inasmuch as it is proved that, before the first Election, the Warden, when dubious of his Election, carefully abstained from anything that could have had even the appearance of canvassing; and inasmuch as his explanation of such communications as took place between him and some of the Clergy, previously to the second Election, when he considered his own reelection to be certain, has been satisfactory to the Bishops."

"The Bishops, having further heard the argument against the validity of the Election of the Rev. Charles Wordsworth, founded on the fact that the majority whereby he was elected included his own vote, find unanimously—that the Election is valid. As to the grounds of this validity, some of the Bishops rely on the analogy of the case of Capitular Elections, as laid down in the Canon Law (Decret. Lib. I, Tit. 6, Cap. 33); and others, even independently of that analogy, upon the Canons of our own Church.

"The Bishops cannot conclude the present finding without declaring it to be their deliberate opinion that the conduct of the Appellants in the present proceedings (especially in their quotations from several letters) has been characterized by much unfairness.

"The Bishops are willing to accept the apology which has been offered by the Appellants from the haste with which, as they represent, they were compelled to draw up their statements; but they cannot but express their deep regret that greater care was not taken, when they were preferring charges against a Clergyman of so high and important standing in the Church as the Warden of Trinity College."

The Confirmation of the Bishop-Elect was then considered. The Bishops declared in favour of the Confirmation, and were unanimous in agreeing to the terms in which it was expressed.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The committee of this valuable Society are preparing a report of their operations during the past year. It appears that so many and various have been the forms of applications for assistance, that the report, for a single year may be considered a representation of the Society's operations during the lengthened period of its history. For, although its more immediate and direct connection with schools for the poor, according to the doctrine and discipline of the Church, was resigned in 1811 to the National Society, and the care of its Italian missions passed in 1824 to the Society for the Propagation of the Gospel, the same zeal as heretofore is manifested by the Board in the promotion of national education, by large gratuitous supplies of books, whilst the helping hand afforded towards the establishment of colonial bishoprics and the erection of churches in distant places of the earth, attest the

desire of the Society permanently to promote Christian knowledge in the colonies and dependencies of the British empire.

One of the most important features in the proceedings of the Society during the last few years, has been the assistance which it has rendered towards the endowment of new bishoprics in the colonies.

Another great object in which the Society has of late years been willing and glad to co-operate, is the erection of cathedrals in the colonies, upwards of £120,000 having been recently devoted by the board to this excellent design.

During the past year more than 247 schools have been assisted with gratuitous supplies of publications and 150 grants of books and tracts have been voted for parochial distribution.

Within the same period about 245 lending libraries have been established or augmented by donations of books, and upwards of 176 sets of books have been presented by the board for the performance of Divine service in new and additional churches and chapels, and in licensed school-rooms.

It appears by the last return that the total number of books and tracts issued between the audit of April 1851, and April, 1852, has amounted to 4,960,214.

The committee have published translations of the Bible in French, Italian, Dutch and German. The Spanish Bible is in the course of printing.

The New Testament has been published in Spanish, Maltese and Arabic; and the Ogybwa New Testament is in progress. The Gospel according to St. Matthew has been printed in the language of New Zealand; and the Gospels of St. Matthew and St. John in the language of the Arawak Indians. The New Testament in Gothic and Arabic has been published.

Rev. W. E. Scudamore speaking of Mr. Oakley's perversion says:—

"It is acknowledged that among the late seceders to Rome, very few, if any, have even professed to leave us after a careful investigation of the question, whether the English Church or the Roman bears the greatest resemblance in doctrine and discipline to the uncorrupted early Church, that is the Church of the first three centuries. The confession of Mr. Oakley will explain the principles and conduct of nearly all." [A passage from Mr. Oakley's writings is here quoted in which among other things, he says "Without knowing definitely how Rome makes out her pretensions from past history... I bow myself before her."] "It might, possibly, have been well for Mr. Oakley, if some faithful friend had suggested to him, that in following the 'impressions' which his own previous habits had left on his 'moral and spiritual nature,' while he had neglected to secure the correctness of those impressions by conscientious examination of such matters of fact as ought to have influenced his belief, he was in reality allowing himself to be guided by mere 'inclination,' and that inclination irregular and sinful, in proportion to the duty, which he was neglecting, of seeking 'to know definitely how Rome makes out her pretensions from past history,' before he deserted the Church of his baptism. . . . Such men, then neglected and put out of sight the historical question without troubling themselves to explain how they were justified in dispensing with its consideration. . . . There was one man however whose great attainments in theology insured his deep acquaintance with that question. . . . to his expected elucidation of it Mr. Oakley refers in the above extract. How, then, did Mr. Newman conduct the investigation? . . . He knew that testimony to be more or less adverse to Rome, and therefore sought to show that it was not of the importance of which he once thought it. He looked about for an explanation which would justify Rome by accounting for those variations from the primitive model, the existence of which he could not deny, though he had brought himself no longer to condemn them, and he found what he sought in the theory of a gradual development and slow growth of Christian doctrine, from its Apostolic germ to the mature and finished system of the present Roman Church. Adopting what he terms a suggestion of M. Guizot, that 'Christianity, though represented in prophecy as a kingdom, came into the world as an idea rather than an institution, and has had to wrap itself in clothing and fit itself with armour of its own providing, and to form the instruments and methods of its prosperity and warfare,' he made it his object to show how it developed in the form first of a Catholic, then of a Papal, Church. . . . Mr. Newman and his followers do not deny that the modern Roman Church is in doctrine and discipline, very unlike the primitive, and attempt to account for the fact by an ingenious theory, which, though not altogether new, is yet so far a novelty that it will probably be regarded hereafter as the most remarkable invention of this inventive nineteenth century. It is impossible for an honest Roman Catholic of competent learning to examine the testimony of antiquity with due care, and not perceive the novelty of many Roman doctrines."

DIocese OF TASMANIA.

TASMANIA.—(From the *Tasmanian Church Chronical of August 7th*.)—*Tasmanian Missionary Society*.—At a Meeting of the Committee of this Society, held in Hobart Town, on the 26th ult. the following regulations were unanimously adopted, and ordered to be printed and circulated with the view of enlisting public support to the Society:—

1. The *Tasmanian Missionary Society* was established on the 27th Jan., 1852; His Excellency the Lieutenant-Governor being Patron,

the Right Rev. the Bishop of the Diocese, President, and the Venerable the Archdeacons, Vice-Presidents; with a Committee of Management consisting of the President and Vice-Presidents, all Licensed Clergymen within the Diocese, and a number of Elected Laymen; the said Committee having power to add to their number, and to appoint their own Secretary, Treasurer, and Auditors.

2. The objects of the *Tasmanian Missionary Society* are twofold:—1stly, to co-operate, as far as possible, with the Provincial Board of Missions at Sydney in promoting "the Conversion and Civilization of the Australian Aborigines, and the Conversion of the Heathen Races in the Islands of the Western Pacific;" 2dly, to receive and forward any subscriptions given to particular Missionary Society, or special Missionary objects approved by the Committee.

3. It shall be the duty of the Committee to promote these objects by collecting subscriptions throughout the Diocese, and applying the same according to their discretion rendering to the subscriber at the close of each current year, an account of the receipts and expenditure.

4. In order to interest the community in the work to which they are to be invited to subscribe, the Committee shall maintain a constant communication with the Provincial Board and with the Missionary Bishops, and shall circulate in Tasmania any information thus obtained.

5. The Clergy of the several districts of the diocese shall be requested to promote the cause of the Society by Annual Sermons, Branch Associations, or any other means that may seem to them most likely to prove effective.

6. An Annual Meeting of Subscribers shall be held at such time and place as the Committee may appoint, when the report of the preceding year, and audited accounts, shall be presented, and the Committee for the ensuing year elected. The report, as approved by the Annual Meeting shall be printed for the use of subscribers.

7. The Committee shall meet on the last Monday in January, April, July, and October; five to form a quorum. A Special Meeting of the Committee may be called at any time by the President or the Secretary, or by the latter on his receiving a requisition to that effect from five members of the Committee. All Meetings shall be opened with prayer.

Some of the non-commissioned officers and privates of the 99th Reg. have forwarded 3*l.* 1*s.* 3*d.* as their contribution to the funds of the above Society.

UNITED STATES.

BISHOP DOANE.

By a correspondent of the N. Y. Churchman, New Jersey, Jan. 10, 1852.

Mr. Editor: I am induced to write the following letter, thinking it may be agreeable to you and your readers, to know what is going on in the Church in the nothern part of New Jersey.

On Sunday morning the Rt. Rev. G. W. Doane, D.D., LL.D., Bishop of N. Jersey, visited St. Paul's church, Hoboken. At this service I was not able to be present; but I understand the church was quite full, and the services were of the most interesting character. The Rev. Mr. Bruce (pastor), and the Rev. Mr. Germain assisted the Bishop in the services. Nineteen received the holy rite of confirmation.—The Bishop preached a sermon from the text, "Who is on the Lord's side?" which I understand was one of his most impressive and effective discourses. It surely cannot need any other comment, or compliment. After the administration of the Holy Communion, the Bishop departed amidst many praises of his eloquence, for Grace chapel. Van Voorst. The rector-elect of St. Paul's has many causes of much joy, as his congregation has steadily, but greatly increased.

It is with unbounded pleasure that I am able to state that the Bishop's health is much better than it has been for some time past, and his friends have offered most hearty thanks to Him who holds the power of life and death in his own hands (feeling truly grateful as they do) that He has been pleased to leave with them their good Bishop's company, advice and example a little longer. God grant his health and life may continue for many, many years to come.

At Grace chapel, Van Voorst, the service commenced at quarter of four P. M., the Bishop being attended by the Rev. Prof. Mahan of the Gen. Theological Seminary, and the Rev. Messrs. Macurdy, Weaver, Bruce, Gries and Bowden.

After the Bishop and clergy had entered the chapel, they all knelt around the altar in silent prayer, and Mr. Editor, I for one, as I gazed upon the gray head of our Right Rev. Father in God, produced mostly by his almost superhuman labours and anxieties, and persecutions, I felt that I could do anything to assist that venerated man; but thank God he does not need any assistance now. He has gone through his severe ordeal, as fearless as the martyrs of old, although the scars of his persecutors are to be read in every hair of his head. But to return to my subject: The Rev. Prof. Mahan opened the service by reading the Prefatory sentences and the General Confession; the Bishop then rose and pronounced the Absolution. After which the rest of the Evening Prayer was read by Prof. Mahan and the Revs. Weaver, Bowden, and Bruce.—The pastor (Rev. Mr. Macurdy) next catechized the children of the parish, being followed by the Bishop, who vividly explained several of the doctrines of the Church. The promptness and accuracy with which all the questions were answered by the children, did great credit to the rector, and showed they had had a good teacher and a thorough training. This being ended, a psalm was sung by the choir and the Rt. Rev. Prelate ascended the pulpit and

delivered a most instructive and heart-touching discourse which was written in his usual terse and eloquent style. Having descended from the pulpit, he next administered the apostolic rite of laying on of hands to 19 candidates, concluding this service with a blessing especially pronounced upon the novities. The evening service was then concluded with prayer and a blessing by the Bishop. It was a pleasing sight to see the large numbers that remained to shake the Bishop by the hand as he left the Church, every countenance testifying as he passed unmistakable love for, and sympathy with the man.

In the evening the Bishop visited St. Matthews, Jersey City, attended by the Rev. Prof. Mahan, and Revs. Bowden (rector), Weaver, Macurdy, and Bruce; the Rev. Mr. Cox, of the diocese of New York was also present. At the commencement of the service (7½ o'clock) this very large church was quite full. The usual evening service of the Church were the same as at Grace chapel, after which the Bishop preached a very animated and affecting sermon upon the text, "Lord, to whom shall we go?" The silent and eager gaze of the congregation testified the effect, it had upon the minds of his hearers. Here the Bishop also administered the holy rite of confirmation to eight persons, concluding this service as he did the previous one. I must here also take the opportunity of congratulating the rector, the Rev. Mr. Bowden, on the late tasteful and handsome improvement of his church. The Bishop was here also detained some time after the services receiving the congratulations of his friends.

Mr. Editor, this is only a small specimen of the manner in which our good Bishop works. I have known the time even before his late trials that he has not seen his bed for two days and a night at a time, being constantly occupied by his labors in the day, and his private duties throughout the night. Surely with such a man at its head the diocese must prosper, and the work of the Lord must go on. I heard a gentleman make a remark concerning him as I was turning home, that appeared to me so true, I cannot forbear relating it here. He said—"No man can know the Bishop without loving him."

C. H. F.

A NEW AND INTERESTING SERVICE.—The Rev. Thomas Gallaudet is about to form a parish in the city of New York, into which the educated deaf-mutes may be gathered. He holds service twice every Sunday, in the small chapel of the University on Washington Square—in the morning with the voice, and in the afternoon by means of the sign-language. We understand that it is the intention of Mr. Gallaudet to build a church for the especial accommodation of the class of the community, for whose special welfare every true Christian must surely feel an interest. It is stated that there are upwards of 100 educated mutes in New York, and the number is increasing.

Communication.

(To the Editor of the Canadian Churchman.)

MR. EDITOR.—I shall feel much obliged by your inserting in the next number of your useful paper, the following extract from a dictionary of the Church, by the Rev. Mr. Stanton, and published in the year 1839 at the Protestant Episcopal press, New York. The work is much valued by Bishops, Ministers, and members of the Church in the United States; and has been favourably recommended, by the editor of a religious paper, and others in these provinces, as a "valuable work for Churchmen, whether lay or clerical."—The design of the work, it is said, was, chiefly to illustrate and explain in a familiar manner, the external order, customs, and language of the Church.

The vocabulary embraces.—1st. Such words as relate to the ministry, sacraments, worship, discipline, usages &c. of the Church.—2nd. Obsolete words and phrases, occurring in the prayer book, &c.—3rd. Expressions liable to misconception, on the part of those, not yet familiar with the doctrines, and views of the Church.

A CHURCHMAN.

Nova Scotia, Dec. 1852.

"Altar," from *alta ara*, an elevated table of stone, or wood, variously ornamented, and usually situated at the one end of the Church, within the chancel for the celebration of the holy Eucharist.—The terms Holy table, Communion table, and Lord's table, are sometimes substituted by the Church, for the word altar; in popular discourse, still more frequently, this latter term is either suppressed, or used with evident caution, as though some deadly error lurked under it. The pith of the objection to the words, (so far as we have been able to trace it,) lies in the assumption, that an altar always implies the offering of a victim in sacrifice, and that by using the term, we give countenance to one of the grossest errors of the Romish Church.

In reply to this we contend that an altar does not invariably suppose a victim or a bloody sacrifice; in the Jewish temple, incense was daily offered upon an altar of gold which was solely appropriated to this purpose, and directly forbidden to be used for any bloody sacrifice (see Ex. 30th Chapt. 9th V.) We learn also from Leviticus 2nd, that offerings were made consisting of flour, grain, bread, they being, what are commonly known as *unbloody sacrifices*. Of these it is said "when it is presented unto the priest he shall bring it unto the altar." The objection therefore is defeated by the express words of Scripture, and the Church would be justified, as we shall presently see, in using the term altar; far more exclusively than she actually does, for in the oblation, of the symbols of Christ's body

and blood, there is at least as fair a ground for naming that on which they are offered *an altar*, as that the table on which incense was offered, should be called, "the altar of incense."

If we advert to the language of the early Church, we shall find these views strongly fortified by the general use of the term in question. In the second of the apostolic canons, (which are acknowledged to be very ancient) the Holy table is thrice spoken of as "the altar." In the African code, which was of very great authority in the old English Church, we meet with allusions like these; "that they who handle the Divine Sacraments, and serve at the altar abstain &c.—"The ministry of the altar," hence it would appear, (says Wheatly on the Common Prayer,) that for a period of three hundred years, after Christ, the term altar was universally used by the Church, and it was not until the very same period from which we date the *rise of corruption*, that other appellations came into general use, to the prejudice of the original name. It is very difficult to account for the universal use of the term, in the first ages of the Church without referring, for its introduction, to the apostles themselves. It seems to stand upon the same ground with many other things whose origin can be explained on no other hypothesis. Heb. 13th, 10 v. "We have an altar," says St. Paul,—what could this altar be?—certainly neither Jewish nor Pagan, for the apostle distinguishes it, in the context, from both. True! we may all allegorise, or spiritualize the text, and obtain from it a thousand divers meanings; but the plain and direct sense of the passage, gives little room to doubt that the apostle alluded to the table of the Christian sacrifice of thanksgiving, (compare Malachi, 1st chap., 7th v., with Heb. 14th, 10th v.,) and if the term was similarly incorporated in the public teachings of the apostles, the mystery of its adoption in every part of the Church, is solved at once,—it came from inspired lips.

But after all, the term (we are told) is used by the Romanists? Would to God that they were equally primitive and scriptural in matters of deeper consequence. The Romanist is not to be blamed for using this term, but for the dangerous errors he associates with it, errors with which, God be thanked, the Reformed Catholic Church is not chargeable.

We apprise the objector that he has aimed his lance, in this case, at the wrong object,—at the altar, instead of the *sacrifice upon it*.

The Romanist be it remembered, contends that the Eucharist, is a *true propitiatory sacrifice for sins*, while the Episcopal Church declares this notion to be, "a blasphemous fable and dangerous deceit," and describes the Eucharist as "a sacrifice of praise and thanksgiving," a memorial with gifts and relations offered to the Divine majesty, of the *full, perfect, and sufficient sacrifice*, once offered on the cross. If this important distinction had always been kept in view, the clamour about converting altars into tables would have sunk to rest, entombed in its own folly. With these hints we trust the churchman will not permit himself to be disgusted at the use of a term, which has scripture, antiquity and universal consent on its side." Ignatius says "He that is within the altar is pure."

ARRIVAL OF THE ARCTIC.

New York, January 26.

The *Arctic*, which sailed from Liverpool at half past eleven o'clock on the morning of the 12th, arrived at New York at 6 o'clock this evening, with 49 passengers.

The *Africa* arrived on the 9th January.

The *Hermann* left Southampton for New York on the 10th instant.

Cotton unchanged and quiet; sales for three days 12,000 bales. Wright, Gandy & Co. report Grain dull, and Wheat in moderate request at full rates. Flour sold slowly and easier. Indian Corn more inquired for. The following is McMakin & Co's circular. We had a fuller attendance of buyers at this morning's sale than for some weeks past. A more consumptive inquiry for foreign wheat and on and on the aggregate a large business was done. Flour must be noted with, 2d. per barrel lower with a dull sale. Indian Corn is only taken retail. McHenry says imports of provisions are light. Cheese 50s; firm Beef steady; Lard quiet. Trade in Manchester both in goods and yarns not quoted lower.

The new Cunard screw steamship has reached Liverpool and leaves for New York immediately.

The contest between Mr. Gladstone and Mr. Perceval for the representation of Oxford University continues neck and neck.

The Indian mail steamer from Australia, with upwards of one million pounds sterling had arrived.

ARRIVAL OF THE HERRMAN AND AFRICA.

New York, Jan. 31.

The steamship *Africa* arrived at New York yesterday. She brings dates to the 16th. Cotton in better demand; sales 43,700 bales for the week. Market closed steady. Trade at Manchester quiet prices unchanged. Beef in demand; holders ask higher prices. No sales of Pork. Wheat in fair demand at full rates of last week. Flour—extreme figures of last week obtained. Indian Corn firm; good demand for floating cargoes.

The reason of the detention of the *Africa* at Liverpool, is said to be that the Government was desirous of sending by her the treaty relative to the Canadian Reciprocity and Fishery Question, lately negotiated at Washington between Messrs. Everett and Crampton.

The English papers announce the death of Earl Stacy, aged 82.

Lord John Russell announced that he holds his

office only *ad interim*, and will soon resign in favour of Lord Clarendon.

It is said that Lord Aberdeen had officially intimated to Napoleon the desire of the new Cabinet to continue on the same terms as the late Cabinet, but without any wish to disturb existing relations.

The yield of the gold mines in Australia still continues to be enormous.

Kossuth is going to re-visit this country, in consequence of the election of the Democratic candidate to the Presidency.

FRANCE.—Mr. Rivers has presented his credentials.

A line of French steamers is to be established to run between Cherbourg and Southampton, to consist of screw steamers.

The new coinage had come into circulation, but it is deemed inferior to that of Napoleon the 1st.

The winter in France and England has been very mild.

SPAIN.—Plans are under consideration for the defence of Cuba.

New York, Jan. 31.

The United States steamer *Hermann* arrived at 9 o'clock last evening from Bremen and Southampton, having left the latter port on the 8th instant. She brings few passengers. Her freight is valued at \$3,000,000—the richest ever brought to this port.

The steamship *Georgia*, from Aspinwall, arrived this morning with the California mails and treasure. She brings no latter news.

The Committee having the conduct of the erection and sales of sittings in the Churchyard of St. Clement Danes, on the occasion of the funeral of the late Duke of Wellington, have already been enabled to dispense the following sums to the undermentioned valuable institutions, viz.:—the St. Clement Danes' Benevolent Pension Society, £31 10s.; the King's College Hospital, £31 10s.; the St. Clement Danes' Ragged School, £30; the St. Clement Danes' District Visiting Society, £30; the Parochial Charity Schools, £25; the Public Dispensary, £25; the Parochial Sunday Schools, £20; with many other charitable donations of smaller amounts.

The "Free Churchmen" of St. Mary's, Torquay, have fallen out among themselves. Mr. Kelly, in a long letter to the *Western Times*, complains that he has been juggled out of his position as Pastor of the "Free Church" congregation, to make way for a more wealthy and aristocratic teacher "whose circumstances in life would make him independent of salary, and who would be likely to draw to the new Church the gentry of the parish." To this Mr. J. E. Gladstone (late of Long Acre Chapel) who succeeded Mr. Kelly, replies,—"I would suggest to Mr. Kelly, that his wholesale attacks upon the Rev. Dr. Pitcairn, the Rev. J. Shore, and the members of the Local Committee—all of them men whose character and reputation are more free from stain than his own—can only injure him, by forcing upon men's minds the conviction, which has been forced upon my mind by the strange and silly conduct towards myself and others which he has manifested since my arrival here—i. e., that he is neither so innocent, nor so injured, as he would have men believe. He has been, and is, I am convinced, his own worst enemy."

Orders have been issued for the standard of recruits enlisting for infantry regiments to be reduced from 5 feet 7 to 5 feet 6 inches, and those under the age of 18 to 5 feet 5½. The standard for the Cavalry is to remain at its present height.

The cost of entertaining the Foreign Officers who came over to be present at the Duke of Wellington's funeral did not, we hear, exceed £2,000. They were here for three weeks, sat down twenty-four at dinner at Myart's every day, had thirteen servants, separate suites of apartments, and half-a-dozen carriages at their disposal.

QUEEN'S COLLEGE, OXFORD.—The ancient annual custom of serving up a boar's head, "gayly bedecked with bays and rosemary," in the hall of this College on Christmas Day, was joyously observed on the present occasion. A large party partook of the Society's hospitality, at which the venerable Provost, Dr. Fox, presided. Citizens and their friends, by the courtesy of the Provost and Fellows, are allowed to be present to witness the ceremony, and consequently a very large number, as usual, were present. The following carol, chanted by the Rev. Mr. Thomas, assisted by the choristers of Magdalen College, introduced the boar's head:—

"The boar's head in hand bear I,
Bedecked with bays and rosemary;
And I pray you my masters be merry
Quot estis in convivio.

"The boar's head, as I understand,
Is the bravest dish in all the land;
When thus bedecked with a gay garland,
Let us servire cantico.

"Our steward hath provided this
In honor of the King of Bliss;
Which on this day be served is,
In regimensi atrio."

INTOLERANCE IN SWEDEN.—A correspondent of the *London Evening Journal*, writing from Copenhagen, has the following strong passage concerning "the shameful and degrading intolerance of Swedish legislation."

"Within the last ten years a Romanist, representing the older Churches; a Baptist, representing the dissenting sects; and now a poor, almost shirtless, 'philosopher,' representing the Free-thinkers of our time, have been driven into eternal banishment from this country for daring to believe other dogmas than those taught and fixed by the Swedish police-church. During the same period many thousands of the more religious among the peasantry have gone into voluntary banishment to America and other countries, in search of that

liberty of conscience and religious worship which is denied them at home. The last case mentioned, that of the Free-thinkers, has just been decided; and Swedish Majesty has graciously refused any extension of his right to pardon or mollify, while he daily pardons cases of infanticide, murder, and other crimes. This system cannot continue. It begins to attract the notice and indignation of the Swedish press and public, and its days are numbered."

The writer adds:
"While this unholy system flourishes in Sweden, liberty of conscience for all is enjoyed in Norway and Denmark; and these lands exhibit a proud example of religious conviction and religious faith, side by side with political right and harmonizing order."

TOKENS OF RELIGIOUS PROMISE IN ITALY.—Much has been said of late touching the progress of the reformed faith in Ireland; and the leading popish journals of that country at length concede the fact in its fullest extent. It is gratifying to learn of similar things in other places. The *London Evening Journal* of the 22nd ult., has a long communication, dated at London, respecting certain religious movements in Austrian Italy. The writer evidently knows what he is about, has a thorough understanding of his subject, and puts forth the most upright and high-toned views as to the duties of English clergymen in the premises. As the article is lengthy and the matter intricate, we can give little more than the writer's conclusion, barely premising that the documents which he produces apparently bear out his statements:

"There are," says he, "the elements of a great religious reformation in Italy. The materials are ready whenever, under God, the reformer shall appear, to call them out and mould them into form. The volcano may sleep for a few years more, or be compressed by the superincumbent mass beneath which it heaves unseen, but the eruption is inevitable, and will blaze forth at length with resistless fury. It is too much to hope that there will be, in that ill-fated peninsula, either wisdom or humanity enough to soften down the threatened evil. Venetian Lombardy may still afford scope for the ingenuity of Dominicans and the pious frauds of Rome's accomplished ministers; but every device exploded and every stratagem discovered narrows the ground on which the Inquisitor stands; and perhaps this narrative, if read in another language, may serve to dishearten the persecutors, and encourage the innocent and oppressed."

We cannot forbear to add that perhaps the strongest evidence adduced in the matter is a statement in the *Civiltà Cattolica*, the Jesuit's journal at Rome, to the effect that "among the most distinguished members of one of the most remarkable and edifying Churches of Italy, there are some who have endeavoured to establish relations with an assembly of Anglican dignitaries, and who receive communications from that society, with a view to operate a religious reform in Italy similar to that effected in England three centuries ago."

As to the course which English Churchmen ought and will be likely to pursue in furthering the cause, the writer speaks thus:

"It will not be enough to fall back upon ancient liturgies and recur to the records of the primitive Churches for rules of discipline; but in order to win the affections of Anglican ministers it must be shewn that the written word of God is at the foundation, and that there is an earnest desire for a spiritual change, as well as an ecclesiastical reformation. If it be alleged that 'a multitude of priests have become obedient to the faith,' it must be ascertained, as far as circumstances will allow, that those priests 'have put away lying, and begin to speak truth every one with his neighbor.'"

FRANCIS MADIAI—whose case has excited so much attention in the religious world, is dead in prison at Florence. Mr. Wilbraham Taylor, writing in the *Times*, expresses his "conviction," that Madiai was poisoned, and says that the unfortunate man himself complained that some slow poison was mixed with his food. It will be remembered that Madiai and his wife were imprisoned about eighteen months since, on the charge of reading the Scriptures. For some time past Madiai had been in a state of impaired intellect. Madame M. remains in prison.

The Duke of Wellington has been appointed Master of Horse to the Queen. The will of the late Duke is stated for registry at £800,000 sterling.

Colonial News.

SECRETARY'S OFFICE,
Quebec, 21st January, 1853.

His Excellency the Governor General has been pleased to make the following appointments, viz: Stephen James Jones, of Osgoode Hall, Esq., Barrister at law, to be Judge of the County and Surrogate Courts of the County of Brant.

John Smith, Esquire, to be Sheriff of the County of Brant.

John Cameron, Esquire, to be Clerk of the Peace for the County of Brant.

Robert McCosh, M. D., Silas W. Cook, M. D., Wellesley Johnstone, Alexander Hardy Cook, Nathaniel E. Mainwaring, M. D., and Peter O' Carr Esquires, to be Coroners in and for the County of Brant.

William Miller, of Osgoode Hall, Esquire, Barrister at Law, to be Judge of the County and Surrogate Courts of the County of Waterloo.

George Davidson, Esquire, to be Sheriff of the County of Waterloo.

Emilius Irving, Esquire, to be Clerk of the Peace for the County of Waterloo.

John Scott, M. D., William Kerr, Thomas Seagrims, M. D., and William Bell, M. D., Esquires, to be Coroners for the County of Waterloo.

N. B.—The foregoing appointments to take effect from the period of the separate organization of the Counties of Brant and Waterloo, under the Acts 12 Vict. ch. 78, and 14 and 15 Vict. ch. 5.

SECRETARY'S OFFICE,

Quebec, January 22nd, 1853.

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

James Graham, M. D., Walker Powell, Michael H. Foley, Moses C. Nickerson, and Joseph B. Culver, M. D., Esquires, to be Associate Members of the Board of Trustees for Superintending the Grammar Schools in the County of Norfolk.

The Reverend Thomas Greene, A. B., the Rev. William King, Samuel Clarke, Esquire, the Rev. James Nesbit, and the Rev. Robert Shanklin, to be do, for do, in the United Counties of Wentworth and Halton.

John Shaw, of the City of Kingston, Esquire, to be a Notary Public in that part of Canada called Upper Canada.

John Heath, of Isle Verte, Esquire, to be a Collector of Her Majesty's Customs for the Province of Canada.

COUNTY OF BRANT.—The County of Brant was duly established on Saturday, by Royal Proclamation. Mr. Jones, of Hamilton, (partner of Mr. Freeman) is Judge. Mr. John Smith, of Paris, is Sheriff. Mr. John Cameron, of Brantford, is Clerk of the Peace—and Messrs. O' Carr, McCosh, Cook, Manwaring, and Johnstone, are Coroners. The Registrarship is still undecided; Messrs. Hardy of Brantford, E. Malcolm, of Burford, and T. S. Sanstone, of Woodstock, are among the likely men for the appointment.

ACCIDENT IN BLENNHEIM.—An accident occurred on the line of the Great Western Railway, last week, in the Township of Blenheim, which our informant says, is likely to prove fatal. A man was engaged in what is technically called 'dumping,' when the car, or truck, laden with earth, ran over him, literally amputating both his legs. The unfortunate man bled profusely, and it is feared, fatally, before medical assistance could be procured.

RAILROAD MEETING IN SIMCOE.—Pursuant to notice, a meeting of the Electors of Simcoe was held on Tuesday at the Court House, for the purpose of considering the provisions of a Bill, passed at the last meeting of the County Council, proposing to take stock, on the part of the County, to the amount £20,000 in the Woodstock and Lake Erie Railroad, D. Clark, Esq., in the Chair, and Mr. Wm. McGill acting as Secretary.—Very little interest seemed to be taken, generally, in the matter, only about 25 attending the meeting. After the opening of the meeting, it was moved by N. C. Ford, Esq., seconded by William M. Wilson, Esq., that the Proposition of the Bill before the Meeting should be accepted, and on a division being called for, the Resolution was carried unanimously. Therefore, so far as the meeting was concerned, Simcoe has given her voice in favor of the Railroad.

The Hon. Christopher Widmer, M. D., has been elected Chancellor of the University.

George Benjamin, Esq., was re-elected to the office of Warden of the Hastings County Council, by the casting vote of the Reeve for Tyendinaga, that Township being the highest assessed in the County. The contest was between Billa Flint, Esq., and Mr. Benjamin.

IMPORTATION OF CANADIAN LUMBER.—The amount of lumber imported into the Districts of Genesee from Canada for the year ending Dec. 31, 1852, was 1,980,000 feet.

MELANCHOLY ACCIDENT.—On Thursday last, an accident happened in the Township of Caledon, which has unfortunately proved fatal to a much respected resident of that Township, named Captain Willoughby. It appears that Mr. W. was passing by a thrashing machine on his own premises, and noticing a handful of wheat laying by the side of it, picked it up and put it in the machine, the wind caught it and blew it back? Mr. W. again put it into the Machine, when his arm was caught by the cylinder, and torn off at the elbow joint. So instantaneous was the accident, that the man who was engaged feeding the machine did not know it had happened till Mr. W. was seen to struggle and fall. Medical aid was immediately sought, but owing to the absence of one doctor from home, and a second being determined to take his time over a bottle of brandy; it was nine hours before the sufferer was attended to. If it had not been for the presence of mind of a neighbour who bound up the arm, the man must have bled to death. As it was he survived the operation but two or three hours, mainly through the delay, which necessarily had weakened him very much.—*Brampton Mercury*.

THE LATE ACCIDENT IN NORWICH.—We are informed, on Thursday last, by a gentleman residing in Norwichville, that Mr. Berry, who was so seriously injured by the falling of the floor, at the late railway, meeting in that village, has died of the injuries which he then sustained, and that Mr. Oatman's injuries have been of so serious a nature that amputation of the limb will be necessary.

The incendiaries have again been at work in London. A fire occurred there last week which destroyed four dwelling houses with the out buildings &c., attached thereto. Three horses and one cow perished in the flames. It appears that there is every reason to believe that the fire was not accidental.

A large quantity of wheat and hay was consumed. The fire originated through the carelessness of a person who was foddering the cattle.

MELANCHOLY ACCIDENT.—Some time since we had occasion to allude to the sad absence of precaution against accidents observable on the works now going on at the Heights and it is only

surprising that casualties are not of every day occurrence. On Friday last a person was sitting on a waggon load of hay coming into town, and whilst descending a newly cut road on the western side of the excavation the waggon was capsized and the driver precipitated a depth of 30 or 40 feet. The unfortunate man was thrown upon portions of cemented gravel and from the height which he must have fallen it is surprising that he was not instantly killed. He was in the employment of Mr. Jarvis of the middle road, and has a family. But little hopes are entertained of his recovery.—*Journal & Ex.*

ANOTHER ACCIDENT.—On Thursday last, a laborer named Edward Kennedy had his leg broken when at work in a pit on the Great Western Railroad near Dundas, he was working at the bottom of the pit when a large piece of frozen soil fell from the top of the pit and struck him on the leg.—*Journal & Express*.

EXTENSIVE SWINDLING.—PURSUIT, ARREST AND COMMITTAL OF THE PARTIES.—The two persons mentioned in the last issue of the *Journal and Express* as having been arrested on a charge of fraud, were brought before Captain Armstrong on last Monday, and after the tedious examination which lasted until Tuesday evening, were committed. The prisoners names are:—Wm. White, alias Benjamin Rightman, and Jonathan Camp, both young men, about twenty years of age. Rightman is supposed to have come from some of the Western States, but Camp, is a native of Beverly, where his parents and relatives reside. From the deposition of Mr. Ware, of this city, it appears that both prisoners went into his establishment on King st., on last Friday evening, and after very artful representations succeeded in purchasing 5 porte monnaies; 3 silver pencil cases, with gold pens; 2 dozen of electro-silver plated table and tea spoons, 2 lever watches; for which they gave in payment a note bearing the signatures of Andrew Camp, and Robert Camp of Beverly. On Saturday, Mr. Ware ascertained the document to be a forgery, and took steps which led to the apprehension of both parties.—*Ham. Journal*.

THE FISHERIES.—There was a public meeting lately held at St. John, N. B., with reference to the pending negotiations relative to the Fisheries. The following was among the resolutions which were carried:—

Resolved—That a committee be now appointed to prepare an humble address, praying that her Majesty will be graciously pleased to refuse to entertain any proposition from the United States Government, for any modification or alteration of the treaty of 1818, unless such a proposition embraces the full and entire question of reciprocal intercourse in commerce and navigation, upon terms that will be just and reasonable, in as much as the value of a participation in the fisheries by the citizens of the United States, would greatly exceed any concessions that the United States Government can offer to the inhabitants of the British Colonies, and that before any treaty affecting the fisheries is agreed upon, Her Majesty will be graciously pleased to afford Her Majesty's loyal and faithful subjects in the provinces an opportunity of becoming acquainted with the terms proposed in said treaty, and of laying their case at the foot of the throne.

On Sunday morning between 5 and 6 o'clock three persons attempted to enter the premises of Mr. Calloway, Pawnbroker, Melinda Street, but Mr. C. hearing the noise, was speedily near the spot, and met one of the intruders rather warmly. He only fired once as the fellows speedily decamped. He thinks he can identify the parties, and the police are on the alert.

Another alarm of fire occurred at No 28 St. Charles Barromme Street, about A. M., in the house of Mr. Cox. It appears from what took place in the Police Office yesterday, that Mrs. Cox found the sofa on which she slept on fire.—On getting up, she immediately went to her drawers, to see for her money, but missed the keys from her side, found the drawers open, and the money missing. Her suspicions then fell on her servant, Margaret Molloy, who had disappeared, but who shortly returned. Mrs. Cox accordingly gave the girl into the custody of the police, who found upon her the money and the keys. The girl was committed for trial on charges of arson and theft.—*Herald*.

The last *Gazette* contains proclamations erecting Brant Waterloo and Perth into separate Counties, with a list of appointments for Perth.

The *Montreal Herald*, has a telegraphic communication from Washington, 25 inst., stating that the Committee of Commerce had reported a reciprocity bill that day; terms, St. Lawrence and St. John's free fisheries free, Free Trade between Colonies and States in Agricultural produce and implements.

MR. PAIGE'S FIRST SUBSCRIPTION CONCERT.

St. Lawrence Hall last night was filled to overflowing with a large and fashionable audience, assembled to listen to and enjoy a selection of music, which for variety and sterling character has seldom been equalled in this city. A peculiar feature in this concert was the performance of an entire act from Donizetti's celebrated opera of *Lucrezia Borgia*. This, in giving some idea of the style of operatic music was entirely successful, and the singing excellent. The grand finale, "Maffio Orsino," perhaps the most attractive morceau, was encored, and concluded the first part of the Concert.

The first song in the second portion of the evening's entertainment, "Two Merry Gypsies," was pleasingly executed by the Misses Emily and Ellen Paige and encored. "The Soldier's Farewell," was sung in splendid style by Mr. J. D. Humphreys, and was re-

peated in obedience to an enthusiastic encore. Madame Sontag's celebrated Polka Song, with variations, was sung by Miss Paige in a manner worthy of comparison with that fair cantatrice herself, and elicited warm applause. Mr. Jules Hecht in the performance of Lindpainter's "Standard Bearer," exhibited the powers of his fine voice to great advantage. In our opinion the gem of the evening was the famous Terzetto a canone, "Vanne a colei," which was encored and very nearly re-encored. "The Last Rose of Summer" called forth a similar token of applause, to which the fair singer, Miss Paige, came forward and bowed her acknowledgments.

The next Concert of the series will take place in Lent, and will be devoted to sacred music. No doubt the event will be looked for with equal anticipations as this last, and will equally fulfil all expectations.

FIRE AND DESTRUCTION OF PROPERTY AT PORT CREDIT.—About half-past two o'clock on Sunday morning, the barn and other out-buildings on the farm of Mr. McGrath, were discovered to be in flames; the barn containing a large quantity of hay, oats and wheat; nineteen head horned cattle, a span of fine horses, pigs, poultry, fanning-mill and other implements; a very fine bull of the Durham breed, were all consumed. A few of the sheep which were pent up in a corper were all that was saved, and the wool completely singed to a black crisp. The loss is extensive and severely felt at this inclement season. Insurance we understand, was very trifling. There is no doubt whatever of its being the work of an incendiary. Footmarks were traced to the woods in the rear of the house.—*North American.*

ERRATUM.—In our article on "The Confessional," in last week's impression, about the middle of the second column, for "But in fact we admit," read "But in fact, *once* admit, &c."

Canadian Churchman.

THURSDAY, FEBRUARY 3, 1853.

"LITURGICAL REFORM IN THE CHURCH OF ENGLAND."

ARTICLE III, IN THE "NORTH BRITISH REVIEW;" AUGUST, 1852.

The "North British Review" is, as many of our readers are aware, the organ of the Scottish Free Kirk denomination, its sympathies are consequently very strongly and patronizingly with the so called movement party, unhappily existing within the Church of England.

Nevertheless, the article above noted, opens with a very manly and able eulogy upon the book of common prayer, which we have transferred to the columns of the sixth page of our paper of the 13th, inst, in the hope that it would receive a careful perusal, because coming as it does from a publication that emanates from one of the most able sections of the Church's opponents, it is a really valuable testimony.

We have undertaken to review, or rather to attempt to answer this article, because, while it manifests a respectful and somewhat tolerant spirit, it embodies with no little ability, perhaps all that can be said in defence of the principles and conduct of the movement, or to use the popular phrase, the low Church party in the Church of England, in their attempts to alter and yet their subscription to and constant use of the prayer book. It is also the more worthy of attention as coming from the pen of a looker-on. One, who being a member of another religious communion is not personally engaged in the struggle now going on within the Church, whose judgment therefore is cool, and his honest understanding of the literal meaning of the Prayer Book less likely to be warped by personal interest. In one class of prejudices, however, the writer is deeply involved, namely, that, common to all schismatics, an earnest desire to rob the Church of England of her Apostolic and Catholic character.

In reading this and similar articles, two things have forcibly struck us. The first is, how very singularly, and, as we trust, providentially, the controversy between the Catholic and Genevan parties in the Church is being narrowed, by the all but universal consent that the literal grammatical construction of the language of the Prayer Book is in strict accordance with the principles of the former; thus undeniably proving that those who are commonly called High Churchmen, Tractarians or Puseyites, according to the taste and fairness of the speaker, are at least whatever else they may be, the only consistent and rigidly honest sons of the Anglican Church. To the truth of this, the infidel democratic "Westminster," the Free Kirk "North British" the American Methodist, the host of Schismatics from the Church with the alone exception of the Romish per-

verts, all bear one common witness. The other fact to which we allude, is the more painful one, that in order to vindicate a Genevan subscription of the Prayer Book or a so called evangelical use of its services, the high tone of gentlemanly honour, and christian integrity has to be lowered in a manner equally humiliating and distressing. We have seldom felt this more painfully than when reading a remark in the sneering "Westminster" to the effect, that a certain class of the Clergy were the last men to whom any one would think of applying for an honest and literal exposition of their theological opinions! And much we fear that the article under an examination will not tend to remove the stigma unless our low Church brethren (we hope they will excuse the term, we use it of no disrespect but for the sake of distinctness) have some better method, and truly we know of none, of reconciling their peculiar teaching with their relations to the Prayer Book, than that which their Scottish advocate has offered for them.

We regret that the brevity necessary in the "leader" of a newspaper will compel us to adopt an undesirable curtness in our remarks upon the objectionable passages in the Review; we will however endeavour to notice and reply to its errors, with as much clearness as possible, in the order in which they occur.

1. The reviewer after speaking, as we have stated, in very laudatory terms of the liturgy, proceeds to account for what he considers its errors, as follows. "The manner of its construction has exposed it to inevitable detriment. It was impossible that the effusions of a long series of worshippers should not be tinged by the colour of thought of the ages in which they lived.—The philosophy and doctrinal views of each passing century could not fail to imprint their stamp on the language even of prayer, much more on that of creeds and declarations of doctrine." Now the fallacy of this objection, as applied to our liturgy, lies here; in not considering that its compilers, in their selections of its devotions, took no one era of the Church, nor any one peculiar class of its divines, but selected the holiest breathings of its holiest men, and then tested their doctrinal correctness by catholic consent, so that had any error crept into the devotions of these ancient fathers, that our reformers detecting by the really infallible test, would reject. And as to the Creeds and other doctrinal expositions contained in the Prayer Book, these were based upon Holy Scripture, as it had ever been interpreted by Christ's Holy Catholic Church; consequently, if, under such circumstances, they are erroneous, much we fear that the Church of God has no possible method of securing the truth, and then the promise of her Head must have failed. One thing is certain, that in calm patient research, the popular divines of this bustling age may not presume to compare with learned martyrs and scholars of the 16th & 17th centuries.

2. The next error of the Reviewer which we notice, is his attempt to prove that the Church of England is a religio-politico compromise, born at the Reformation. The spasmodic efforts which the schismatical foes of the Church, whether in or out of her pale, are making at the present time, to prove that she is simply a state establishment is one of the striking characteristics of that life struggle in which the Church is now engaged. Well do her opponents and her mistaken children know, that if they can prove that her origin is human, they have very strong ground upon which to base their right to remodel her so as to suit the licentious liberalism, the rationalizing unbelief, or the self-exalting puritanism of the age. The "North British" thus writes: "Moreover the Church of England is a Church of compromise; she shares the peculiar characteristic of all English institutions. Her constitution was framed with the express design of embracing adverse and antagonistic elements."—Now, to a certain extent this is correct, but simply, because the Church Catholic ever since she received the command from her Divine Head, to "preach repentance and remission of sins in His name among all nations" has endeavoured to include all within her fold whose desires after purity, and believing obedient use of her sacraments and ordinances, render it possible to do so, even though many of their doctrinal views may be very crude or even erroneous, inasmuch, as she is instituted to save, not to destroy men's lives. Herein she differs from the sects, who, by their formularies and tests, seem rather to delight to exclude men from the blessings of the Gospel than otherwise. But this easiness of admission on the part of the Catholic Church into the fold of the Redeemer, has respect only to private membership; from her priesthood she has ever exacted a full confession of every article in her Most Holy faith. And reason good. An individual whose ignorance or pre-

judice—not wilful perverseness, prevents his receiving the full truth of Christ, may not be refused the membership of Christ through union with His Bride—the Church; because his full salvation, as an elect child of God, depends upon that membership. It is however, very different with the office of the Christian Priesthood. That is not necessary in order to personal salvation, and, as no part of the truth of Christ can be omitted or mistaken without endangering serious spiritual loss, it is evident that no one ought to be suffered to minister at our Christian altars, and thus become one of the teachers, guides, and priests of the flock of Christ, unless he be himself earnestly sound in all the faith as it was "once delivered to the saints," both in doctrine and discipline. Hence it is that in her Priesthood, the Holy Catholic Church of Christ has never admitted any compromise. We speak of course of her acknowledged principles, not of those infractions of them which may from time to time have taken place through corrupt administrators.

Now just such, and no other, is the "compromise" which the Church of England sanctions. Sharing her Lord's pitiful tenderness, she opens her doors to all who are obedient; but being also constituted by Him "the pillar and ground of truth," she admits no compromise with the doctrinal principles of those whom she institutes as the guides of her people. The opposite assertion now so frequently made by her enemies, is simply one of those audacious perversions which unscrupulous controversialists sometimes make, and which their partisans, wilfully avoiding any examination into their truth, repeat in terms so vehement and in manner so boisterous, that at length they begin themselves to think they are undoubted verities!

It is amongst the most painful evidences of human infirmity, that the prejudices of education and party should so frequently blind clever, and as we trust, sincere men to the necessary consequences of their own principles, and even to the contradictory character of their own statements. Thus, after repeated assertions that the "founders," he means the Reformers, of the English Church, "built her communion upon compromise," he yet, when examining the grounds of the controversy so unhappily existing at the present time in the Church, at once charges the difficulty upon the distinctive Catholicism of her liturgy. His language is, "the eyes of all were opened to the really Romanistic nature of the Church's formularies." And again; "thus the liturgy was placed in the van of the battle, a rampart behind which sectarianism defended itself, an object of assault to protestant wrath." (It is scarcely necessary to remind our readers that the Presbyterian Reviewer supposes many things to be exclusively "Romanistic," and "Tractarian," which in fact so far from being popish, are simply primitive Christianity.) These extracts themselves prove, the *North British* being witness, that the Anglican Church makes no "compromise" with ultra-Protestant or Genevan error at least. And that she is equally distinctive in her opposition to what is really Romish error, we will again quote our Reviewer himself to prove. He says, "the ablest and most earnest of the Tractarians struggled with desperate energy and unrivalled resources of talent and knowledge, to render Catholicism universally and exclusively triumphant, and when foiled in the attempt, they evinced the sincerity of their conviction by abandoning the Church whose protestantism they admitted and disowned." Again, "the Anglicans extracted passages from the liturgy which were of Catholic descent, and required the whole liturgy to be remodelled upon that standing." Here then is a clear admission of our second defence that while our liturgy contains so much of pure Catholic truth as deeply to offend the ultra-Protestant, it also contains so prominently those Evangelical truths and practices which the blessed Reformation revived, that the unhappy men who were seduced by the awful witcheries of Rome, could no longer be content within the truly Catholic and Evangelical fold of the Anglican Church.

We characterized the assertion that the Anglican Church has "compromised" Holy Scriptural truth and Catholic practice for the sake of filling her borders, as "an audacious pretension," we might have used stronger language; for if there be a Church upon earth that has jealously guarded the entrance to her priesthood and the training of her youth, that Church is the Church of England. Would the Protestants, Baines, Gerrard, and Frome, or the Romanists, Abel Fetherstone, and Powel, when in accordance with the unhappy maxims of the age, they were burned at the same stakes for their opposite opinions, have called the Church of England a Church of compromise? So also how astonished would the thirteen Romish bishops deprived in the reign of Queen Elizabeth, for their refusal to conform to the

reformed liturgy, or the worsted puritans of the Hampton Court Conference of James Ist., have been, had they been told by some Reviewer of that age, if indeed such sages then existed, that the principle of the Church of England was one of compromise, ever ready to sacrifice truth for the sake of securing members! Or we can imagine the look of indignant scorn, with which the two thousand nonconformist ministers of the reign of Charles II, who forsook the Church, and forfeited their livings because she admitted of no compromise, would have met such assertions as made by our Reviewer, in common indeed with political dissenters generally. But the utter recklessness of such an accusation is but more shamefully apparent from the fact, that its untruth is almost daily proved before the eyes of those who make it, by painful ministerial defections from the Church of England to Rome on the one hand, and to the various Protestant sects on the other, which are so frequently occurring. But in truth we are almost ashamed of the pains we have taken to rebut so palpable a slander. Has not Protestant dissent for ages been accusing the Church for her bigotted exclusiveness, her tyrannical tests, &c. And now that very same dissent turns round, and coolly tells us, "the Church of England has ever since her birth, manifested herself as a broad and comprehensive Church, chequered by a wide variety of opinions!" The miserable contradiction of such conduct we could forgive, did we not, as we believe, discern the unholy motive by which it is prompted. They hope, as we before stated, by such assertions to make it be supposed that the Anglican Church is a mere creature of the state, first founded in the 16th century, and then there will no longer remain any valid reason why they should not treat it like any other human platform, and destroy or modify it at their pleasure.

But the utterly baseless character of the assertion that the reformed Anglican Church has "compromised" Scriptural truth, and Catholic usage, is equally apparent, if we consider the agents in her reformation. We are not going to assert the perfection of the reformers—that Cranmer was a man of unyielding nerve, or that Latimer was profound—but we do assert that, take them as a whole, they were men marvellously suited to their work, deeply learned, most patient in investigation, and profoundly sincere. Their entire history proves that their earnest effort was to bring back the Church to the "pure word of God" and the "godly and decent order of the ancient Fathers," and so far from sacrificing principle for the sake of conciliating either Rome or Geneva, by their rigid adherence to scriptural truth and Ancient Catholic doctrine and usage, they deeply offended both. Indeed the men who from a supposed necessity of rigidly maintaining the doctrines of the Church against all corrupters, would in the reign of Edward II, burn a poor ignorant woman, and in the next reign suffer martyrdom themselves, sooner than retract their principles, were not exactly the men to endeavour to reform the Church in the pseudo-liberal, compromising spirit of the 19th century. Nor were the reigning Tudor Princes of the lukewarm character necessary to favour such a reformation. The very idea is either foolishly or wickedly absurd.

And yet perhaps this charge of compromising, may be traced to the holy simplicity of the Church herself. Her reformers received with thankfulness the almost newly revived doctrines of grace, and of anti-papal freedom. Herein she greatly agreed with the Continental Protestants. But she also retained with an equally firm grasp, her Apostolic descent and order, and also her trust in sacramental grace and Priestly efficacy, as channels of redeeming mercy. Herein she still was one with the rest of the Catholic Church. Hence, it is perhaps possible that the very weak and the very careless, looking only at her points of agreement with her foes on either hand, may have been deluded into the foolish error of supposing that it was popularity not truth which she sought; but surely intelligent men cannot persist in so transparent a fallacy as this.

Doubtless also this accusation, finds great apology, and we deeply regret to have to confess it, in the almost diametrically opposite doctrinal views openly avowed by clergymen who yet continue to minister at our Church's altars! But for this we can scarcely see a remedy, so long as men will subscribe to the Book of Common Prayer, and yet positively deny the doctrines which all unprejudiced men whether in or out of the Church, unhesitatingly declare that that Prayer Book most plainly and absolutely teaches. To the Church it is only allowed to judge men by their words, not their thoughts; hence while men subscribe to, and use formalities which they believe to be a perversion of the truth of God, in such wise it will often happen that the Church will be pow-

erless as respects her own action, and must therefore be content to leave them to the judgement of the God of truth.

We have dwelt so long on this error because it is at present so fashionable with the foes of the Church, and used by them with insidious force against the revival of covocation; we also fear lest the respectable character of the North British Review should tend to give additional weight to this most false and therefore disreputable method of assailing the Church.

We hope to resume our remarks on the rest of the above article, next week.

TRINITY COLLEGE.

The Venerable the Archdeacon of York is still occupied in pleading the cause of Trinity College in the mother country, and by his eloquent appeals is obtaining substantial proofs that the Churchmen of England are not indifferent to the claims of Christian education in Canada.

From the *Somersetshire Gazette* of the 6th of January, we extract the following account of sermons which the Archdeacon has delivered in the town of Dorchester.

UPPER CANADA CHURCH UNIVERSITY.—This valuable institution, so essential to the interests of the Church in one of our most powerful and important Colonies, is engaging at present much attention, and we are glad to hear, that its claims are not unsuccessfully advocated by Archdeacon Bethune, of the Diocese of Toronto, in Upper Canada, who we hear is prolonging his stay in this country in order, if possible, to increase its funds to an extent which may be of essential service in promoting the object in view.

On Sunday last, sermons were preached at All Saints, and the Holy Trinity churches, by the Ven. Alexander N. Bethune, D.D., Archdeacon of York and Rector of Cobourg, in aid of funds now raising towards finishing the buildings and forming an endowment of the College at Toronto. In the morning, at All Saints, the Venerable Archdeacon had a full and attentive congregation; and in the evening at the Holy Trinity there was likewise a numerous attendance, and where also the Archdeacon's plain and simple, but eloquent and touching appeal for aid appeared to excite a good deal of interest, and was listened to with marked attention. The Archdeacon took his text from the 14th chapter of St. Paul's Epistle to the Romans, the 23rd verse—"Whatever is not of faith is sin." Having elucidated and enforced the condition of justification by faith, the preacher passed on to show the speciousness, presumption, and danger of relying upon moral renovations and improvements and intellectual advancement, apart from the gospel, as the road to man's chief good. He dwelt with peculiar force and lucidity upon the serious error involved in the too-widely supposed efficiency, in this material age, of that intellectual and moral training which only fitted a man for the discharge of his moral and social duties; but which ought to deal with him not as if his destiny and his aspirations were limited to this world, but as a man possessed of an immortal soul and a partaker of immortal hopes. The preacher very earnestly and effectively corrected the impression that the purifying of the heart was attainable by such agency, and that the system of Christianity might be laid aside as useless. The history of the College in whose behalf the Archdeacon made his appeal naturally rendered the subject of religion as the foundation of education the most prominent, nay the all-absorbing topic of his discourse. With a fervent appeal to his congregation for assistance, and strenuously resisting the assumption that christianity and christian truth may be disjoined from secular instruction—all for the world and nothing for God—the Venerable Archdeacon concluded a most able and powerful discourse, admirably fitted by its calm and moderate, yet solemn tone, to promote with eminent success the object of his mission.

The sum collected at All Saints was £6 14s 3d, and at the Holy Trinity, £6 2s 5d. At Lyme, we understand, £7 19s 0d. were contributed towards the funds of this College.

CHRISTIAN LIBERALITY.

We learn from the *Scottish Magazine* that Sir Michael Shaw Stewart Bart, has endowed the Protestant Episcopal Church in Greenock, with £300 per annum, together with £100 per annum, to provide for a Curate. The only condition attached to this munificent benefaction is that the daily service never ceases. In these days of lukewarmness and mammon worship it is refreshing to meet with such an instance of the fructifying effects of faith, and we trust that many will be stirred up to imitate a liberality worthy of the best and purest days of the Church.

IRREGULAR MARRIAGES.

In one of our late exchanges we find the following item:—

"The Bishop of Exeter has issued a commission of inquiry into a charge preferred by the Rev. A. Hutchinson, Perp. Cur. of St. James, Devonport, against the Rev. W. H. Nantes, of Stonehouse, for having married a couple resident in the parish of the former. The insanity of Mr. Nantes's clerk has put a stop to the inquiry."

The irregularity charged against Mr.

Nantes, is of too frequent occurrence in our Diocese. Parties residing in the country are in the habit, not unfrequently, of resorting to towns or cities for the purpose of having their nuptials solemnized, thereby depriving their pastors of fees which they can ill afford to lose. In every such instance common justice and propriety should prompt the city clergyman to account to his rural brother for monies so received, which in point of fact form legitimate portions of his income.

BISHOP IVES.

An article upon the secession of the Bishop of North Carolina is unavoidably postponed till our next.

MICROSCOPICAL PREPARATIONS.

We have before us the proof-sheets of a treatise on the art of making and preserving microscopical preparations, from the pen of Henry Goadby M.D. F. L. S. &c., a gentleman who is practically conversant with the subject. Judging from the reputation of the author, we have every confidence in anticipating that the volume will be a valuable addition to our scientific literature, especially as a work of this description is an admitted desideratum.

THE MAPLE LEAF: R. W. LAY, MONTREAL.

We have on a former occasion alluded to this useful little serial, and an inspection of the numbers for January and February confirms us in the favourable estimate which we took of its merits. It presents a judicious admixture of instruction and entertainment, and we can confidently recommend it as containing nothing which might not be safely introduced into the family circle. Amongst other attractions the *Maple Leaf* presents us with an original story by Mrs. Trill, authoress of the "*Backwoods*," illustrative of Canadian life, and judging from the opening chapters it promises to be an important and interesting feature of the periodical.

Gore and Wellington Branch of the Church Society.

The annual Meeting of this Society, which was to have been held on Thursday, 27th instant, has been postponed till Thursday the 17th February when it will be held in the CITY HALL, at 7 o'clock P. M. The Managing Committee will meet the same day in Christ's Church Sunday School-room, at 12 o'clock on important business. The clergy are requested to send in their reports, not later than the 10th February.

Niagara District Branch of the Diocesan Church Society

The members of this District Branch are hereby notified that the annual Meeting thereof will be held, D. V., on Thursday the 23rd day of February. The Managing Committee to meet in St. Mark's Church, Niagara at 12 o'clock, noon; and the public Meeting to commence at 6½ o'clock P. M. The Secretary requests that the Parochial reports be sent in by Friday the 18th at the latest.

T. B. FULLER, Sec. N.D.B. D.C.S.

Thorold, Jan. 17th, 1853.

Western Clerical Society.

The next Meeting will take place (D.V.) at the Rev. B. Cronyn's, M.A., Rectory, London, on Wednesday, the 16th February, at 10 o'clock A.M.

The Annual Meeting of the Church Society will take place in St. Paul's Church, London, at 7 o'clock P. M., on the same day.

The Annual Meeting of the Church Society will take place in St. Pauls Church, Woodstock, on Thursday evening the 17th February, at 7 o'clock, P. M.

WM. BETTRIDGE, Sec. W. C. S

MARRIED.

On Monday 17th instant, by the Rev. M. Burnham, Thomas R. Merritt, Esq., of St. Catharines, to Mary eldest daughter of Thomas Benson, Esq., of Peterboro.

At Manitowaning, Lake Huron, on the 6th, January, by the Rev. F. A. O'Meara, L.L.D., Wemyss M. Simpson, Esq., Hon. Hudson's Bay Company, to Annie, second daughter of Captain Ironside, Superintendent of Indian affairs.

DIED.

In Niagara on Wednesday the 26th ult, suddenly Dr. John Whitelaw, for many years Master of the grammar School in this town, aged 76 years.

Dr. Whitelaw was born in Bothwell near Glasgow. He arrived in this country in 1805, and for two years was associated with the late Daniel Wilkie, L.L.D., in conducting a Classical School in Quebec. He was therefore one of the oldest Classical Teachers in the Province. In 1807 he was appointed Principal of the District Grammar School at Kingston, and remained in

this situation till his resignation in 1818. In the course of that year he returned to Scotland, and after the usual course of study at the universities of Glasgow and Edinburgh, obtained the degrees of M.A. and M.D. On his final visit to Canada in 1825, he resided first in the Lower Province and subsequently in Kingston, where he distinguished himself by his skill and assiduity in the practice of the medical profession. In 1833, his love of study and retirement induced him to remove to Niagara to take charge of the Grammar School. Before he received this appointment it was well known that his learning and abilities were highly esteemed by the present Bishop of Toronto and many other competent judges, and their favourable opinion of him was amply sustained by his efficiency in his last sphere of labor. He fulfilled the duties of his office with exemplary faithfulness and decided talent till 1849, when he was visited with a stroke of paralysis, which seriously effected his physical strength and energy though it left his mind unimpaired.

On the morning of the day on which he died, he read a portion of the New Testament in the original language, according to his invariable practice. At noon he was seized with the first symptoms of the fatal attack. In a few minutes he became insensible, and continued so till he gently expired at seven o'clock the same evening.

At Sydney, Cape Breton, on Thursday the 30th December, 1852, in the 61st year of her age, Hannah, the beloved wife of the Rev. Charles Ingles, Rector of St. George's. The deceased has left a large circle of relations and friends to lament their loss, but they "sorrow not as those without hope."

Mrs. Ingles was a daughter of the late Lawrence Hartshorne, Esq., who left the United States for Nova Scotia after the declaration of their independence of the British Crown.

From the *Cape Breton News*, Jan. 5th, 1853.

The funeral of the late Mrs. Ingles, whose death will be found in the obituary of to-day, took place on Sunday last, immediately after the conclusion of divine service in the morning. The Rev. W. Y. Porter, Travelling Missionary, read the burial service on the occasion. In the afternoon, the same Reverend gentleman delivered a funeral sermon, in the Parish Church at this place,—selecting for his text, I. Thess. Chap. IV. 13th and 14th., "But I would not, &c." The loving and evangelical tone of the discourse; the power and beauty of the preachers' style; indeed the entire services, whilst they filled the mind with a due sense of the awful destiny which awaits every child of Adam, and of the certainty of its fulfilment, either sooner or later,—they likewise sustained the desponding, by the assurance that through faith and godliness "they who sleep in Jesus will God bring with Him." There were none present on this mournful occasion, but who felt with the preacher, that whilst they lamented the departure of an exemplary christian; a kind benefactress to the poor; an affectionate and amiable friend; and a beloved wife and mother, they were cheered by the fond and consoling hope that her also, with those "which sleep in Jesus will God bring with Him."

New Advertisements.

NOTICE.

ALL Persons desirous of obtaining License for Taverns or other Houses of Public Entertainment, for the current year, are requested to send Petitions to the Inspector of their respective Ward, on or before the 22nd day of February, current, as after that date no application will be received.

(By Order of the Board.)

WILLIAM MURPHY, Chairman.

Persons having charges to prefer against Tavern-keepers, or keepers of other Public Houses of Entertainment, will please make the same known to the Board of Inspectors, who will meet at their office in the City Hall, on the aforesaid 22nd day of February, current.

WM. M. C.B.I. Toronto, Feb. 1, 1853. 27-3in

NOTICE.

THE subscriber having leased the Wharf and premises known as McLEAN'S WHARF, will be prepared, on the opening of the navigation, to carry on a General Forwarding Business, in connection with his present business as Coal Merchant. Spacious store houses are now in course of erection on the wharf for the receipt of Flour, Grain and Merchandize.

G. MURRAY JARVIS. Toronto, Feb. 1st, 1853. 39-1m

Co-Partnership Notice.

THE subscribers have this day entered into Co-Partnership as Coal Merchants and General Forwarders, under the title of JARVIS AND ARNOLD.

G. MURRAY JARVIS. WALTER ARNOLD. Toronto, Feb 1, 1853. 391m

IT is particularly requested by the Subscriber, that all monies due to him on account of his business as Coal merchant prior to this date, be paid in, on or before 1st March.

G. MURRAY JARVIS. Toronto, Feb. 1, 1853. 391m

IN THE PRESS, AND WILL SHORTLY BE PUBLISHED, A PRACTICAL TREATISE ON THE ART OF MAKING AND PRESERVING MICROSCOPICAL & OTHER PREPARATIONS.

BY HENRY GOADBY, M.D., F.L.S. &c.

THE above work, neatly printed on good clear type, and on good paper will contain from 100 to 150 pages, with illustrations, is now in hand, and will soon be ready for delivery.

PRICE 5s.

A liberal discount to the Trade. Orders may be sent to A. F. PLEES, *Canadian Churchman* office, Toronto; and should be sent at once to secure a supply, as only a limited impression will be struck off. Toronto, February, 1853.

Trinity College, Toronto.

PURSUANT to the provisions of the Royal Charter, the Council of Trinity College will proceed to the Election of Chancellor of the University, at a Meeting of Council at Trinity College, on Thursday, March 3rd, at 3 o'clock, P. M.

CHARLES MAGRATH,

Bursar and Secretary.

Toronto, Feb. 3rd, 1853. 27-5in

A CARD.

THE SUBSCRIBER, about closing the Subscription to the new Mohawk Church in Tyendinaga, in grateful acknowledgement thanks the Clergy and Laity of the Diocese of Toronto, for their prompt and liberal support to his call upon their benevolence; and hopes in the course of the ensuing summer, (D.V.) to present, in their name and behalf, to the Missionary of the Mohawks, and congregation of the new Church in Tyendinaga, the gift of the Communion Service, with its necessary furniture, as being an affectionate token of Christian fellowship with the Mohawk nation, and also a durable memorial of our union in the Doctrines, Worship, and Discipline of the United Church of England and Ireland.

GEORGE O'KILL STUART,

Ex-Missionary to the Mohawks in Tyendinaga. Feb., 1853. 27-2in

WATER-PROOF BOOTS.

TAKE CARE OF YOUR FEET.

JOHN RUSSELL, begs respectfully to inform Surveyors, Railway Directors, Contractors, Engineers, &c., &c., that he has triumphantly succeeded in Water Proofing Boots. Specimens may be seen sunk to the water-proof line, or afloat. Russell's unequalled Hook, Lace, Knee and Thigh Boots, and Water-Proof Varnish.

7, King Street West.

Toronto, January 24, 1853. 37-2in

A LADY who has been for several years engaged in Teaching both English and French, wishes to obtain the situation of Governess in a family. Satisfactory Testimonials can be produced.

Address S. E., care of John F. Marling, Esq., Toronto. January 20 1853. 26-tf

NOW READY,

THE CHURCHMAN'S ALMANAC

FOR 1853.

Price—Six-Pence.

CONTAINING the Church Calendar, with the Lessons for each day in the year, the Festivals, Fasts, &c.; also a complete list of the Clergy of the Diocese of Quebec, Montreal and Toronto, a list of the Bishops of the United Church of England and Ireland, both Home and Colonial, as also of the Episcopal Churches in Scotland and the United States, Officers of the Church Society, Trinity College, &c. &c.

HENRY ROWSELL,

Publisher.

Depository of the Church Society, 8, Wellington Buildings, King Street. Toronto, January 26, 1853.

JUST PUBLISHED,

THE UNITED EMPIRE MINSTREL.

A SELECTION of the most NATIONAL CONSTITUTIONAL, and LOYAL

ORANGE SONGS AND POEMS,

With a large number of

TOASTS AND SENTIMENTS,

And a CHRONOLOGICAL TABLE, shewing the principal Innovations and Apostacies of the Romish Church—her Persecutions of our Protestant Forefathers, and the most particular events connected with the History of the United Empire and the Orange Institution; by

WILLIAM SHANNON.

Price—3s. 9d. Cloth, Half bound, 5s.

HENRY ROWSELL,

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8, Wellington Buildings, King Street. Toronto, January 26, 1853.

THE DIVINE ORIGIN AND UNBROKEN
TRANSMISSION OF MINISTERIAL
AUTHORITY.
Concluded.

"Such my dear hearers, do I conceive the Church of my Redeemer to be,—not a mere notion or abstraction, by a reality, a visible, tangible thing,—a well-ordered society, known by appropriate and unmistakable marks, and governed by its own heaven-appointed officers;—a society, *One* in faith, and in all essential discipline;—*Holy* in its character,—*Scriptural* in its teachings,—*Apostolic* in its ministry,—*Catholic*, or what is the same, *Universal* in extent,—and *Indestructible* by any power short of that which first spoke it into existence. And this is what we mean when we say, "I believe *One holy Catholic and Apostolic Church*."

The Apostolic succession being bound up with the inmost being of the Church, need we wonder that it has peculiar prominence in her history? Eusebius, the father of Ecclesiastical History, treats of "the successions of the Holy Apostles, together with the series of times continued from our Saviour to our age." Again; "Whatsoever things therefore, we think will be expedient for this present argument, these we carefully choosing, as they are here and there by them" (namely such as had written of their own times) "mentioned, and culling and gathering the commodious and fit sentences of former writers as it were flowers out of wisdom's meadows, we will endeavor by an historical narrative to compact the same into one body, resting well contented to preserve from oblivion the successions, although not of all yet of the most famous Apostles of our Saviour in those Churches, which then were eminent, and are still renowned." (Eccles. Hist. lib. 1. chap. 1.) Such attention did the Apostolic Succession receive in those early times. History proves how accurately our Lord's promise to be *always* with His Apostles, was verified from generation to generation, and from age to age. The lists of the succession, enumerated by Eusebius, whose work brings us down to A.D. 324, makes all clear, as far as the succession represented in the Council of Nice.

Now it is well to remember, that wherever there is a Bishop, there is also a valid succession, so that as the Bishops multiply the succession is in the same proportion more firmly secured. To break, and so to destroy it, all the Bishops throughout the world must sometime be cut off, so that none remaining to perpetuate the order, the failure is complete; for if only one were left, the succession could be transmitted from him. If therefore the succession has failed since the Council of Nice, a body which took particular pains to perpetuate it, the Bishops in every country in the Christian world, must have been cut off at some time, so completely exterminated that none remained to transmit Episcopal powers. But when did such event take place? In what single country were the Bishops at any period utterly annihilated? Were they swept away in Italy? or in France? or in Spain? or in England? Did any one ever bear of such a catastrophe befalling the Greek Church? Yet unless all these unheard of things took place, the Apostolic Succession remains unbroken. We cannot reject it up to the Council of Nice, unless we are prepared to reject all history; we cannot reject it since that Council, unless we are prepared to hold the preposterous opinion, that at some time since 325, we cannot tell at what, ALL the Bishops in every Christian land, were swept out of existence, cut away root and branch. Such an opinion is not merely unsustained by history but it is directly in the teeth of history. Either, then, all the Bishops at some time perished, or the Apostolic succession is an unquestionable fact.

Connected with Apostolic succession is another grave question, which many find it convenient to overlook, namely, that of *authority*. Nothing is more perplexing to a self-constituted minister. He claims to be ambassador, but when asked for his credentials, he modestly says, "I think myself qualified, and I have a conviction which I regard as a call from heaven, and which, thus viewed, authorizes me to enter upon the sacred office." But suppose that all both in Church and state, should assume the offices for which they imagine themselves qualified, the very foundations of law and social order would be

overthrown. Can that course be scriptural, which common sense and daily experience manifestly condemn? Scripture also condemns it. There remains, then, but that inward conviction, or persuasion of mind, which so many regard in their own case as a direct call from heaven. But how is it to be proved *divine*? Prophets and Apostles wrought miracles in proof of their call; but what proof have we here? Suppose an Ambassador, for example should go from this country to England, and, on being asked for his credentials, should gravely say, "I esteem myself qualified for the office, although I have no outward proof of authority, yet I have an inward conviction, which I suppose was wrought in me by the government, and which should be admitted as satisfactory," would he not be deemed insane? But suppose farther, that several ambassadors were to come authorized after this manner, and should advocate contradictory schemes, each eager to sustain his own view, as the policy of the home government, how would such pretensions be treated? Yet this is exactly what takes place among self-constituted ministers pleading their inward convictions as divine calls; and resting their authority on this ground. The Baptist preacher thinks himself divinely called to proclaim, that none are baptized, who are not immersed; his Methodist brother thinks himself divinely called to give this opinion a flat contradiction. The Calvinistic Presbyterian thinks himself divinely directed to teach, that Christ died but for a predestinated part of the human race, while the rest were excluded from mercy, a doctrine which more than nineteen twentieths of the Christian world reject with abhorrence. The Universalist is no less certain that he is divinely illumined to teach that all men shall finally be saved; the Unitarian, that Christ is a created being; the Quaker, that Sacraments and a regular ministry are not needed.

Who is to judge? Is the conviction of one to be regarded as infallible? If so, then he is a pope forthwith. Is the conviction of each to be thought divine? Then there are as many popes as individuals, and as many contradictory divine sanctions. Now if any individual could prove from scripture, that "the gates of hell shall never prevail against him,"—that he is "the pillar and ground of truth," and that he is "the fullness of God," then indeed we might place him in point of authority and illumination, on a level with the Church, and how to his dicta, but until this be done, we prefer the Church, of which God has spoken such "glorious things." But let Bishop Green speak for himself.

"And here let me call your attention, and fix it for a moment on the important but much neglected distinction between *authority* to do a thing, and *qualification* for doing it. There may be many individuals in our Republic qualified to fill the duties of Chief Magistrate, yet no one is entitled to claim that office, or exercise its functions, save him upon whom the constitution of the country has conferred it. So also are there many amongst us flitted by education and becoming attainments to represent our Country in a foreign court; yet no man of sense would take upon himself on that account the office of Ambassador. Again, any man who can blow a trumpet, may ride through the length and breadth of a land proclaiming either peace or war, yet who will believe him, unless he can prove himself to be the accredited Herald of the Country? So it is with the solemn subject we have in hand. Many a man in our midst may possess the knowledge and piety and eloquence and zeal which form the chief qualifications for usefulness in the ministry; yet all these excellent qualities, though doubled in number and degree, cannot of themselves, make any one of them a minister of God. And here I hope I may be pardoned for borrowing a further illustration from an Institution well known amongst us,—an Institution, human it is true, but the purest of mere human Institutions,—I mean the Fraternity of Masons. Brotherly love is the distinguishing feature of that Order. But no one at all acquainted with its rules will believe that the simple existence of brotherly love in the breast of any man makes that man a member, much more an officer of the Fraternity. A heart filled with love and good will to all is the best and highest qualification for its privileges and honors; but woe to him

who would, without invitation or authority, attempt on that ground alone to force admittance to its halls. Nor is this praiseworthy Fraternity a stranger to the principle of Succession, or Transmitted Authority which has formed the principal subject of this discourse. No "Lodge" can be said to be regularly constituted unless it be done under the authority of an Older Lodge, and by the hands of officers of the prescribed number and degree duly appointed for that purpose. And no well instructed member of that Ancient Order can be persuaded that there ever has been a single link lost in the long succession reaching from the Lodge formed but yesterday to that first established by its founder. May I not then, brethren, in behalf of my subject, say to every man present, and especially to every Mason, "Why, even of yourselves, judge ye not what is right?"

By way of farther illustration, the Bishop here appends, the following pertinent note:

"A further analogy may be traced between the Ancient order of Masonry and the Church. In both there are three degrees or Orders, having a mutual dependence among themselves, and bearing a beautiful relation to each other, and thus answering all the ends of a harmonious and well ordered whole. As the Apprentice cannot make a Fellow Craft, nor a Fellow Craft make a Master Mason, while the Master Mason may make them both; so a Deacon cannot make a Priest, nor a Priest make a Bishop, but a Bishop has full power to make both Deacon and Priest."

"Without this authority on the part of Christ's ministers, how presumptuous their demands, how harmless their denunciations, how unauthorized their teachings how inefficacious their acts! How dare any man, without this authority, call upon me or you to be baptized at his hands? Who is bound to obey a self-appointed authority. What right have I, your neighbour, your fellow citizen, your equal only in all things to bid you, under pain of God's eternal displeasure, enter a society of my own organization, obey its rules, and submit to its authority? Well might you laugh such claims to scorn.

"Now extend the example or illustration still further. Suppose, instead of a single individual, that a number of the wisest and best men had centuries ago formed such a society; so that it had come down to us with the superadded charm of numbers and antiquity about it. Would that alter the case? Might it not still be demanded, 'What moral obligation rests upon you or me to join it? I do not ask whether we might or might not be benefited by admission into it: but who would stand up boldly, and tell us that duty toward God, and a regard to our eternal welfare demanded it at our hands? And yet brethren, I fear not to tell you all, this day, that you are, every one of you bound to enter the Church of Christ, at the peril of your souls.

"All human societies are the offspring of expediency; they are voluntary in their character; they are instituted for mere temporary ends; the authority which they possess is for the most part a mere matter of compact; and their rewards and punishment reach not beyond the grave: Not so with the Church of Christ. There was a necessity, if I may so speak, that after the great work of Man's Salvation had been begun by the self immolation of its Founder, some means should be devised or some agency appointed by which the benefits of his death might be kept in remembrance, and made available in distant generations. And as there was a necessity for her existence at first, so was it requisite that she should endure to the very end of time; that she should ever be instinct with the Spirit of her Founder; that she should be His standing representative to the end of the world; and that her claims should be slighted at the peril of eternal woe.

"Now against all this is arrayed in deadly hostility the spirit of the present day; a spirit that spurns control, that delights in what is new, that looks to what is politic or expedient to find favour with the people, that feeds on excitement, and has but little reverence for holy things. That spirit, and that alone, will be offended at what I have said this day. He who searcheth the heart knoweth, and to Him I appeal, whether I have uttered one word in his presence with a view to offend. No, Brethren, whilst I feel constrained, on an occasion like this, to make known the truth of God on the subject of his ministry, I have

spoken every word with a sorrowing spirit, knowing how many good men, dear to my heart and to your's, have been led, under various influences, to see our present subject in a different light. I know this, and I mourn that it is so. But I dare not be silent, when duty demands that I shall speak out. The principle which I have this day set before you is, to my view, one of God's own great truths. But in endeavouring to unfold and elucidate it I have labored and prayed so to do it as not to give offence to any, especially to him who calls himself a follower of Christ. It is with the hope of avoiding offence that I have refrained from applying my subject to the state of things around us, and shewing the evils which unavoidably flow from a neglect of this Heaven-appointed rule of action. But what if some of the wise and the good see this subject with different eyes? Does this prove that it is a matter of indifference?—or that each man is right with regard to it? No; it only shows the danger there is of falling into error in this, as well as in other things, and the necessity laid upon each one of us of seeking diligently and prayerfully for the right way. These differences of opinion among good men should not deter us for one moment from searching after the truth. They should rather stimulate us in the work. They are, for some wise purpose, allowed of God; and are sent for our trial. Let every one take heed unto himself, lest they draw him out of the way.

"Let no one then charge me with breaking the law of charity in anything that I have said this day. True Christian charity, Brethren, will never deter any one from the strictest search after truth, or when it is found, from honestly and fearlessly declaring it. If I say that my neighbor or fellow Christian is wrong, and he knows he is wrong, and from improper motives, persists in his error, then indeed am I uncharitable; because I call in question his character as an honest man. But if I only say to him, 'My friend, I believe you to be wrong in a matter of great importance;—I am convinced that you are sincere in holding the views which you do; but if you will listen to me I will try to show you the right way.' If I say this, and nothing more, then so far from acting uncharitably towards my friend, I do him a manifest kindness,—I do that which we are commanded to do, and which I would wish every one to do to me, as often as I stray, or may be supposed to stray from the path of truth or duty. As well might a dweller by the way-side be blamed for saying to the passing traveller, 'Stranger, you have missed your way; in order to reach the place at which you are aiming, you must turn back and take another road.'

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November 19, 1850. 15-tf

1853. WINTER. 1853.

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Quarterly Payments required.	0 15 0

Toronto, August 21st, 1852. 3-tf

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Toronto, March 9th, 1852. 32-tf

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REFERENCES permitted to the Hon. and Right Reverend the Lord Bishop of Toronto, the Rev. John McCaul, LL. D., President of the University of Toronto—the Rev. H. J. Grasett, M. A., Rector of Toronto—the Rev. T. S. Kennedy, Secretary to the Church Society, Toronto, and the Rev. R. J. MacGeorge, of Streetsville.
Toronto, Oct. 14th, 1852. 11-2m

Western Assurance Company's Office.

Toronto, 4th December, 1852.

NOTICE is hereby given, that the President and Board of Directors have this day declared a Dividend to the Stockholders in the

WESTERN ASSURANCE COMPANY,

Of Ten per cent. for the year ending the 30th of November, 1852, payable at the Company's Office on and after the 22nd day of December, instant, with a Bonus of Twenty-five per cent. to be added to the paid-up Capital. By Order,

ROBERT STANTON,

Secretary and Treasurer.

December 4th, 1852. 24-tf

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FIRE AND LIFE ASSURANCE COMPANY.**

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T. BIRCHALL, Managing Director
Toronto, September 7th, 1850 7-tf



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The establishment of further Agencies will be duly notified.

Toronto Dec. 11 1851.

12-v1.



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Toronto, June 5th, 1850.

21-t

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