

Current

"Get Foundations are upon the holy pills."

"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."

TORONTO, CANADA, JANUARY 26, 1854.

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Vol. XVII.]

Doctr.

THE SUN-BRIGHT CLIME.

By Mrs. HEMANS.

Have ye heard; have ye heard of that sun-bright clime,
Unstained by sorrow, unburnt by time,
Where the heart is free, and the eye is flame?
Have ye heard of that sun-bright clime?

There are rivers of water gushing there,
And beams of beauty strangely fair,
And a thousand wings are hovering o'er
The dazzling wave and the golden shore.
That are fix'd in that sun-bright clime,
There are myriads of forms arrayed in white,
Beings of beauty clothed in light;
And they dwell in their own immortal bowers,
Mid the countless hues of ten thousand flowers
That spring in that sun-bright clime.

And there is a city whose name is Light,
And the diamond's ray, and ruby bright,
And emeralds are waving, and banners unfurl
O'er walls of brass and gates of pearl.
That are found in that sun-bright clime.

Ear hath not heard; eye hath not seen
His songs of joy, or his radiant sheen;
For his lamps of light, and his harps of gold,
And crowns of glory never wax old.
Nor fade in that sun-bright clime.

But far away in that sinless clime,
Unstained by sorrow, unburnt by time;
"Tis there the song of the seraph swells,
Where the radiant Lord of Glory dwells,
Where, amid all things bright there is given
The home of the Just, and its name is Heaven—
The name of that sun-bright clime.

TRUTH WILL OUT.

The following illustration and remarks, which we take from the *Gospel Messenger*, would, if referring to any other subject, be considered common sense. Slurs are cast on the Clergy, as "striking for higher wages," because after sinning in vain, they have ventured, not to strike, but to state in plain terms, that in consequence of the increased expenses of living, and that they may not necessarily run in debt to support their families, there should be a re-adjustment of salaries. The income of all other public functionaries is increased, and why should not that of a clergyman? The reasonableness and justice of the thing are evident, but as parish ministers continue their labours, though they do half-stare their families or run in debts which they cannot pay, and do not strike, they are permitted to suffer, or draw, in their need, on the fortune of their wives. In this way, clergyman and their relatives are giving to the Church thousands of dollars, every year, which they are no more in duty bound to give than any person in their parish.—A poor clergyman entering wedlock with a poor bride, has before him, in the present state of things, only the chilling prospect of continued penury, or forced celibacy are the alternatives.—

AN ILLUSTRATION.

We were shown to-day a letter from a clergyman, containing a statement which the writer designed that we should see.— And when we saw it, we resolved to give our readers the same privilege. The statement is as follows:—

"I am, a highly respectable clergyman of the Church, an alumnus of Columbia College, and of the Seminary, is now a book-keeper in the — Bank. The clergy who have spoken to me on this subject justify the step, saying, he has six children to support—he has been persecuted by a capacious and partizan lay—tossed from one parish to another, till the first, most imperative, and even Scriptural duty, was to provide for his own household. I understand he says he is ready and desirous to work in his appropriate pastoral calling, whenever he can find a place and a support."

Of this same clergyman we once heard the following narrative from his own lips: He was labouring in a parish with a salary of \$500 (less than \$10 per week). His servant girl was at that time receiving the attentions of a journeyman carpenter, whose wages were \$12 per week, or more than \$600 a year. When this clergyman was about to remove from his field of labor, he sold his household furniture at auction.—The servant girl had married the journeyman carpenter, and as they were about to keep house, they attended at the sale, but purchased nothing, as the household articles were not "nice" enough for them—not suited to the style in which they could afford to live.

When a man pursues a laborious course of study prescribed in the best literary institutions in the land,—passes three years of additional study in the Theological Seminary, all the while incurring expense, and earning nothing, and then devotes himself to the work of the ministry, who will say he has not consecrated to God the best that he has done all that he can to make himself an acceptable minister of the Gospel to men? But when men who reap of the spiritual things which he sows, give him of their carnal things a smaller sum than journeyman mechanics receive, what can he do but turn to secular pursuits?

If early Christian ministers labored and received nothing, it must be remembered that they expressly declared that this was done from necessity, not because they had not a right to demand a remuneration. If early Christian ministers were willing to be poor because their brethren were, it is an ill return which modern Christians make, when they refuse to share their abundance with those who have exhausted their means and spent the best part of their lives in qualifying themselves to preach the Gospel.

THE RIVER AMAZON.—A company in New York have purchased a steamer to sail up this river, and are endeavouring to open up a trade with the Valley of the Amazon. Peru has given permission, but Brazil has absolutely refused. No doubt a trade up the River Amazon would be very lucrative. A similar expedition was set on foot thirty years ago, and proved a total failure—the projectors losing about one-quarter of a million of dollars.

Ecclesiastical Intelligence.

DEATH OF DR. MILL.—It is with sincere pain that we announce that Dr. William Hodge Mill, Regius Professor of Hebrew, Canon of Ely, and Rector of Brasted, died at Brasted on Christmas-day, at 9.30 p.m., after less than a week's illness. On Monday week he came up to London, to attend a meeting of the Foreign Translation Committee of the Society for Promoting Christian Knowledge. The extreme cold of the day brought on an obstruction which no medical skill could counteract, and he died without pain, and with all such consolation as his friends could wish, on Sunday night. Dr. Mill having come out as sixth wrangler in 1813, was elected Fellow of Trinity College, in 1820, he went out as first Principal of Bishop's College, Calcutta, the noble foundation of Bishop Middleton. On his return, in 1838, he received the honourable and important appointment of domestic and examining chaplain to the Archbishop of Howly. Subsequently he was elected Fellow of Trinity College, in 1843, his patron and friend, Archbishop Howley, presented him to the living of Brasted, Kent; and in 1848, he was elected Regius Professor of Hebrew, to which a canonry at Ely is attached. Friends in Cambridge and London will like to know that the funeral will take place at Ely Cathedral, at 2 p.m. on Saturday. The following is from the *Chronicle*:—

"As a mathematician and scholar, Dr. Mill's attainments were of the very highest order; and the pursuits of his youth he continued as the relaxation of his maturer years. His acquirements in Sanscrit have won him a European reputation; and, as a contributor to the *Encyclopaedia of India*, as well as a classical production in that great language, his *Christa Sangraha* is a work unparalleled in modern literature. Dr. Mill's several publications as Christian Advocate are devoted to one of the most difficult subjects of Christian education; in them he has successively refuted the objections of Unitarians generally, and the speculations of Strauss specifically. To the regret of the learned world, these publications—embodying the most profound theological science, and combining patristic tradition with familiar acquaintance with the German (so called) critical school—the destined to remain fragments, which while they reveal a depth of learning and a dignity of style which characterised other days, are marked by an argumentative force peculiarly their own. Besides these works, Dr. Mill found time for the publication of three several series of University sermons. In his duties as a teacher, it is understood that the late Hebrew Professor neglected no difficult task communicating knowledge with that facility in acquiring it, which so eminently distinguished him. In Dr. Mill, Cambridge loses one of its chief, if not its very chief, ornament; the Church loses a most able defender, and one whose solid literature will form a permanent legacy to the very latest generation of his theology; while his friends deplore one amiable in every relation of life, whose learning was never tinged with pride, and whose firm convictions on controverted points never made him a personal enemy. In the controversies of later times it is well known, and will be thankfully remembered that Dr. Mill threw the weight of his learning, his character, and his influence into the ranks of those who have conducted the Catholic revival of the Church of England in our own time; and as circumstances invested him with the responsibility of a leader, there is probably no single person whose loss will be more deeply and generally felt. He has been taken away in the very zenith of his intellectual and moral most commanding period and station of influence. Wherever he was known, he was loved and respected; and he was known as widely as the Church of England.—

Dr. Mill leaves behind him a widow and a surviving daughter, the wife of the Rev. Benjamin Webb, of Sheen.—*Guardian*.

On Saturday the 17th, Sir R. H. Inglis, as senior treasurer, presided at the annual distribution of the benefactions to poor curates and clergymen of the established Church, given at this season by the corporation of the sons of the clergy.—

"The cases of ninety-three poor clergymen in England and Wales were investigated, and sums from £19 to £29 were given to eighty. The benefactions thus seasonably distributed are mainly limited, by the benevolent persons who bequeathed them to the corporation, for curates in actual duty; but as there are always a large number of clergymen applying who are not eligible for assistance from these benefactions, in consequence of having temporarily lost their curacies, or being incapacitated by mental or bodily disease, or superannuated, or in possession of small benefices, the governors have recourse to a 'special fund,' which was established some years ago to meet such cases.— Thus, on the present occasion, whilst £817 was given from the appropriate funds to fifty-six clergymen in actual duty, £235 was awarded from the 'special fund' to twenty-four other clergymen. The applications came from all parts of England and Wales, and disclosed various sources of distress, to which so large a body of men as the clergy must ever, in many of its members, be unavoidably exposed. Numerous other applications, which arrived too late for consideration, will be submitted to the governors in January, by which time we cordially hope the funds may be amply replenished. In June next, another class of benefactions, viz., for beneficed clergymen with small incomes and large families, will be distributable. These funds are relieved in part by the funds which would otherwise be available to the clergy; the governors proceeded to consider applications from the widows, aged single daughters, and children of clergymen, and appropriated amongst them £381, in donations, educational grants, outtings, and apprentice fees.—

The poll of the parish on the question of a rate for restoring the Abbey Church Tower at Malverna, took place on Tuesday last, when 201 votes were recorded (under Sturges Bourne's plan) for the rate, and 50 for the delay of twelve months. The number of the voters for the rate was 136; against it, 34. Lady Emily Foley came from Stoke Edith to record her vote for the rate.—*Birmingham Gazette*.

St. Mary's Church, Madresfield, having been rebuilt at a cost of £2,000, at the sole expense of the earl of Beauchamp, was consecrated on Thursday last, by the Bishop of Worcester.

A new church, erected at Great Crosby, and dedicated to St. Luke, was consecrated on Monday by the Bishop of Chester.

The *Yorkshire Gazette* speaks of restoration at Whitby Abbey of a desirable character, to prevent the further decay of the ruins.

We promised some further accounts of the experiences of our correspondents in training country choirs. "W. H. R." from Hambleton, Henley-on-Thames, sends us the village in which the church stands containing about three hundred inhabitants. The idea of a choir arose in the first instance from a request made to me by a journeyman carpenter (who proved to be utterly ignorant of music, and who with near the school children, 'for the singing.' I suggested that he should try and collect some other young men to form a singing class, which I undertook to teach. He did so, and a number of young men and lads, some with a slight knowledge of music and some with none, yielded themselves at once to my teaching. I stipulated that they should take pains and submit in all things to me. At first the boys were taken from the national school when they had learned the first elements of singing from my wife. But others who had left school for day labor soon joined us, and I have never found any difficulty in keeping them together. I presented them, on the week-end, to a dining-room, going through Hullah's lessons and exercises very regularly and carefully. It was a year and a half before we ventured to sing in the service in church, and then an accident brought us out earlier than I had intended. I have found it most desirable to honor both men and boys as much as was possible, at the same time always trying to make them feel as an united body, and to esteem themselves for their work's sake. I have had trouble occasionally to keep the boys in order, but I do not find it necessary to avoid scolding, or desirable to indulge them too freely. Money I never give them, nor do I think it a good thing to give them, as they are not to be boys—lads, and men—that they are honorary servants of the Church. I have given them a supper at Christmas, and have taken them out twice for a holiday to hear cathedral music—once to Windsor, in 1852, and once to Oxford. This last summer we went—a party of thirty-one—to a singing school at the residence of a former curate in his college hall, and heard the service at Magdalen and New College Chapels. Last Easter I gave consent for them to request the parishioners to assist them in procuring a supper for themselves, in which I bore no part beyond saying grace, carving for them, and sitting down with them. We have no instrument to lead or help them, and we perform what we attempt, viz., psalm-tunes, chanting, and an occasional anthem, very creditably as we are told by both parishioners and strangers. I have the advantage of a man with very good voice and ear, and some knowledge of music, to sound the tones, which I have myself. The choir at this moment consists of five bass, five tenor, three alto, and twelve treble voices. I have lost several, both boys and men, since the commencement, through their leaving the place, and I grieve to say, through the necessity of going to the wars, and through the prevalence of measles. If your correspondent thinks that I can give him any further information which is likely to be of use to him, it will give me great pleasure to furnish him with it if he will write to me. I should add that, with my sanction, they have imposed on our practice, at which we sing over what is to be sung in church on Sunday.—*Guardian*.

MARRIAGE AFTER TWO MONTHS' ACQUAINTANCE.—It is a singular case, and one of the most interesting, which has been recorded in the *Chronicle*. It is the case of a young man, who, having obtained leave of absence, was at the house of a lady, in the summer of 1852, where he met with the daughter of a clergyman, to whom he made proposals of marriage, which were accepted. The young lady was about 21, and the young man being very young, the marriage should take place speedily, the parents consented that they should be married in July—about two months after their first meeting! We must mention, however, that this consent was reluctantly given, and only in consequence of the Lieutenant "refusing to postpone (and in passing, we may say, what could be expected of a man who, though a perfect stranger to all parties, insisted that a clergyman and his wife should, upon a two months' acquaintance, entrust their daughter to him for life, and moreover, to take her out to India, and from all her relatives and friends, and in the unreasonable and selfish obstinacy, the want of all consideration for their feelings and characters, should have convinced the parents that such a man was very unlikely to prove a good husband, or a good son-in-law. But we must proceed with our history. The marriage was celebrated on July 1, 1852, and the bride, in "honey-moon" was described by the bridegroom as "a young lady who, from the moment she began and hereafter continued to treat her with great harshness, indignity and cruelty;—that during their marriage tour he reproached her with coldness and reserve—threatened her with violence—declared that he would be obliged to desert to her only about three days after their marriage he threatened to do what it would appal her to think of—that he subsequently said he would take her away, and shut her up alone where she would not see a soul from morning to night—that during his absence from her father's residence, on the 20th of July, she told her family of his conduct, and having told them that she was no longer with him, she proceeded to some lodgings at Bristol—that on her husband's return, on the 22nd July, he was informed of her departure, and the reasons for it—that he did not deny the justice of these reasons, but became very violent—and caused a placard to be printed and circulated declaring that his wife had deserted him, and that he was offering a reward of £50 for the discovery of her—that on Sunday, July 25, he burst into the house and insulted the family—shaking the placard in their faces—that on the 28th of July he entered his wife's lodgings at a door which she had locked herself and her mother into a bedroom he burst the door open, and forcibly tore her from her mother, dragged his wife down stairs, and out of the house, without shawl or bonnet, and with her hair falling loose on her back, thrust her into a cabriolet, and took her away—that on the 30th July, in obedience to the writ of *habeas corpus*, he appeared with his wife before Sir W. St. Leonard, and on that occasion she expressed her determination to return to live with her husband, and had never since resided with him." Such is a very brief history of a matrimonial month, ensuing upon a courtship of two months! We must, however, confess that as regards all these, and many more details, there was but a contradiction in the admissions and responsive allegations of the respective parties. Indeed we have never read a case between what are termed "respectable" persons, in which there were so many detailed, circumstantial lies—we cannot call them mistakes—on one side or the other. This case, therefore, is one of the most singular and interesting that it is possible to know of. It is a case which, if it stood alone, would be enough to show and to convince the absurdity of the present system of taking evidence in Doctors' Commons, &c., without publicly examining and cross-examining witnesses, as in other courts of justice. As regards the wife, it appears from the allegations of the husband, partly confirmed by her family, that she was a spoilt child, proud, cold, and reserved—while her husband was warm, hasty, and violent, or what would call "brutal." Surely it must have been evident, then, that they were entirely unsuitable to each other, and that they of all others required more than such a knowledge as two months' acquaintance would

give them of each other. Such a marriage was manifestly a bad one, and, if it were not for the fact that the husband was a clergyman, and the wife a lady, it would be a case of much misery to that country, and therefore of much distress to England.

"That it has pleased God to vouchsafe a large measure of success to the efforts of the missionaries and agents, both by employing their instrumentality to convince many persons of the errors of the Romish Church, and more especially by awaking a wide-spread spirit of inquiry, which the operations of these missions direct to the only safe source from whence it can be satisfied—the Divine Scriptures.

"That in the exercise of these Christian duties, the missionaries and agents have ever been distinguished by the most scrupulous and carefully abstained from conduct or language of an irritating or aggravating nature, acting therein upon the special instructions of the committee, ever to speak the truth in love.

"That in a great many instances, in various parts of Ireland, the Roman Catholic clergy have manifested the most unchristian intolerance in the minds of the people, against the missionary agents in such a manner, and to such a degree, that acts of violence of the most serious nature have occurred in so great number as to make the persecution a general result of the appearance of any missionary agent.

"That the influence thus exercised extends over all the parishes of the country, and that the police, while it neutralizes the benefit of the trial by jury in every case where the wrongs of those who are the sufferers by such persecution are brought into court where Roman Catholics are sit as jurymen. That by these means an appeal to the law ceases to be any protection.

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Some ultra-Protestants having (through the *Record* we believe) published injurious statements and comments with regard to the proceedings of Bishop Field and one of his Clergy, a reply has been circulated, which completely contradicts these statements. It was said that the Clergyman in question, the Rev. W. K. White, had refused to baptize a child until his father should contribute a certain sum to the Church Society; and secondly, that he had refused to administer the sacrament of the Lord's Supper to a dying woman until she should have made particular confession of her sins to him. Both these statements, which for months one of them for one or two years—have been brought against the Bishop and Clergy of Newfoundland, and as against the Society for the Propagation of the Gospel at home, have at length been proved to be malicious calumnies. A series of comments published under the direction of the Newfoundland Church Society, give not only Mr. White's most distinct denial of the charges against him, but a formal investigation and refutation of them, drawn up by two legal gentlemen of great respectability.—*English Churchman*.

AN EAST WAY TO FINISH CONTROVERSY.—Another attack has been made on the Rev. W. J. Conybeare, the author of the article on Church-parties in the late number of the *Edinburgh Review*. The complaint is, in the present instance is the Rev. G. W. Horton, who on behalf of "certain faithful and devoted ministers of the Church of England in Leicester," challenges the writer of the article to give the name of the Clergyman charged with reading the Word of God in any such manner as that which is now being read in the present instance, the words of Scripture, to give to the latter a Calvinistic sense. This challenge has been replied to as follows:—

"Vicarage, Axtminster, Nov. 12, 1853.

"Rev. Sir,—In Mr. Conybeare's absence, I have his authority to open letters addressed to him; and they are not from his private friends, but from the present members of the Society. His present address is Poste Restante, No. 10.

"I am, Sir, yours faithfully,
"H. J. BULL,
"Curate of Axtminster."

We are glad to see that the work on All Saint's Church Margaret street, is again resumed. This is the most elaborate and magnificent Church ever erected in any part of Protestant Christendom, since the Reformation. The west window of the apse, has been filled with stained glass, by Alfred George, of Paris; the subject being a *Madonna*. The windows of the south aisle are in progress; as are also Mr. Dye's frescoes in the chancel. The time for the consecration of the church is yet uncertain.

An important movement for the amelioration of juvenile delinquents has been organized at Birmingham. Lord Shaftesbury was chairman of the large public meeting held on the subject.

The papers are full of the lists of Clergymen ordained on the last Ember-Sunday.

DEATH OF DR. MILL.—Cambridge has this week to mourn a loss that for the moment would appear irreparable. The learned and gifted Regius Professor of Hebrew has, with a few days' warning, been called to his place of rest. He was an eminent divine man, and his loss to the Church at any time, how much more now, in her present hour of trial, those only can fairly appreciate who have personally known the amiable and devoted character of Dr. Mill, and the earnest devotion which he so continually gave to the work of the Church, either in theological controversy, or in building up her catholicity. The messenger from Heaven found him at his work, and we cannot doubt ready for the call.—*Guardian*.

IRELAND.—A highly respectable meeting was held in the Mall house on Thursday evening, the 18th inst., to hear the address of the Rev. Mr. Norman and the Rev. Mr. Hanlon, who attended as a deputation from the Irish Society for promoting the reading of the Scriptures in the Irish language.—

The Rev. Dr. Drew presided, supported by the Rev. Mr. Hayman.

After prayers, the Chairman addressed the meeting in a very eloquent and truly Christian discourse, calling on those present to support the Scriptures in their mother tongue, it being the means of his abandoning the church of Rome for the more pure teachings of the Holy Scriptures.

After a few concluding remarks from the chairman, and offering a prayer for the success of the mission, the meeting separated.—*Waterford Mail*.

THE IRISH CHURCH MISSIONS AND ROMISH PERSECUTION.—A special meeting of the friends and supporters of the Irish Church Missions was held on Thursday, in the City Hall, to consider the present position of the missionary work among the Roman Catholics in Ireland, the Duke of Manchester in the chair.

yet it now stands in perhaps the best position, with regard to endowment, of any Church in Toronto. The Rev. Mr. Willis, the teacher, who has quite a genius for such work. A highly interesting scene was presented at the close of the examination. The Ven. Archdeacon, Chairman of Commissioners of Schools for the City, on behalf of that body, presented Mr. Willis with two beautiful volumes of books, containing an inscription expressive of their appreciation of his services as a teacher. The Archdeacon, on presenting them, made a few appropriate remarks, to which Mr. Willis returned a suitable reply. The whole concluded by the Archdeacon pronouncing a benediction, the school was dismissed, the boys giving three of the loudest kind of juvenile cheers to their kind visitors.—*Church Times*.

THE CHURCH OF ENGLAND ON THE OTTAWA. The Rev. Allan Pyne, the Rector of Perth, has written a letter to the members of the United Church of England and Ireland on the Ottawa, in which he states that at a meeting of the United Denaries of Carleton and Lanark, the situation of the members of the Church in that district was fully considered, and that a deputation had been appointed to examine the strength of the Church in each locality, and to see what permanent support might be guaranteed either for a travelling Missionary, or for resident ministrations.

UNITED STATES.—The *Calendar* contains the following notice of the decease of the venerable Dr. Burhans:— "We learn that the Rev. Daniel Burhans, D. D., departed this life at Poughkeepsie, N. Y., on the 30th ult. His obsequies were attended at Newtown, Ct., on Tuesday the 3d inst. He had arrived at the venerable age of 90 years. For more than thirty years, he was Rector of Trinity Church, Newtown, and when in his prime, had few or no equals in talents and industry. At the time of his death, he was the oldest minister of the Church belonging to the Diocese of Connecticut."

THE Corner Stone of the Church of the Holy Innocents (Episcopal), New York, was laid on Wednesday, 27th street, in the vicinity of the Crystal Palace. The ceremony was performed by Bishop Wainwright, and the Rev. Dr. Mullenberg delivered a discourse on "Free Chancery," to which class of houses of worship the one about to be erected belongs.

ROMANISM AND DISSENT.—The Romish Clergy of Tuam conceive themselves to be exempt from the Income Tax, on the ground that their incomes are not paid by the State. If Government pay were the only income taxed, would the income tax be applied to the liquidation of the debt on the parsonage, or any other Church purpose for which it is to be raised?

Our object in referring at this time to Trinity Church has been more with reference to showing what can be done in the way of securing Church endowments, than to give an account of the church itself. But we do not think it will be uninteresting to give some notice of the improvements recently made, which have been before referred to.

Trinity Church will always be a place of interest in Toronto, from the fact of its being the first church built in this city, with any pretensions to be of a Gothic character. It was a great step made in the right direction, and well worthy of the honor bestowed on it. The interior, however, was disfigured by two vestries, which were petitioned from the body of the church; the partitions, however, were not carried up to the ceiling, and the effect was anything but pleasing. They have now been removed and a vestry erected on the outside, consequently leaving a neat interior, and a considerable addition has been made to the body of the church, and the general effect is much improved. The alteration has, however, made one great defect in the church much more conspicuous, which is the want of a proper Chancel; a want which we hope some day to see supplied by an addition. At present the altar is erected on the outside, consequently the appearance of the interior is flat and unchurch-like. These defects, we doubt, will not ultimately be remedied.

Again—in April, 1847, just about the time that the editorial labors of Archdeacon Bethune were brought to a close, and consequently, after the final publication of every thing on his part that could be deemed heterodox or Romish, an address was presented to him on his elevation to the Archdeaconry of York by the clergy of the Newcastle and Peterborough districts, in which are the following passages:—

"We feel ourselves strongly called upon (as naturally most intimately acquainted with your worth) to be among the foremost in publicly offering you our congratulations upon your well merited advancement, and we feel bound to express our sincere conviction, that the act of our reverend Diocesan in appointing you to the vacant Archdeaconry, has added another proof to the many evidences he is continually giving us of his anxious and unwearied care for the welfare of the Church.

"The language of eulogy, true as it would be, and most sincerely spoken by us, in consideration of your feelings we leave unuttered on this occasion; but this much we must say, as our deliberate opinion, that in no part of this diocese could one be found more deserving of the preference, than you, long, varied, and meritorious services in the several important positions in the Church which you have hitherto sustained, or one who is more fitted for the adequate discharge of the weighty and responsible duties which are now called upon you."

(Signed), SAMUEL AMES, Rector of Cayuga. ROBERT J. SHORT, Rector of Port Hope. JOHN J. C. TAYLOR, Rector of Peterborough. THOS. S. KENNEDY, Rector of Darlington. THOS. FIDLER, Missionary at Fenelon Falls. W. G. WILSON, Missionary at Colborne, Grafton. JOHN BARKER, Missionary at Eglarville. HENRY BARKER, Missionary at Mississauga.

This address, it may be presumed, would not have been presented, nor would these signatures have been affixed to it, had the least suspicion existed that there were the slightest grounds for the charges which are now being so industriously circulated against the orthodoxy of the Archdeacon of York. And if not a particle of evidence can be adduced that the opinions of the Archdeacon have undergone any changes since the year 1847, then it follows that all such charges, although so confidently affirmed, are utterly groundless.

I would further ask you, Mr. Editor, whether Mr. Rogers or any of our correspondents can produce the name of a single individual, whom the Church paper has been the means of driving into Popery. Perversions have taken place in most of our branches of the Anglican Communion; but that portion of Christ's vineyard where the Church has chiefly cultivated, namely the Province of Canada, has not in any instance, among the clergy at all events, of a single convert to the corrupt communion of Rome, from the day of the first establishment of that paper to the present time.

On the other hand, we have gained over not a few converts to our own communion, and the ranks of the Church of England; and amongst the gentlemen who have thus joined us, some might be named who have acknowledged their indebtedness to the Church newspaper for enabling them to understand the true principles of our Zion, and the erroneousness of their own position.

Your correspondent, sir, is much to be commiserated for the morbid sensitiveness which on this as on other occasions, he has exhibited. He would become more practical by being less sentimental; and, instead of conjuring up apparitions of Popery and Puseyism to frighten babes in the wood, by uniting with his brethren, even though they differed from him in some points, in combating a real enemy,—latitudinarianism and infidelity.

We have plenty of real work before us, without seeking out imaginary difficulties, the task is obvious enough; without engineering strife amongst ourselves. Instead of quarrelling about party names and party battles, let us labour unitedly together for the diffusion and influence of the GOSPEL TRUTH AND APOSTOLIC ORDER.

A PRESBYTER. Diocese of Toronto, Jan., 1854.

Colonial. OFFICIAL APPOINTMENTS. Secretary of the Office. Quebec, 7th Jan. 1854.

His Excellency the Administrator of the Government has been pleased to make the following appointments, viz: John Blacklock, M.D. Addison Worthington, M.D. William Van Camp, and Daniel Dillabough, Esquires, to be the Associate Surgeons for the United Counties of Stormont, Dundas and Glengary.

Aaron Workman of the township of Harford, Gentleman, to be Landing Waiter and Searcher, in Her Majesty's Customs. Daniel McMichael, of Toronto, Esquire, Barrister at Law. John Boyd, of Toronto, Esquire, Barrister at Law, to be the public solicitor, in that part of Canada called Upper Canada.

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Peter Inglis, Esq., to be Clerk of the County Court and Registrar of the Surrogate Court for the County of Grey.

THE MERCHANTS OF TORONTO.—Ross, Mitchell & Co., last year, sold goods to the value of three millions of dollars; McMaster does the largest business in extent; Shaw, Turnbull & Co., turn over a great deal of cash, and Mr. McMurich's share of the profits of his firm for 1853, was at least £5000.—Messrs.

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FLLOATING ON THE ICE.—On Saturday last, the ice in the St. Charles river, opposite the city, presented the appearance of being firmly tacked, and persons—two men and a woman,—descended to the ice with a view of crossing over to the lower part of the city. While they were walking on the ice, a large field of it, on which they were, floated slowly past the town. After eighteen hours of unparalleled suffering, they were brought to town on Sunday last.—Quebec Gazette.

FATAL ACCIDENT.—A boy named Michael Quinn, aged 12 years, fell from a hay-mow on Saturday the 1st inst., fracturing his skull so badly that he died the following day from its effects. At the time of the accident, young Quinn was playing with Mr. Walsh's son to see which could descend first from the mow.—Sachsen.

LEAD. Walter L. Ingles, of H.M.'s 74th regt. of foot, and youngest son of the Rev. Charles Ingles, of this town, arrived here on Saturday the 22nd inst., on a visit to his relatives in this place. This young gentleman, as is well known here, is a native of Sydney, and is on leave from his regiment, at present in India.—About eleven years ago, he elapsed since Lindhurst, whence he joined the 74th regt., then in India, and has since rendered considerable service in the East—having been present at the siege and surrender of Moolwah, the engagement at Gojerat, and at several other battles, in addition to the above, in the Punjab.

From all of which, after much privation, and being in danger, he happily escaped uninjured. During the war, he visited his friends and relatives in his native country, and was early acquainted with his safe return to

this place

