#### Poetrn.

(From the Church Journal. THE CHURCH OF THE HOLY INNOCENTS,

(IN ALBANY,) "A HOUSE OF PRAYER FOR ALL PEOPLE," Was Erected by a Childless Man, as the Memorial of his Four Dead Children.

In the Chancel is a mural tablet, of the purest ma In the Chancel is a mural tablet, of the purest marble with the simple record of their names and deaths, in four compartments, surrounded and soparated by an exquisit wreath of lilies of the valley, the leaves and flowers to gether; the design of a young saint, the wife of the architect, who came from a Northern climate to find, with us tect, who came from a Northern climate to find, with us an early grave. At the foot of the tablet a lamb is sleep ing on the cross.

"Behold the lilies, how they grow." "Of such is the

Sweet lilies of the valley, ye have been, From earliest childhood my instinctive joy; And still, to meet you in the early spring, My spirit leaps as lithe as when a boy: The bells that seem to tinkle with perfume And spring so jauntily from those broad leaves, The purest white upon the deepest green, That tricksome spring in her embroidery

I've twined you on the breast of blushing bride, And strew'd you on the hearse of coffined child, Till love grew fragrant with a new delight,
And childless sorrow kissed the rod and smiled But here, within this still and sacred aisle, Ye charm anew my meditative heart; Where mimic nature in the marble blooms

And buried beauty lends a grace to art, Four lovely children glide into the grave; A childless father bends beneath the rod; He makes their monument a house of prayer The gold he meant for them he gives to God. Upon a tablet of the purest white,

Enwreathed with lilies, he records his loss; Then innocence he emblems with his faith; A lamb, recumbent, sleeps upon the cross.

Lake Ontario, 6th Aug., 1858.

G. W.

#### Ecclesiastical Antelligence.

NOTICES OF THE CANADIAN CHURCH .- NO. II. "Hope deferred maketh the heart sick."

(To the Editor of the English Churchman.) SIR,-The truth of this sacred apothegem has been fully experienced in reference to the conduct of the British Government towards this branch of the Church Catholic. We had firmly hoped and believed that British honour and British justice would never have yielded to unprincipled clamour, and handed over the property of the Church to be dealt with according to the party views of men who feel no regard either for the honour of God, or the religious improvement of their species. In this we have been disappointed: and the leaders of the Canadian Legislature, as might have been expected, have resolved, if they can, to confiscate the Clergy Reserves!

In view of this contemplated spoliation of our property—this robbery of God and his Church, it was some consolation to know that we were about to receive a Constitution, which would enable the Colonial Church to deliberate on her own affairs, to make regulations for her own internal management and discipline; and which, by uniting both Clergy and Laity together more closely, would give weight and authority to the sions of Bishops, and bind our people more firmly together in the defence and maintenance of our principles. But in this, also, we have med to disappointment! And why, let me ask, was this common justice denied to our Because, forsooth, a majority in the people? Because, forsooth, a majority in the British House of Commons thought it would be an unnecessary interference in Colonial matters and that it would be in effect to create a Church Establishment, and this the Colony, it was said, would not permit; and so the Bill was rejected. But, if the fact of enabling the Church to sit and deliberate in her own assemblies be to create an Establishment, then are there already many established Churches in the Colonies. the Presbyterians, the Methodists, the Congregationalists, and other sects, hold their Conferences, and settle their own internal organization, and do not these bodies pretend to be so many established Churches? But, it may be said, that the Church in Canada is part and parcel of the Mother Church in England. This undoubtedly true; but many of the ecclesiastical laws in England do not, and cannot, apply to the Colonies; and hence the necessity of authority being granted to the Church to administer her own affairs. But, because we are e kept in a worse state than the meanest sect in the land-hampered, and crippled, and unnecessarily interfered with, without either the power of appeal or remedy? We receive State otection, (in what sense I know not), and with Bill generally approved by the Bishops both in England and in the Colonies? And if it were deemed necessary that the Church, in order to her own existence and efficiency, should possess | the Church Building Societies. the power to regulate her own affairs, was it just or equal to deny her that most reasonable demand, especially when the same privilege is

freely granted to every other body of professing It is an odd way, certainly, of creating a dowments, and then to refuse her the power of assembling her own Clergy and Laity together in Conference. But there is no fear of a Church Establishment, or of a dominant Church, as our enemies are pleased to term it, being forced upon our ltttle portion of property secured to us, and to be permitted to regulate our own internal affairs, without interfering in anywise with the rights and privileges of others. But to be harassed and crippled at every step, simply because we are a part of the Church of England and to be deprived of all power of self-government because the Mother Church does not enjoy like privileges-this is to strike a blow at our existence, and to deprive us of the power of maintaining and disseminating our principles. When the good Bishop Selwyn, of New Zealand, had prepared rules and regulations for the better government of his Diocese, and submitted them the authorities in England, he was told that they were illegal, and therefore could not be allowed to take effect. Such is the anomalous state of the Colonial Church. While it seems to be the desire of the British Parliament to place all religious sects in the Colonies upon a footing of perfect equality as to rights and privileges, it refuses to the Church the very same measure of justice. And, while non-interference with Colonial matters, by those who should watch over and protect our interests, appears to be a favourite maxim of policy in high quarters, at the very same time the Church is oppressed and kept under by those who profess to be guided by such But the truth may as well be told at onco.

This state of things cannot long continue; and, if we are denied that measure of support and protection to which we may fairly claim to be entitled from the Mother country, we must look more to ourselves, and rely, under God, more een for the devoted loyalty and attachment of pampered and rewarded, the loyal and faithful subjects of Her Majesty have been discouraged enforced.

and frowned upon; and, while Dissent and Romanism are taken by the hand, and soothed and flattered, the Church is looked upon as a mere creature of the State, inefficient and useless, and herefore only fit to be cast aside and neglected. And yet, in the face of all this, Churchmen in Canada West are a large majority, even to the one-fourth of the whole population, and in general ntelligence and respectability are not surpassed by the same class of people in any country what-Under these circumstances, they would naturally have a preponderating influence upon public opinion, if they enjoyed anything like common justice at the hands of the Government. And this is precisely what our enemies fear, and try as much as possible to prevent; because they know full well that their own term of office would be of short duration if the Conservative portion of the community were not dispirited and broken up, as they are, under a sense of repeated wrongs

In times of heathen darkness and superstition t was considered a high privilege to be a Roman citizen, and the individual bearing the honoured name was sure to receive justice and protection wherever he went. But it seems in these days of Christian light and illumination that to be attached to England, and England's National Church, only serves to bring down upon us a greater measure of injustice and wrong! ret, who have ever been the most faithful and steady defenders of the British Throne and Constitution, but the devoted sons of England's Church? and what has tended more to keep the people in dutiful allegiance to their Sovereign oth at home and abroad, than the faithful preaching of the Gospel through the ministraions of our beloved Church! And, blessed be God, that Church is of Divine institution, being n herself alike independent of, and above al forms of temporal government whatever; and, whether she exists in connection with the State, as in England, or simply tolerated, as in the neighbouring States of America, she still bears about her a Divine Commission, and commends herself to the hearts of men, as originated and founded by her Divine Head. Men may oppress and persecute, but they cannot destroy; notwithstanding the cold and worldly spirit of he times—the short-sighted and miserable exbediency, which we often see substituted for the principles of truth and honesty, the Church goes on "prospering and to prosper," and in spite of all difficulties, and in the face of all discouragements, is rooting herself more and more firmly in the hearts and affections of her people.

The boon that we have sought and prayed for cannot long be delayed; and, until the right of self-government be granted us, we must only take advantage of that permission which the law does not prevent—viz., to hold Diocesan Con-ference, and pass resolutions affecting our own interests. This our venerable Bishop has already intimated his intention of doing, and hopes to assemble his Clergy and people in October next.

May God continue to bless and prosper his
Church both at home and abroad, and overrule for good the designs of our enemies, as well as the cold-hearted and miserable policy by which so many of our rulers appear to be actuated Let England defend and guard her Church, and she has nothing to fear even amid the crash of mpires and the wreck of worlds.

Diocese of Toronto, August, 1853. Amicus.

The town of Devizes has, for some time past, een the scene of much disturbance. Bishop of Salisbury, several months ago, inhibited the Rev. J. N. Morton, the Curate of the Parish, from preaching in his Diocese. Mr. Morton, doubting the power of the Bishop thus exercised, refused obedience to the inhibition, and continued to officiate. The Bishop then commenced a suit in the Court of Arches, which sequestered between the retirement of the late Rector and the institution of his successor, the Bishop called upon the Churchwardens to provide a person for the Service of the Parish who should be approved by the Bishop. Juded Mr. Morton from the Church. notwithstanding an attempt on his part to gain dmission, and some acts tending to excite popular commotion. The Church was closed for one Sunday, for lack of an officiating minister, but arrangements have since been made for the ordinary services.

Arrangements are in progress for the erection of three new Churches in the parish of Lambeth, one at the lower end of Upper Stamlegal ford Street, for the new ecclesiastical district of St. Andrew, formed out of that of St. John. Waterloo Road; the second near the corner of a part of the Mother Church, are we therefore to the Waterloo Road and the New Cut, for the new district of St. Thomas; the third, also dedicated to St. Thomas, London Road, end of Kennington Lane, for a new district. In the parish of St. George the Martyr, Southwark, it intended to erect a new Church, dedicated to t we receive State interference. Was not this St. Michael. In the parish of Christ Church, Blackfriar's Road, a new Church is to be erected, probably in Friar Street. Liberal subscriptions ave been received, and grants promised from

> On the 31st ult., the new College of St. Mary's, Windermere, was open for the reception of Students, under promising circumstances.

TRANSLATIONS OF THE BIBLE AND THE PRAYER Book.—The Report of the Foreign Translation committee of the S. P. C. K. gives the following

"The works completed are eight in number,

1.-A new and revised edition of the Society's French version of the Bible.

2.—A Spanish translation of the Bible. 3.-A Polish version of the New Testament.

4.—A new edition of Diodati's Italian transation of the New Testament.

5.-A new edition of the Society's French ersion of the Book of Common Prayer.

6.—A new and revised edition of the Spanish ersion of the Liturgy.

7. A new and more complete edition of the Yew Zealand Prayer Book. 8. A new edition revised, and with all former

sions supplied, of the Book of Common Prayer in Dutch and English.

The following seven works are at present 1.—The new Translation of the Old Testament

2.—The new and completely revised edition f Diodati's Italian Bible.

-A new revision of the Irish Bible. 4. The printing of the Greek New Testament

5.—The completion of the Ojibwa translation f the New Testament.
6.—A translation of the Gospels of St. Mark

nd St. Luke, of the Acts of the Apostles, and of part of the Book of Genesis into the Arawak

7.—Translations of portions of the New Testament, and of the English Liturgy into the ochooan Japanese dialect. The income of the See of Peterborough is now

fixed at £4500 by an arrangement between the Bishop and the Ecclesiastical Commissioners. The Guardian informs us that complaint having and more upon our own resources. Canada is confessedly allowed to be the fairest jewel in the service at Peterborough Cathedral, the newly-British Crown, but the oscillating and time- appointed Dean, Dr. Saunders, has taken mea serving policy of our rulers would long ago have sures by which it is hoped that the regular celebration of choral service will speedily be established. The ancient chant and intonation the Conservative portion of the people of this have already been heard once again; the stipends of the singing men have been augmented, and

the former. The Canynge Society was formed of St. Mary, Redcliffe. It has expended nearly £6000, of which £1670 have been contributed by the Society, upon the external fabric; and through the munificence of individuals, it has

restorations upon the chancel screen, the east window, and the north porch. A sum of £5000 is still required to complete the endowment of the See of Natal, so as to secure the Bishop the income, recommended by the Colonial Bishops' Counsel, of £800 a-year. It has been suggested that an endeavour should be made to raise as large a proportion of this amount as possible in the Diocese of Norwich, both as a tribute of respect to Dr. Colenso, as a clergyman of the diocese, and as a token of

history there are many points of special interest, and who number upwards of 150,000. MORE FREQUENT AND SHORTER SERVICES. Sin: Noticing in your paper of the 25th inst. review of Mr. Pearson's "Church Expansion," venture to send you the following piece of information, which is of some consequence to ose interested in the question of Church Ser-

The Incumbent of the Chapelry of Burleyin-Wharfdale, Yorkshire, some little time ago adopted the plan of dividing the Services ac-

rding to the following arrangement: Morning Prayer, at Half-past Ten, a.m. Litany and Communion, at Three p.m.

Evening Prayer, at Six p.m.

Thus, in place of one long Morning Service, we short Services were secured; the Church s open three times for public worship on the Sunday, and the parishioners had additional opportunities of attending Divine Service. The speriment answered; several of the working ss, not previously church-goers, were to be en at Morning Prayer; some, to whom an Afrnoon Service was more convenient, heard the Litany for the first time in their lives; and inally, as a consequence of shortening the Morning Service, the morning congregation was very considerably increased in numbers. The arrangement gave general satisfaction, but, unappily, one family-according to their own ertions, very high and very devoted churchcople—was strongly opposed to it. Unable to in over the parishioners to their own way of thinking, they appealed to the Bishop of Ripon. A correspondence between the Bishop and the Incumbent ensued; the congregation almost unanimously supported their Incumbent, and addressed a petition to the Bishop; but the end of it was, that the latter declared he had no ernative but to require the Incumbent to return to the usual order of saying the Services. His Lordship was most kind and courteous, but lieved that the innovation was illegal, and that to refuse redress on the appeal of even a single parishioner would be an act of injustice.

Now, this is a serious matter. The practice of dividing the Services is becoming very general: it is adopted in several cases in Ripon ocese itself, and therefore it would be well to know on what ground those stand who have introduced it into their Churches. If the Bishop's decision be right, it is evident that any dissatis-fied or contentious parishioner can interfere with all such attempts at "Church expansion," and compel the Minister to keep the old track in which the Church moved in the not very lively or earnest days of good Queen Anne and her ccessors, when Sacheverel was the type of High Churchmanship, and Sir Roger de Cover-Chaplain was "the best Parish Priest in ngland."

It seems to me that if a man will read Wheatv. and study the Rubrics, and weigh the Act Uniformity, he can hardly help coming to the conclusion that while he may not add to nor take from the forms provided in the Book of ommon Prayer, there is nothing to hinder him om making his own arrangements with regard to the time of using them. Custom alone intro uced the present mode of joining these Services ogether. Must'we, then, take Horace literally nd say of custom as the Bishop of Ripon seems o have done?—
"Hunc penes arbitrium est et jus."

The insertion of this may perhaps call atten-ion to the point, and help to secure some au-[English Churchman.] LITURGICUS.

The grounds of Wilton Abbey were thrown pen on Saturday last, and became the scene of ne of those agrecable spectacles we have so often had the pleasure of recording. The National School children, to the number of four or five hundred, were provided with their annual treat, and several hundred visitors assembled to witness their enjoyment, and to embrace the opportunity of seeing the park and the flower gardens attached to the mausion in the full glow of their summer beauty. Mr. and Mrs. Herbert were as usual actively engaged in ministering to the wants and directing the sports of their little guests, who, it is unnecessary to add, enjoyed themselves to their hearts' content. Many o the personal friends of Mr. Herbert were present, and among others the Lord Bishop of the iocese and family, Lord Bruce, the Very Rev. he Dean of Sarum, the Venerable Archdeacon

Hony, &c .- Salisbury Journal. No Man of Salt on Sugar .- As the rainy weather is near, and a cloud no bigger than a man's hand deters some people from attending ablic worship, we give a hint to the fair weather Christians. A person lately caught in a shower, and offered an umbrella by a friend whose door he was passing, replied: "No, I thank you; the rain will not hurt me—I am not going to Church!" We recommend the same rage to people for Sunday use, and hope that they will not become such hypochondriacs as to suppose, when attending Divine Service is the estion, that they are either salt or sugar .-

dalendar. A correspondent from Geneva informs us that the new English Church of the Holy Trinity is be consecrated by the Bishop of Winchester n Tuesday, the 30th instant. The Bishop is already at Geneva, and the interesting ceremony bout to take place excites the liveliest sym-

Some thief on Sunday last abstracted the coins deposited at the ceremony of laying the first stone for a new church at St. Mary Magdalene, olchester.

pathy.

THE CHURCH A MEDIUM OF UNION .-- If there be any truth in the remarkable guess of the Comte de Maistre, that the Church of England is the chemical medium which is ultimately to reunite Popery and Protestantism, i may well be that the affinities, real or supposed of portions of the Anglican communion for Rome for Presbyterianism, for Methodism, &c., if such affinities develop themselves, may be means of reuniting those hopelessly separated bodies, and bringing them back along with ourselves to primitive truth. - Colonial Church Chronicle.

## SCOTLAND.

DIOCESAN SYNOD OF BRECHIN .- The annual ocesan Synod of the diocese of Brechin was held in St. Andrew's Church, Brechin. In the course of the proceedings the Bishop stated that, during his recent confirmation tour, a considerably larger number of persons than on former occasions had received that holy rite. A resolution requesting the bishop to bring before

There was a large meeting of Clergy at Bristol, the week before last, to attend the annual meetings of the Clergy and the Canynge Societies.

The Bishop of Gloucester and Bristol was present of the disabilities of the Scottish clergy in Engat both, and the Bishop of Lincoln preached for land, was unanimously agreed to. A resolution complaining of the law requiring the intended for the purpose of restoring the beautiful Church | marriages of members of the church to be proclaimed in the meeting houses of the established

Kirk was likewise adopted. We learn that at a meeting of the Episcopal Synod on Wednesday last in St. Mary's church, also been enabled to effect some considerable Renfield-street, the Right Rev. Dr. Trower reigned his office as Bishop of Glasgow, in conse nence of the state of Mrs. Trower's health, which will compel the Bishop and his family to reside permanently in the south of Europe .-North British Daily Mail.

DIOCESE OF ST. ANDREWS, DUNKELD, AND

DUNBLANE.

Attendance of Clergy at heterogeneous religious neetings .- The Right Rev. the Bishop has adapathy on behalf of the Zulu Kafirs, in whose reference to recent circumstances in his dio-

"To the Clergy of the United Diocese of St. Andrews, Dunkeld, and Dunblane.

"MY DEAR REVEREND BRETHREN,-In conequence of certain public meetings which have recently taken place, under circumstances designed to give them the utmost notoriety, within this diocese, and in which, I regret to say, a brother clergyman of the diocese of Edinburgh, without any communication with me, and without obtaining the concurrence of our clergy, in whose districts the said meetings have held, has come forward to play the most conspicuous part, I feel it my duty to let you know, without delay (in order, if possible, to prevent the further recurrence of such objectionable proceedings) that I entirely disapprove of the meetings which have taken place; and also to warn you not to be tempted to join in the movement, nor in any way, direct or indirect, to give your countenance and support to the "Reformation Society," by whose agency these meet-

ings have been convened, 'I feel as thankful, I believe, as any man for the blessings of the REFORMATION, properly so called. No man can be more prepared than am to protest, in a proper manner and on all suitable occasions, against the errors and corruptions of the Church of Rome. Still more strongly am I ready to reprobate, because I am more concerned and bound to do so, the schismatical position of all who hold those errors and corruptions within the confines of a church which owes no submission to the Roman Pontiff. If the errors and the false position of the Presbyterians be less objectionable than theirs whether they be so or not is not now my purpose either to assert or deny, but if they be) then is there greater sin in the separation which has less to justify it; and which yet exists—and according to the principles which we respectively profess to hold, ought to exist between the Presbyterians and ourselves—as regards all practi cal purposes of the unity of the body of Christno less effectually than between us and the Romanist schismatics.

"This separation, I say, ought to exist in the one case no less than in the other; and to dis emble it in the one case, in order to exaggerate it in the other, is only to aggravate both offences.
"We are separate from our brethren of the Church of Rome—and it is wrong in any of us to dissemble that separation—because the church of Rome imposes sinful terms of communion; and of all the sinful terms of communion which she imposes there is none upon which she builds more, or which is more destructive of the unity of the church, than her Article which reand to acknowledge the Roman church as the

We are separate from our brethren of the Presbyterian and other Protestant denominaions-and it is no less wrong to dissemble this paration-because they also impose at least sinful term of communion; a term of comunion, upon which they are content to rest possession, almost exclusively, and which less destructive of the unity of the body f Christ than belief of the Papacy; I mean th rticle which requires them to believe that Presbyters alone (for so we must be content to call them, though by so doing we appear to grant the very matter in dispute) are competent to carry on the succession of an Apostolical clergy, and to administer vividly the sacraments of the church; an Article than which there can be none more practically mischievous, or more astly excommunicable in the case of those who hold it, because there can be none which destroys more directly the essence of church com-

"I do not doubt for a moment the good inentions of the clergyman who has taken the ost prominent part in the proceedings which have induced me to address ave induced me to address you; but I cannot ut think that the course which he has adopted etrays a very imperfect conception of his osition and duties in the church of which he is minister. Let the results of this "Great Anti-Popish movement" be what they may; let the apparent advantages to be reaped from such a its most violent antipathy to Romanism ould depict or conceive; still nothing should reconcile us to act in a combination upon which e could never hope for the blessing of Almighty God:-inasmuch as it is composed of elements which, if they are to come together at all for a religious purpose, must come together first to bewail their mutnal differences, so contrary to the command and will of God; and to endeavour through His grace, by repentance and confession of their own offences against Him, to be at one important Diocese. - New York Times. among themselves.

"One circumstance, however, which has already resulted from these objectionable proceedings, I think it right to mention.

The clergyman whose conduct I have had ccasion to reprobate, after attending and speaking at one of these public meetings, called upon one of our clergy, whose district he had thus invaded without his concurrence; and the latter declined to see him. I cannot say that I think he did wrong-under all the circumstances of the But-be this as it may: he found himself in a position in which he ought never to have been placed; and the question that occurs, therefore, is this:—Will any apparent good that this intruding clergyman may have done, by all his "Anti-Popish" efforts, be sufficient to comensate for the scandal which such an occurrence alone must necessarily create? appearances of union with those from whom we Rectory of Port Burwell: substantially separated are but dearly purchased by the realities of disunion among our-

"It was right that you should know what my sentiments are upon the points which I have briefly touched in this letter; and I rejoice, in all thankfulness, to think that there can be little or no occasion for me to communicate them to you on any other account; the opinions I have xplained being the same which you yourselves have always been accustomed to hold and to maintain. To attempt to edify our house, which is the church of the living God, upon any other principles, is (we are persuaded) to build upon

" May the God and Father of our Lord Jesus Christ keep us in his truth, and in peace and love one towards another, for Jesus' sake .- I am, dear reverend brethren, your faithful friend and servant in Christ,

"CHARLES WORDSWORTH. Bp. of St. A., D., & D. "St. Andrews, August 26."

UNITED STATES

SIGNS AND SYMPTOMS IN CANADA. From the New York Churchman

The following article has been in our hands for some time-one thing and another having occurred to compel its postponement. It is gratifying to observe the warm interest it manifests in our affairs—an interest felt universally by the Church in the United States. With the sentiments expressed we entirely agree; and strong as the language is, we do not think it too strong: except, perhaps, in one instance, where the words "old dotage to the Crown and State" occur. This statement seems to hit against the general principle of national establishment; a principle which, in our judgment, is rational, just, and beneficial, and, above all, scriptural; dressed the following letter to his clergy in how much soever it be abused by mere politicians ED. CHURCH :-

> The unhappy postponement of the Colonial Church Regulation Bill in the English Parliament is in a fair way, apparently, to produce some good effects. Already, in the Diocese of Toronto, the question is raised of falling back on the inherent rights and powers of the Church, and so having a voluntary synod. And unquestionably the result of the course lately pursued by Parliament will be, that if the Church cannot have permission to exercise her original prerogatives, she will exercise them without perssion, acting in obedience to the strong law of ecessity and self-preservation. And surely it is high time for English Churchmen, both at ome and abroad, to consider how they may be true to their duties as subjects without shirking or prevaricating their duties as Christians .-That the Church should be effectually weaned from her old dotage to the Crown and State, has long seemed to us "a consum levoutly to be wished;" and it may well be thought, that the policy, now for a long time acted upon, of stripping her of all the benefits, without in anywise relaxing the burdens of that old connection, is to be, under Providence, the neans of bringing this about. It is growing me and more evident every day, that the State has no soul or conscience in its dealings with the Church: if suffered to go on, it will doubtless suck all the marrow out of her bones, and then leave them to bleach on the sands of contempt and even if, instead of standing by her, when it can no longer use her as a sool, it should turn in and help the birds and beasts of prey to plunder and devour her, this would be far more able than strange. And perhaps the best way for the Church to avoid deserving such treatent, is by seasonably taking such a stand as will render it impracticable, and even perilous. So that, in view of the spirit that has lately been manifested by the State towards the Church, we may justly apply to the latter, with certain obvious modifications, those great lines of Wordsworth :-

"Tis well! from this day forward we shall know "Tis well! from this day forward we shall know That in ourselves our safety must be sought; That by our own right hands it must be wrought; That we must stand unpropped, or be laid low. O dastard whom such foretaste doth not cheer We shall exult, if they who rule the land Be men who hold its many blessings dear, Wise, upright, valiant; not a servile band, Who are to judge of danger which they fear, And honor which they do not understand."

Such being our long-cherished sentiment we are of course ready and ripe to sympathise with the demonstrations now being Canada on the subject. Doubtless, forbearance should be exercised, until it ceases to be a quires us to accept the supremacy of the Pope, virtue: the Church must never forsake the principle that it is better to suffer wrong than wrong, perhaps, until such suffering be itself loing of wrong. But may it not already well he asked. "How long?" must she continue to crouch and supplicate for what is her own, sult and oppression? must she keep on serving and waiting, when kicks and cuffs are all she gets for reward? Assuredly, her prayers and protestations will stand a better chance of being eeded, when she shall have shown that she has that in her which may challenge respect, and which must be respected. And who can better act as the appostle of such a demonstration than the brave, venerable, clear-headed and and stout-hearted Bishop of TORONTO?

As significations of the spirit which has been from two of the leading papers, the The Toronto Patriot and The Church, which may be presumed to represent, in some good measure, the general feeling in that Diocese.

DIOCESE OF NEW JERSEY-ABANDONMENT OF THE INTENDED EPISCOPAL CONVENTION .- It has been intended for some time past to hold an Episcopal Convention of the Diocese of New Jersey, yesterday, at Trinity Church, Newark. Last Sunday, however, an order for its revocation was read in all the Churches of the Diocese. the reason for this being that Bishop Doane considered the recent decision of the Court of ourse be all that the most fervent imagination | Bishops sufficient for the acquital of his character, and that consequently there was no necessity for the convention at Newark, the object of which was to procure an expression of dence in the integrity of character of the Right Rev. Prelate. We may add that the writer of this notice has had, since Sunday, interviews with several of the leading members of the Protestant Episcopal Church in New Jersey, and they have unanimously expressed their confidence in the Bishop who presides over their

NEW BUILDING MATERIALS .- The interior walls of Trinity Church Chapel, building up town, are formed of a light colored friable species of stone, much resembling common fire brick, which is imported from Normandy. A large quantity is unloading from the ship St. It is used as a substitute for plaster alls, and is very easily carved into any able form. We believe this is one of the first instances in which it has been introduced into hurch edifices, but it is likely to be used to nsiderable extent .- Jour. Com.

## COLONIAL.

The following Addresses were presented to the Rev. T. B. READ, on his retirement from the To the Rev. T. B. Read, Rector of Port Burwell:

REV. AND DEAR SIR: The sudden announce-

ent of your intended withdrawal from amongst us, where you have resided for nearly eleven years as our Pastor, calls upon us to give expression to our regret at the severance of a connection which has existed for such a length of

During the period in which you have ministered amongst us, you have shown an industry and zeal, and we trust a success in planting the seeds of the Gospel which should call forth our warmest gratitude. We assure you, reverend sir, that your resi-

dence here will not be forgotten on our part, and we would hope that though you will be renoved from us that you will hold us in remembrance, and that we may occasionally have the happiness of seeing you with us.

Permit us to convey through you the assurance of our sincere regard for Mrs. Read and family, and of our desire for your mutual health

and happiness in whatever place your lot may blessing, have attended our united efforts,

We are, Reverend and Dear Sir, Very faithfully yours, JAMES PERE BELLAIRS, L. BURWELL, Church Wardens Port Burwell; and others.

Port Burwell, 8th Sept., 1853. ORILLIA, 30th Sept., 1853.

To the Church Wardens and Congregation of Trinity Church, Port Burwell:

MY DEAR FRIENDS: I most sincerely thank ou for the kind address presented to me on the eve of my departure from among you, and which the hurry of removing alone has prevented me

from sooner replying to.

The termination of the sacred connection which has united us for the past eleven years, and my departure from a place where I have so long resided and received so much personal kindness, has occasioned me much regret and

labours (from the circumstances of the mission) were indeed arduous, but I ever felt that the vows of God were upon me; and while God gave me strength, it was no matter of choice, but of duty, to devote that strength in the humble but unceasing effort to promote the spread of rest assured you will one and all be ever cher-Christ's Kingdom, the salvation of immortal souls, and the establishment of that pure branch of the Church Militant to which it is our happy privilege to belong. In the discharge of this sacred duty, I am fully conscious that much infirmity has attended me; and if a God of infinite compassion has for Christ's sake in any measure blest my labours, it is not unto me, but unto His holy name, that all the praise is to be

Never, my dear brethren, can I forget our lengthened connection as pastor and flock; never can the first scenes of my ministerial life fade from my memory. The congregation with whom I have so often worshipped—the Sunday School in which I have experienced so much interest and pleasure, and the christian zeal of its devoted teachers, will ever be to me a source of future labours, for though removed from endearing reflection. Nothing could be more grateful to me than the assurance that my resince among you will be held in remembrance, and the hope of occasionally seeing any member of my late flock will be cherished with unfeigned

Accept my warmest thanks for the manner in which you have alluded to Mrs. Read and my family, and be assured their sentiments towards

you are in perfect unison with my own. That God may shower upon you each and all the choicest blessings of his love for time and eternity; may direct your way, and make it prosperous; may give you a perfect knowledge of his Son Jesus Christ; and by the sweet in-fluence of his Holy Spirit, may plant in your hearts, even here, a foretaste of the peace of Heaven: and at last, permit us to rejoice togeth-er in his eternal Kingdom is my days bathan er in his eternal Kingdom, is, my dear brethren, and shall continue to be my constant earnest

Ever yours. With sincerest Christian affection, T. BOLTON READ, Late Rector Port Burwell. St. Luke's Church,

VIENNA, 8th Sept., 1853. To the Rev. T. B. Read: REVEREND AND DEAR SIR: The unexpected cement of your intended relinquishment of the Pastoral charge of this Church, and your eparture from amongst us, has occasioned the not allow the occasion to pass without giving expression to those feelings of regret which must ever attend the severance of a tie so hallowed as that which binds a pastor to his flock, and which in our case is peculiarly felt; for a retrospect of istrations here, shows a sureness in the formathis branch of Christ's Church, which we think will scarcely find a parallel in the Province. These great blessings are, under our Heavenly Father, mainly attributable to your untiring zeal and indefatigable exertions in those pastoral duties which have been committed to your care; and the faithful discharge of which will occasion reflections that must be a source of the

eepest and most unceasing gratification. Allow us individually and collectively to assure you of our sincere regard for Mrs. Read | defiance to their utmost hostility. and family, as well as for yourself, and of our prayers for your mutual happiness during the emainder of your days.

Commending you to our Heavenly Father, we would humbly beseech Him to pour down upon righteousness; and that His word spoken by you he sincere desire of,

Reverend and Dear Sir, Yours, sincerely and faithfully, in behalf of urselves and the congregation,
WM. F. WALLACE,

Isaac Blain, Church Wardens.

At a meeting held in St. Luke's Church, Vienna, for the purpose of presenting an address to the Pastor of said Church, on the occasion of his relinquishment of his pastoral charge, it was moved by W. F. Wallace, and seconded by Mr.

That R. Nichol, Esq., act as Chairman-Car Moved-That J. P. McDonald act as Secre-

The annexed address being presented and ead to the meeting, was unanimously adopted. Moved by Mr. Blain, seconded by J. P. Mc. Donald-That the thanks of the meeting be presented to Mr. Crawford for his kindness in draw-

The thanks of the meeting were then preented to the Chairman, and the meeting adjourned.

(Signed) ROBERT NICHOL. ORILLIA, 30th Sept., 1853. To the Church Wardens and Congregation of St. Luke's Church, Vienna:

My DEAR FRIENDS: During the short period

permitted me to bid adieu to those kind friends with whom I have so long been associated in endearing intercourse, I was met with such warm and general expressions of regard that my lips were almost closed, and I felt that from the abundance of a full heart my words must be like the wounded snake, would scruple not to few. At the moment of my departure, while bite them if opposed. On the other hand, they wrought upon by such emotions, I received the meanly permit the Church to be defrauded and address adopted by the unanimous voice of the congregation of St. Luke's Church. My heart herself by means forbidden by the Word of smonded at the moment, but I deemed it best God! should be betrayed into expressions which, though comprehended by you, might seem ex-

deed in all cases a hallowed and a solemn tie, since it is one for which both pastor and flock nust hereafter render a strict account; and indeed there was much in our case which gave it | Cæsar. a peculiar interest. The manner in which you speak of my past labours, is but an additional proof of your kindness and indulgence, and to me a source of great comfort, and of gratitude o our Heavenly Father, that while deeply concious of my own numerous imperfections and infirmities, my humble efforts to preach Christ scious of my own numerous imperiections and infirmities, my humble efforts to preach Christ as the only Saviour, and to gather together a flock to worship him in spirit and in truth, should be regarded in the spirit of your address.

The happy results which, with the Divine

Our unhesitating reply is by giving them a direct and active share in working the machinery of that communion! Let the Laity feel that as members of the mystical body of Jesus they cannot with impunity be dreamers when labor is urgently required. Teach them (in the words

should indeed call forth our liveliest gratitud to our Heavenly Father; for although Paul may plant and Apollos may water, God only can give the increase. When first I came among you, no church adorned the pretty vale in which village stands; no upper room was even found in which to offer the spiritual homage of our beautiful liturgy; no congregation attached to our communion resided there; nothing could cheer the youthful, inexperienced minister, but the promise of Him whose word can never fail-"Cast thy bread upon the waters, for thou shalt find it after many days." Since then, we have been taught that when engaged in a holy cause, we are not to despise the day of small things. An effort was made; and one, considered by those around us, a hopeless effort; but God pros pered the struggle; a neat, well finished edifice has been erected, and when last we met within its walls the regular and orderly congregation who statedly assemble there and fill its seats, were by the church-going bell reminded of the and painful feelings.

The kind manner in which you allude to my hour of prayer, and the organ's solemn tones accompanied our songs of praise. From these past mercies of God shall we not take courage past mercies of God shall we not take courage pursue with holy earnestness whatever duties we may henceforth be called to?

Accept, my dear friends, my warmest thanks ished with much affection in my memory. The congregation of St. Luke's Church, and its outhful members, assembled with their zealous eachers in the Sunday School, must continue familiar scenes to which my thoughts will often turn with great delight, and as often will my prayers ascend that the dew of heavenly grace

nay distil upon them.
Your united expression of kindness towards ose who are most dear to me, is most truly gratifying to my feelings, and is received by them with equal satisfaction and thankfulness. Most cordially does Mrs. Read join me in my

good wish for you all.

No parting gift could be more highly prized by me than the assurance of your prayers in my behalf, and the invocation of a blessing on my scene of my early ministry, I am but called to another portion of the Lord's vineyard, where I shall equally need that grace by which alone
I can prove in any measure faithful to the sacred trust. For you, dear brethren, I will not dare not, cease to pray that you may be enriched with every good gift here on earth in soul and body; that you may drink deeply of that spirit-ual rock which follows you, even Christ Jesus, and when time shall be no more, we may meet in those mansions which our Saviour has gone to prepare: "for what is my hope or cause of rejoicing? are not even ye in the day of our Lord Jesus Christ?" Ever yours,

With sincerest Christian affection,

T. BOLTON READ, Late Minister of St. Luke's Church, Vienna

ORDINATION AT QUEBEC. On Thursday last, being the feastival of St. Michael and All Angels, the Lord Bishop of the Diocese held an Ordination in the Cathedral,

when the following gentlemen were admitted to the Priesthood: The Rev. H. Roe, Missionary at New Ireland. The Rev. A. A. Allan, Travelling Missionary of the Church Society in the St. Francis District The Rev. R. Birtche, Missionary at West

Frampton.

The candidates were presented by the Rev. Official Mackie, who also took part in the administration of the Holy Communion. The Revd's. E. W. Sewell, Dr. Adamson, J. Torrance, C. H. Stewart, A. W. Mountain and F. Smith, also took took part in the service of the day. The sermon was preached by the Bishop of Quebec from Heb. i. 14. The Lord Bishop of Frede been expected to preach, according to annouce-ment, but was unfortunately prevented from reaching Quebec till next day.

# THE DIOCESAN CONFERENCE.

(From the Hamilton Gazette). It is an undeniable fact that in Canada West, the members of the reformed Catholic Church constitute a large majority of the wealth, intel-ligence and influence of the population. If rdially united, and acting "one for all and all for every one," they could present an impreg-nable front to all classes of opponents, and bid

In such circumstances the question may fairly he asked, whence it comes to pass that of late years the children of our holy communion have ccumbed so signally before the assaults of a creed-scorning democracy? How does it happen ou His blessing, and robe you in the robe of His that in recent parliamentary elections, sectarian ism has been permitted to win many a field may ever be attended with such success as to which, according to the testimony of the prove that it has never been spoken in vain, is electoral rolls, ought to have been gained by ons of the Church?

But one satisfactory answer can be returned to such questions. Hitherto Churchmen have been listless and indifferent to the claims of their holy mother. They have been slumbering in ignoble and ungenerous supineness, while their adversaries were actively on the alert. Lacking every other point of union, the motly hordes schism have founded an oasis of unity in a hatred to the "one Catholic and Apostolic Church." The Arminian Methodist has fraternized in this unholy war with his bitter adversary the adherent of gloomy Geneva: and the sedate disciple of Penn has joined hands with the frantic Dervish of the protracted meet-

As agitators, the Denominationalists have im measurably surpassed Churchmen. Strong in their infidel belief that the people constitute the scource of legitimate power, they are restrained by none of the Conservatism of Revelation in their proceedings. The experience of all ages demonstrates that treason and rebellion are regarded as cardinal virtues by the occupants of humanly fashioned platforms, when such means can be made subservient to the accomplishment of a wished-for end. Churchmen have not so learned Christ-have not so interpreted his Gospel-and hence their voices have been but too easily howled down by the blatant herds of democracy. When wronged they may not use the threat of revolt, so unscrupulously employed by their adversaries in similar circumstances; and this loyalty is made, too frequently the reason why they are spoiled and trample upon with impunity. Time-serving adminis-trations gave way to Dissent, because Dissent,

wait a calmer period before replying, lest I This forbearance, on our part, however, may be and has been carried to a culpable extent. ravagant to others.

The tie which has hitherto united us, is inenjoined obedience even to heathen and tyrannical kings, scrupled not to plead in arrest of an unjust judgment his privileges of a Roman citizen, and to enforce that plea by an appeal to

> How are Canadian Churchmen to be roused from the ignoble-and we will add sinful lethargy-in which they are too much sunk, so far as the interests of their community are

concerned? Our unhesitating reply is by giving them a