unity."

manifold deficiencies-too painfully con-

scious of how little I have done for the

that I have been an "unprofitable servant,"

which His own Word has dictated.

the present day.

en his hands by your faithful support. who yet can't send a son to college until a Hall Consult him as your best friend. Set your faces against all doctrines and practices which the Church has not sanctioned lest which the Church has not sanctioned, lest we observe, highly eulogises a gentleman who you should trouble the peace and harmony "sat loose to every denominational community" -the late Mr. Jay. spirit, nor to party movements. And you may rely on it, as the general rule, that your Bishop will respond with joy to your efforts; that in proportion as you desire to do nothing without his approbation, it will be his wish to do nothing with the do nothing without his approbation, it will be his wish to do nothing without his approbation, it will be his wish to do nothing without his approbation, it will be his wish to do nothing without his approbation. of Zion. Give no encouragement to party be his wish to do nothing without yours, prosecutor. and that you will realize in feeling and in fact the true design of that beautiful system, which is too often held, in our degenerate day, as an impracticable theory. Then may your diocese hope for its full reward, is the absence of dissension, in the enlargemay your diocese hope for its full reward, in the absence of dissension, in the enlarge-

ment of Christian love, and in the increasing favor of God and man. Then you will their own sons in the attempt to break down see the fraternal spirit of the ministry shed finite religious creed-and substitute its oppoa wholesome and kindly influence upon site, "Evangelicity." Sir Culling himself the people. And you will know, by a be the first to descend into the trenches. He blessed experience, how good and pleas-eant it is for brethren to dwell together in ing of the English nonconformist body. I may not close, however, although I enterprises have no charms, and such nothing desirable, in the eyes of sober and relian sensible of the inordinate length of my communication, without a due acknow. gious men. ledgment of your late editor's intended

A correspondent calls upon us to try and stop compliment. After assailing, with zeal the proceedings against Archdeacon Denison and inconvity the constitutional system of We cannot do that. The Archbishop is within and ingenuity, the constitutional system of We cannot do that. my diocese, he is pleased to say, that in the letter of the law, though we think that he is my hands it "may not not be very dangerous." But this is a species of laudation which I must entirely disclaim. If, instead of insinuating so kindly that I had to Archdeacon Denison (who does not appear to capacity and wisdom enough to make a lish church,) or to the church's doctrine. vicious system tolerable, he had said that I am far inferior to many of my brethren pressed what every body, not blinded by partizanship, must feel. If the Primate of in the Episcopate, he would have come to persevere, the proceedings must take their nearer to the truth, and it would be neither rse.-London Guardian. my inclination nor my duty to contradict

on the Society for the Propagation of the Gos-pel, that you will be glad to receive competent timony to the sound principles and practical sefulness of that much-calumniated S Such testimony is well given by the Bishop of New Zealand in his speech at a recent diocesan meeting at Wells:

"As far as his own experience had gone (his It is THE SYSTEM, therefore, and nothing "As far as his own experience had gone (his Lordship observed,) extending over the diocesses of Sydney, Newcastle, and New Zealand, in all of which he had some considerable acquaintance with the state and progress of the church, he could say that, if it had not been for the Society for the Propagation of the Gospel, he had no reason to believe that the Church of England would have maintained our colonists within its but the system which claims commendation. I maintain that it is superior to any other Diocese in its principles, because it is more Scriptural, more primitive, more consistent with the whole design of the Episcopate, and more in accordance with would have maintained our colonists within its two great rules of the Apostle-1st, That oale. Either they would have gone to other " we all speak the same thing, and that religious denominations, or they would have kept aloof from all. It was the Society which there may be no divisions among us, but had stood in the gap; and it was known that that we be perfectly joined together in the the Society was recognised by our great body of colonists in the United States as the parent and same mind and in the same judgment; and 2nd, That the Bishop " do nothing by the increasing parent of the increasing Church of America. He would say the same with regard to New Zealand. The Society had placed partiality." It is no invention or discovery of mine. It is no novelty that should n his hands the sum of £1,200 annually, with disturb any man's peace, but it is simply the single restriction of giving £300 yearly to the college, telling him to go into the country the old, original plan of the first inspired master builders, which no one, without the with the remainder, and do what he could wi it to stimulate the settlers, and that had enabled same authority of inspiration, has a right to them to secure a resident minister in every one of the six settlements into which New Zealand alter. In offering it to the clergy and laity of Vermont, I deserve no credit beis divided, and in many of the smaller hamlets conviction of the truth. Far higher is the which belonged to them. The course adopted yond that of honestly acting on my own which they have gone forward, undstem peaceful and harmonious relations to their ready ing—We will give so much, if you give so much. This was in no respect open to the charge of they disapproved of credit due to this diocese for their ready peaceful and harmonious administration, to either they must withdraw altogether, or give their contributions to the man they first consented to accept. It had been found, both in In conclusion, I have only to add that I New Zealand and Newcastle, that a very smal sum, used in that way, had enabled them t raise no question as to the sincerity and good intentions of our accusers. I have provide in a considerable degree for the spiritual wants of the British settlers. The Bishop of Newcastle knew, and he also knew, that throughshown how greatly they have erred in their views of fact as well as in their no. out that country there was the deepest feelin tions of theory. I have taken the liberty of hatred possible for the native population of an old man, now drawing near to the Those men among whom ministers of religio great final account, to utter plain and honest had been established would have otherwise bewords against party strife, and in support come the scourgers and exterminators of their fellow-creatures; it was from that state of things of UNITY. But God forbid that I should that the Society rescued the settlers. As fo doubt the purity of motive, or deprecate the young people who had gone from this coun try, any parent might be grieved indeed if his child had not gone out to a part of the country where the Society had placed a minister. \* \* He would say one word more about the Society. because at several meetings remarks had been made on the subject. He could bear his own attestation to the fact, that the Society acts in no degree on any party principle whatever; that it was what it professed to be—a Church of England Society; that the Bishops of the

> dition to that recently made by the Archbishop of Dublin, will show how groundless are the accusations against this excellent Missionary PRESBYTER.

come from God.

prayers. should exult over the Oxford University of last session. And the resolution, adopted by acclammation, to assist in founding a Hall in come from God. On this subject men reason very loosely; if at all. They take for granted very loosely; if at all. and human will, which, in no other realm of the creation, is assumed. For, mark the careful wisdom of the great Creator, when he had while Baptists, Independents, and clergymen of "made the beast of the earth, after his kind, the English church successively "preside over the religious exercises." But why the establishment of such a place should be a great boon | not man, though made in His own image, after His likeness, to assert the sovereignity for which elesi- he was created; but granted it in terms express: astical peculiarities" of their own church, it is not quite so easy to understand. The Rev. W. sea, and over the fowl of the air, and over the Brock, however, is so delighted with it that he cattle, and over all the earth, and over every almost promises to abandon, in consideration of it, a determination he had formed never to send Nay, the mere lordship of Creation did not give another son to an English university. Now, we do not wish to say anything worse of Mr. Brock (of whom we know nothing beyond what has appeared in our columns) than that he seems to be the king of busybodies. But here is a person the king of busybodies. But here is a person in which is the fruit of a tree yielding seed; to the high of the care of all the carth, and every tree, in which is the fruit of a tree yielding seed; to the high of the care of a tree yielding seed; to the high of the care Now, we inherent rights to use even the vegetable kingThe Church.

beams forever from His face, is unprovided for, and undisposed of! Whoever will may educate a child. And a control is thus asserted over human thoughts, human desire, and human will, since education comprehends them all as the inherent right of any who assert it, which is not claimed over sheep and oxen, or even in the vineyard or the corn field. Man shows his deed of gift from God to yoke the patient ox, or shear the harmless sheep. He takes no ear from off the standing corn, no round and burst-

cease to flow, traced on the brow of His redeemed ones the sign of their salvation, and marked them as the Lord's. And now observe the per-fect parallelism. Of Abraham, in whom the sacrament of circumcision was instituted, God declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do jus-tice and judgment." To the twelve, through tice and judgment." To the twelve, through whom the sacrament of baptism was ordained for all the nations, the commission was also given to "teach" them "all things." And when St. Paul to the Ephesians, enumerates the gifts of the ascension, the list which opens with "Apostles" ends with "teachers;" "and He ve some" to be "Apostles, and some" to be Prophets, and some" to be "Evangelists, and there can be any teaching which does not influence the spirit? And if, since the creator must include the less, the spiritual teacher is not the true agent in the education of the man? Again, know the apt and ready answer: the things which the Apostles were to teach, were those

which Jesus had commanded them. Again I ask, is man not a unit? Again I ask, if they who are entrusted with the greatest, are not held for all the rest? Where is the skill, or where he power, that shall resolve the unit man, as edants teach, and as empirics try to practice nto the physical, the intellectual, and the spiritual? Does he come so into the world? an he be born in three instalments? Can he Cross can surely realize its purposes. die in three? Can he stand up before the Judge in three? So, neither can he live in three. And, therefore, never can be trained in three. It is the heart that is the man. And, everyhow, the heart is one. It comes as one into the world. It is regenerate as one in holy baptism. It stands as one, at that eventful point where good and evil part, to lead toward heaven or hell. As one, it makes its choice between the two. As one, it yields itself to the corruption of the one, it yields itself to the correspond of the Devil, or the renewal of the Holy Ghost, the Devil, or the renewal of the Holy Ghost, the Sanctifier. As one, it takes its leave of mortal life. As one, it is to stand before the awful throne. As one, it is to go exercing on for the Institution. You are now to prove that you had earned them. There will be much expected had earned them. ever, in an immortality of happiness or misery. And, therefore, Education is but one. And, thority to educate a human soul can only come

from Him who made it, first, and then redeemed it. And see how nature countersigns, in this, the law of grace. Who moulds the pliant muscles of that new-born babe? Who shapes his stammering accents into words? Who frames his words, unconscious yet of meaning, into prayers? She, to whom God conveyed the authority, together with the name of mother. And when the father curbs the wayward child; and chastens him, in love; and makes him kiss the rod, that smites him for his good, it is God, in him, that does it. And there is no power inherent in one human being to control another; to deny him the indulgence of a natural desire to compel him to exertion which he does not choose to make; to punish him for that which he has not done which he should, or done which he should not. The only master of a moral creature is his Maker. And parents, teachers, governors, spiritual pastors, are usurpers, one and all, and tyrants, but as God deputes to them His power, and as the most complete control that can be claimed or exercised in moral creatures is that which is to make them what they are not, and choose not to be, -which is the work of education,-and which, that it may win and wield its will, takes it at disadvantage, in his helplessness, and never lets its hold go till its life goes,—the claim to educate could never be allowed, but in the basest taeachery to our immortal moral nature, who has not received authority from God. I can but throw this thought before you, to be thought out by you. But it is elementary, essential truth. And the claim to educate a child which stands on any lower ground, is the claim of the Czar to consign an exile to Siberia, or of the Inquisition to

mprison Galileo. Power may enforce submission, but it cannot win consent. And in ten thousand thousand voices, nature's instinctive, universal protest still will rise up to Heaven, "E pur si move,"—and after all, it moves! 11. And, now, the means to educate a human soul must come through God. Education is a Divine thing, not only as it is from God, but as t must be through God. I do not mean by this the simple truth, that even to count is proof of a divine creator. I speak of education in its true and noble sense; as the development-literally, the bringing out—of an immortal, god-like nature. In this sense it must comprehend the whole, not limit itself to any part or parts. appose the germ that nestles in an acorn to be developed only in the bark or in the leaves of the primeval oak! It would be more than most men mean by education, or most children get by it; to write their names; to keep accounts; to reckon interest; to make a bow; to sing a the lascivious polka. These are not even the bark or leaves of education. Then, how much less the tree, its roots, its boughs, its sheltering shadow, its sky-piercing aspirations. Propor tion to its end, perfection in its kind, are the great principles of excellence in every thing.
In plan then most of all. Only, in him, has
God proposed to re-produce himself. And,
when the aim was marred, through the malice of the devil, then to restore was harder than to make. In every work, the means are measured by the end. To pile the Andes; to make a line of sand the limit of the sea; to poise the solar system in mid-space, to "guide Arcturus, with his suns," are trophies of Omnipotence. takes no less-it would take more if there were measures in Almightiness—to lift the grovelling sense from earth to heaven; to win the reckless and rebellious will to rule itself; and from the ruins of the Fall to bring again the order, the

beams forever from His face, is unprovided for, His holy church, His holy Spirit, are all enlisted rule in all our colonial dioceses. We

quite a relief to us when we find any artile, in journals which are the organs of other denominations, which treat the question on grounds such as we are able to commend; it is with much pleasure there-

uestion; whilst the Rouges themselves will heartily support it, as the first of a series measures destined to extinguish the too exorbitant pretensions of the pretrisse, and to prepare the way for other great and radical social

Of the Upper Canada members, a majority will certainly vote for it. A few indeed of the old Conservative party may oppose it, but their numbers are but small, and their influence still less. Their leading men are willing to throw the Reserves overboard, and the Protestant Conservatives have therefore no right to expect that their Catholic friends and auxiliaries in the Lower Province shall sacrifice themselves in the defence of a cause, which the principals have already abandoned as hopeless. The general feeling is, that it would be useless to prolong

Such being the case, it seems that the opponents of secularization have nothing left but to submit with the best grace they can assume to their inevitable fate. It can hardly be expected of them that they should do more, or that they should join in the joyful acclamations with which the approaching downfall of all ecclesiastical endowments will be hailed by the democratic and infidel party.

We need therefore say but little of Mr.

M'Donald's Bill now before the country. It embodies all the most objectionable features of Mr. Hincks' Bill, and differs from the latter chiefly in this—that it explicitly asserts—what the other only implied—that State endowments of the Church are evil, and that the secular power should not lend its assistance to the support of religion. "Whereas," recites the bill under consideration, "it is desirable to remove all semblance of connection between Church and State." There can now be no mistake about the principle upon which the secularization of

"It is desirable to remove all semblance of connection betwixt Church and State!" desirable to ignore God in the management of our secular concerns, and to proclaim the principle of political atheism. This is the plain oven murocuceu wutnour good reasital, who the some ulterior designs, but for the successful prosecution of which it is first necessary to get the Catholics of Lower Canada to solemnly recognise the principle that "it is desirable to re-move all semblance of connection between Church and State." It is a principle suscepti ble of a very extended application, as Catholics

will yet learn to their cost.

Of course it will not stop with the "Clergy Reserves." If indeed "it be desirable" that the very semblance even of connection between Church and State should be removed—and as the aid which the civil tribunals lend to the Catholic Church in Lower Canada for the payment of tithes to the parochial Clergy, is certainly rather more than the "semblance of such a "connection"-it does not require a prophet's gift to foresee the mode in which the princip that French Canadian Catholics are now called upon to affirm, may, and most assuredly will be applied to Lower Canada. Ecclesiastica Corporations exist, in their corporate capacity only in virtue of an act of the State; but if it he desirable that the very semblance of conne tion between Church and State should be abol ished, the State should at once repeal those acts, and allow those bodies to die a natural Now a corporation can have no heirs; and dying intestate and without natural heirs it is easy to foretell what will become of its property. Assuredly the principle embodied in Mr. M'Donald's Bill is destined to have a very

extended application. And were it consistently carried out—which it will not be, unless Canada be destined to relapse into the condition of a heathen countryaries? If it be indeed desirable that the "semblance" even of connection between Church and State should be abolished, why, in the name of lains for the houses of legislature? Why should such a monstrous piece of humbug as state-paid clergymen for wealthy members of parliamen

THE LATE ACCIDENT ON THE GREAT WESTERN RAILWAY.

We are glad to see that active legal inquisition has been made into the particulars of this sad disaster. Decided steps will be taken, we trust, towards preventing for the future that criminal mismanagement or neglect which has entailed so fearful a sacrifice of human life, on this now too notorious line of railway. The following is from the Daily Colonist of Previously announced.

charge, which we published yesterday, made their presentment on the 4th instant, in which they attribute the recent great loss of life on the control of the the Great Western Railway to the culpable Trinity Church, Chippewa, per Rev. S. W. Leeming

"The western papers are loudly calling out for a reform in the management of the Great Western Railway, as nothing else can lead to a change for the better."

A YOUTHFUL CRIMINAL.

A very affecting criminal case came up for judgment at the late assizes in this city, which we desire to notice in a special manner, as a solemn warning to the young. It was the case of a lad named John Breslau, about fifteen years old, we believe, found guilty of being an accomplice in an assault upon Henry F. Smith, a coloured man, with intent to kill. The unhappy boy does not appear to have participated in the act with any serious thought as to the heinousness of the great crime with which he was connecting himself; but seems to have been drawn into the murderous assault impulsively by the elder ruffians, in whose company it was his misfortune to be at the time. These latter, having unfortunately been admitted to bail escape, leaving the miserable boy whom they had led into sin to meet the sentence

The Judge addressing the prisoner, said: The sentence of the court, if pronounced against you, would be that of death. I have no alternative -it does not rest with me. I regret exceedcourt and the audience were deeply moved.) You got yourself into bad company. This is the consequence of keeping bad company. What surprises me very much is, that in a serious The principal one concerned in this charge same guilt, in the eye of the law. It does not ecutive Government. It does not rest with the

The prisoner cried bitterly as he left the dock. make no doubt, receive a favorable res- ly." a blessed immortality.

To that Government you must apply. There-

fore, we abstain from passing sentence, and

CHURCH NORMAL AND MODEL SCHOOL.

very reduced price. Mr. Ballantyne, un-

We have received, through Mr. Rowsell, a copy of that useful work which is well known by many of our Parochial, and has, we know, been often given away to them as a prize to Sunday School Scholars:- "Help in the Reading of the Bible," by the late B.E. Nicholls, M.A. of Queen's undoubtedly experience. College, Cambridge, &c. &c.; reprinted by the New York Protestant E. Sunday Library Union and Church Book Society, 681 Broadway, New York, from the edition of the (London) Society for Promoting Christian Knowledge.

We have also received a very nicely shake does it receive that a half a dozen evils got up copy of the Horæ Sacræ, bound in and difficulties do not make their appearance. We have also received a very nicely pliable leather covers, therefore well adapted for the pocket. Its contents will practically elucidate the title page, Horæ Sacræ, rassments to most of the Upper Canada section Prayers and Meditations for Private Use. of the Government. Mr. McDonald, of King-From the writings of the Divine of the Church of England, with an introduction by the Rev. J. Chandler, M. A.; revised for the New York General Protestant Epis copal S. S. Union and Church Book Society, 681 Broadway, and to be had at H. Rowsell's, King Street, Toronto.

We have to acknowledge, with thanks,

1855. It is sufficient to say that it maintains, under the new management, its established reputation.

DIOCESE OF TORONTO. THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

COLLECTIONS MADE IN THE SEVERAL CHURCHES. CHAPELS AND MISSIONARY STATIONS ON BEHALF OF THE WIDOWS AND ORPHANS' FUND APPOINTED TO BE TAKEN UP IN OCTOBER, 1854. Tuesday:

"The Grand Jury for the County of Kent, after hearing the Hon. Chief Justice Macaulay's after hearing the Hon. 1 10 3

Per Rev. C. L. Ingles. ... -4 19 10 43 Collections, amounting to ...... ...166 5 8 DONATIONS. Anonymous, for Widows and Ophans'

Colonial.

Fund, per Rev. John Butler...... 1 5 0

From the Daily Colonist. THE CLERGY RESERVES DEBATE.

The following, from a correspondent of the Quebec Observer, is so much to the purpose, that we cannot do better than lay it before our readers. We have done all in our power to open the eyes of French Roman Catholics to the suicidal policy they seem to have adopted, but so

On Tuesday night last, the bill for the secularization of the Clergy Reserves was read a second time, and to the unspeakable delight of the Upper Canada members; there is now a fair chance that the money destined by the British Parliament, for maintaining religious ordinances, be devoted to the higher purpose of making during the sitting of the court, made their roads and building bridges. From seven to twelve o'clock, there was a grand palaver on the subject. It would be preposterous to call it a they had led into sin to meet the sentence of the law. The scene in court is thus described in a report which we take from from the Globe: A more melancholy exhibition of imbecility than was displayed on all sides of the House that night it was never our fortune to witness. With the exception of a few plain words from Mr. Robinson, no one even touched on the real points you. (The young prisoner was very much affected, and cried excessively.) Your poor mother and sister came to me last evening. I told them I had no alternative. (Here the company to the sufficiency which they think any thing, or the sufficience which they think any thing, or the sufficience which they Judge could not refrain from tears, and the vince or their capacity to explain. Let any court and the audience were deeply moved.) of the House of Assembly and he will speedily learn how much Mr. Murney condemns Mr. Smith, and how much Mr. Smith despises Mr. charge like this the principal should have been admitted to bail while this court was sitting. against the honorable member for Rentrew. He a certain extent, are implicated and made answerable by the law. For what he did, you are the only one brought to answer. When you connect yourself with those who are desperadoes and bad characters, all have to partake of the same guilt, in the eye of the law. It does not will get in abundance the expression of personal conceived or well sustained argument on any rest with me. I am extremely sorry for your subject, for the expression of generous feelcase, and I represented to your aged mother ing,—for anything to convince the reason, or indy in the hands of the Becutive Government. It does not rest with the court. We cannot alter it. The only power Mr. Foley, to do him justice, did the work las that can alter it is the Executive Government.

night most effectively.

These remarks, we are bound to say, do chief-

ly apply to the Upper Canada members. There is less of what is vulgarly selfish and offensive about the French members. There is more simply on the present occasion record judgment gentlemanliness,-from their stand point, abso-The appeal for mercy to the Executive lutely more enlarged and statesmanlike appre-The appeal for mercy to the Executive which, we understand, is to be made immediately by the boy's friends, will, we into account the higher necessities of man's nature, as well as those that are "of earth, earthponse. The young criminal, apparently, vote of that night, is another question. Those feels deeply his guilty and perilous posi- of them who either secretly or avowedly desire tion; and for one of his years the being placed in such a position, is in itself a severe punishment. We trust that if his the humbur and spoliation of the Roman Church in this province—and there may be more of these than we think of,—were right, undoubtedly, in the course they took. But if, in that life, as we hope, be spared, this bitter ex- course, any were moved or tranquilized, by the perience of the fruits of sin will, under assurance of either Conservatives or Reformers, God, permanently reclaim him from evil companions and evil ways. To every such afflicting case of youthful iniquity we would earnestly direct the attention of those who would exclude the Bible from our schools, tation from rabid voluntaries, and Orange and would exclude the Bible from our schools, and deem it the perfection of education to form the young into clever men of the world, indifferent as to whether they be or property, or with radicals, who, hating all enbe not servants of God, and candidates for dowments, hate theirs with special and peculiar hatred as supporting a system of spiritual tyranny and superstition, why we can only say that they furnish a most amiable and delectable specimen of simplicity. The war will now be We are gratified to learn that a Normal at their gates,—and many who have been but and Model School have been opened in an end, will against them be eager and effective cold defenders in the conflict that is coming to London, (C. W.,) under the supervision of combatants. They should know, and be aware, the Rev. M. M. Dillon, with the sanction of his Lordship the Bishop of Toronto. that the prospect alone of such a war and its inevitable result reconciles many a zealous pro-The preparations are complete for the re- One slight skirmish on the details was rather ception of young persons of either sex to amusing. It seems, at least so says Mr. Attorbe trained as School teachers, without any charge except for such books as they may require; and these will be furnished at a require that the large research incumbents among the clergy are satisfied. Mr. Brown was of the clergy are satisfied. opinion that it would be better that the clergy der whose superintendence the whole will be carried on, is eminently qualified for the task, which out of pure love he has consent to such an arrangement, Mr. Brown was astonished at the very idea. Does, then, Mr. Brown think that the clergy will trust him -aye, or for that matter, his associates on either side of the speaker's chair, one dollar's value-if they can help it? Mr. Brown should and might know better-and we can only say, that if they did-after knowing the tone and temper of last night's debate in the House, they would well deserve to meet the fate they would Quebec correspondence of the Daily Colonist.

QUEBEC, 1st. Nov., 1854. The discussions upon, and the amendments to, the Clergy Reserves Bill. The Bishop's Address to the Synod, &c.

The Clergy Reserves Bill is likely to prove a Pandord's Box to the Ministry yet. Scarcely a

Yesterday, it was discussed from the opening of the House till 12 o'clock at night, and bardly a move was made that was not beset with embar-Scotland; and secondly, that the Roman latholics and Wesleyan Methodists, were also quasi incumbents, being contemplated in the lat Imperial Act as persons claiming on the round provision; and brought all agencies to bear, divine and human, on the training of the soul, which Jesus suffered to redeem. His holy word, which Jesus suffered to redeem. His holy word, to in the United States will be made the day, November 18th, at one o'clock, P.M. bie's) Canadian Almanac, for the year he also said, that the surplus should be tonce of disseminating Christian knowledge. And

the piety and zeal of any of my brethren, merely because they are led away by the popular current of this disorganizing age. Still, if it were the last sentence I should be allowed to record, I would affectionately warn them to beware of party spirit, to flee from dissension, to cherish UNITY-unity in doctrine, unity in worship, unity in goverament, unity in discipline, unity in heart. unity in action. The Lord, in His mercy, has given them a goodly heritage. Let i not be marred by family discord. The harmony of the Church is her most powerful instrument of influence upon a world that lieth in wickedness. For Christ himself hath said: "By this shall all men know that ye are my disciples, if ye have love one to another." And the apostle has left to us the fearful admonition, on which the sad divisions of Christendoni present such

a mournful commentary: " If ye bite and devour one another, take heed that ye be not consumed one of another." God grant us wisdom and grace to lay up His lesson in our souls, and practise it in our life and conversation!

Your faithful friend and servant in the JOHN H. HOPKINS.

Bishop of the Diocese of Vermont. Burlington, Vt., Jan. 12, 1854.

## Geclesiastical Intelligence.

ENGLAND. o day of the Evangelical Alliance. It is extremely natural that the Evangelical

difference between Churchmanship and Dissent
—should exult over the Oxford University Act may be imparted free from ecclesiastical peculiarities," comes very appropriately from a body whose deliberations are alternately conducted by Sir C. Eardley and Mr. Arthur Kinnaird, to beneficed clergymen, who may be supposed

The habit of "sitting loose" to one's creed, and despising its " eccle-

The maturing of Sir Culling Eardley's plan is taken." That is to say, these people are pre-pared to endanger (as they believe) the souls of

all that we can do is done when we have ex-

THE SOCIETY FOR THE PROPAGATION OF THE

him. As it is, I am too well aware of my GOSPEL. SIR,-I infer from the tenor of your remarks good of the Church-too deeply convinced to take any share of the praise which is due to God for His blessing on the plan

Managing Committee, being actually a more numerous body.' It is to be hoped that this statement, in ad-

Church could go to that Society and outvote the

UNITED STATES.

BISHOP DOANE'S FIFTH BACCALAUREATE AD DRESS AT BURLINGTON COLLEGE, ON COM-MENCEMENT DAY, SEPT. 29, 1854.

Education is a Divine Thing. It is the rescue and restoration of an immortal, fallen nature It contemplates its redemption, first; then its renewal in the divine image; then its re-union with God. Its stand-point is the Cross. Th channel of its influence is the Church. Its agent is the Holy Spirit. Education is, thus, a divine thing. It is from God. It is through God. It is for God.

The authority to educate a human soul must The means to educate a human soul must

ome through God.

The motive to educate a human soul is, that it may be fitted for God.

The establishment and application of these three propositions will occupy our present thoughts. On them as on an arch of living rock, this College has been founded. In them, alone, do we desire that it should stand. Through them it is, that we have hope, that Alliance—a miscellaneous assemblage of Dissenters and persons who recognise no essential glory and its crown. That such they may ap-

prove themselves, we ask the charity of your who lectures bishops, admonishes archbishops, and constitutes himself public accuser of every body who thinks differently from himself, and photographed in the spiritual light which

from off the standing corn, no round and burst-ing berry from the full and purple cluster, but as God's gift to him for meat. While the mere will to attempt it, is claimed as his ample and devil has so won with human hearts, as to disufficient charter for the training of a child; a soul, on which the blood of Jesus has been shed; a germ of immortality; a candidate for shed; a germ of immortality; a candidate for heaven!

One glance will show that this cannot be right. One glance will show that this cannot be right. God does not care for moral creatures least. When the dire ruin of the Fall occurred, no When the dire ruin of the Fall occurred, no without the bible; in one word godless education, is the order of the day. And the physical powers of the rangement of the rangement is curse the order of the day. And the physical powers of the second is the second in the second in the second in the second is the second in the second in the second in the second in the second is the second in the second in the second in the second is the second in the price was paid to ransom from its curse, the physical creation. It groaneth and travaileth men are educated, and their intellectual faculphysical creation. It "groaneth and travaileth in pain until now." And, when God's purposes are served with it, its "end is, to be burned." But, for the human soul, the Son of God came are served with it, its are served with it, its "end is, to be burned." But, for the human soul, the Son of God came cares most for, and all that is immortal in its care will way and do its of the Clercy Resource is preferable to the control of the Clercy Resource is preferable to the control of the Clercy Resource is preferable to the control of the Clercy Resource is preferable to the control of the Clercy Resource is preferable to the control of the Clercy Resource is preferable to the control of the Clercy Resource is preferable to the control of the Clercy Resource is preferable to the control of the Clercy Resource is preferable to the control of the Clercy Resource is preferable to the control of the Clercy Resource is preferable to the control of t But, for the human soul, the Son of God came cares most for, and all that is human that it that any solution of the long agitated question down from heaven. He took its place, and unessence, left to run its own wild way, and do its of the Clergy Reserves is preferable to a prodown from neaven. The took its place, and the derwent its death. And now there lies upon it own wild will. Against all this, we set our longed agitation; we admit that a solution, and derwent its death. And now there hes upon it as the mark of that new ownership, which its redemption consummated, the signet of the Cross: by which God seals it as His own, and consecrates it to His service. He never has let through philosophy and vain deceit, after the through philosophy and vain consecrates it to His service. He never has let go His hold upon the heart; nor, for a moment, intermitted His prerogative, to mould and train it at His will. Through faithful Abraham He set His mark, in blood, on all the children of the set His mark, in blood, on all the children of the race, and, when the elder covenant was merged in that of which it was the shadow cast before. in that of which it was the shadow cast before, and baptism took the place of circumcision, His cross, who shed His blood, that man's might cross to flow the blood and the control of the Ministry by whom it is the following the control of the Ministry by whom it is the control of the M that which God designed should comprehend them all, and give them value, beauty, glory, power, and immortality, the nurture and the culture of the heart; that so the child of God, to keep the Rouges and Clear Grits out; others redeemed, regenerated, and renewed in Jesus will vote for it to secure the co-operation of Upper Canadian members on the Seignorial III. And this, because the motive to educate

a human soul is, that it may be fit for God. Education is a Divine thing: not only as it is from God, and must be through God; but as it should be for God. The motives which are used to further education, among men, are many and various. For personal illustration, for pleasure of it, to appear well in society, for the gratification of friends, to serve the country.

All in their way good, to their extent. But all some" to be "Pastors and Teachers." I know far short of the whole truth, This is the true the apt and ready answer: these were spiritual teachers. But, I ask, if man is not a unit? If Little as he may think it, man is a trustee to his Maker of the image which He made him in. Restored by the redemption of the Cross to the capacity of its renewal, and furnished through its purchase with the means, he lies under the most solemn obligation to improve the one so as to ensure the other. All other motives are but to ensure the other. partial, temporary, ineffectual. This only rises to the height of the "great argument" of human obligation. And, as water never rises higher than its source, and only the mountain springs can reach the upper stories in a house; so this alone can animate and promote this enterprise, by which the gracious purpose of the

"Mere human energy shall faint, And youthful vigor cease; But those who wait upon the Lord, In strength, shall still increase.

"They, with unwearied step shall tread The path of life divine; With growing ardor, onward move, With growing brightness shine.

"On eagles' wings they mount, they soar, On wings of taith and love;
Till, past the sphere of earth and sin,
They rise to heaven above."

of you. Set to it, that it be not disappointed. You step upon the stage of out-door life at an therefore, to the agents, whom the Saviour destherefore, to the agents, which the child S. God in ments are no ogress everywhere. The end no ments are no ogress everywhere. The end no ments are no ogress everywhere. They have been as freemen and as Christians. truly set before you, day by day, through all your academic life. You are now to turn the precepts of your Alma Mater into practice, and to realize her lofty aims, in your high course of

> Remember life is short. Remember being is eternal.

LETTERS RECEIVED TO NOVEMBER 8. J. L. Ancaster, rem.; G. S. McL., Brockville, rem. for Rev. E. D.; H. S., Montreal, rem. Rev. J. C. Leeds, Megantic, rem., vol. 18, (the paper is mailed regularly every week,-

irregularity shall be enquired into at the Post Office); Rev. A. E., Onandaga, rem.; W. H., Farmersville, rem. to Feb. 1, 1855; B. T. Newboro', rem., vol. 18; Rev. T. H. M. B., Kingston, rem., (thanks for the other amount) Rev. W. T. Rawdon, N. S., rem. to July 31, 1855; Mrs, M. K. S., Shoreham, Vermont, rem., vol 18; P. P., Quebec, rem., (two papers sent.)

## The Church.

TORONTO, THURSDAY, NOVEMBER 9, 1854.

In our last week's issue we gave an account of the proceedings of the late Synod. Our readers will have seen that the Church has now taken its proper position, and not only asserted its right to manage its own affairs, but actually as- what, we should like to know, would become of sumed it by making a declaration, and state-paid chaplains to our jails and penitentipublishing its constitution, together with canons for its guidance and government. The Synod was in session four days; and, all that is ridiculous and inconsistent, should considering that the majority of those who the State be burdened with the salaries of chap composed it had little or no experience in the conduct of deliberative assemblies, we have every reason to congratulate the dio- rich enough to buy the'r own ministers, and cese on the temper which prevailed who expressly declare that there should be no throughout the whole of the proceedings. connection, or semblance of connection, be The only two clauses which it was antici- tween Church and State-why should such a pated would draw out any party feelings were those which related to the power of State, and its solemn assemblies, be inaugurated the Bishop to veto any measure passed by with prayer, if it be desirable to abolish all a majority of the other two estates. On State? And why should the State busy itself the first of these questions being introduced, the laudable desire to preserve harmony was most apparent, both among must be susceptible of universal application; song, which has no sense, in words, which are not understood; to whirl the wanton waltz, or know, entertained but very imperfect no- lains, and all State enactments enforcing rel tions as to what power ought to appertain gious observances, should be abolished. If i be not susceptible of universal application, i to the office of a Bishop; some were cannoe be true; and if it is not true, it must be ready to accede to him only the functions a lie, and as such is to be repudiated, as of the of a chairman of a meeting; yet, upon the | devil-the father of lies and the especial patron Bishop's giving his ideas upon the question, of all cant. and his readiness to concur in the motion proposed by the Hon. P. B. DeBlaquière, plea that all State endowments, all State assisting the state of the two charges. viz., that if two-thirds of the two estates ance to, all State recognition of the Christian should desire it, the measure might be in- religion-which is embodied in the Churchtroduced again at the next session, the are essentially evil, and that it is desirable to whole meeting at once expressed its satisfaction, and the canon was carried doctrine of the Voluntaries, with Mr. George nem. con. We publish in our first page, Brown at their head; but this is a doctrine the pamphlet circulated amongst the mem- which no conscientious Catholic can assert. Iebers of the Synod containing the de- pudiated, as it always has been, by the teaching fence of Bishop Hopkins on the right of and practice of the Catholic Church. "It is not desirable," says the Catholic, "that all conrains of the Fall to oring again the order, the beauty, the harmony, the purity, the loveliness, the perfectness of the original creation. "And God saw everything that He had made, and behold it was very good." To say that this is the hold it was very good." To say that this is the arguments therein set forth may have their due weight with the laity, and that they will be brought unanimously university of TRINITY COLLEGE. educate a human soul must come through God. to acknowledge the privileges of the first And he has beautifully provided them. If we of the three estates, as the Bishop has We are requested to state that a meetmay say it; He has laid Himself out, on that shown himself ready to concede those of ing of Convocation will be held, for the