

The Church.

Correspondence.

Colonial.

The ministry. I regard Bishops as the accessories of the Apostles. I repudiate the doctrine of Presbyterial equality as being essentially Congregationalism.

Apostle who was called to preach the Gospel to the philosophers of Greece, and in the Emperor's palace at Rome.—Houson's Life of St. Paul.

Miscellaneous.

BABYLON—TOWER OF BABEL.

The French Government, two or three years ago, sent three gentlemen to make scientific and artistic researches in Media, Mesopotamia, and Babylon. One of them, M. Jules Oppert, has just returned to Paris, and it appears from his report that he and his colleagues thought it advisable to begin by confining themselves to the exploration of ancient Babylon.

Late Halifax papers state that the most frightful distress exists along the coast between Miramichi and Shippagan. The Acadian French are suffering direly from the want of food.

The high price of provisions in this and all other markets, and the risk of a general famine, if the causes which have produced the present scarcity are not allowed to continue to operate.

In the face of such a formidable danger, the duty of all men in this province, who have any opportunity of doing so, is to sow and plant every available spot and by every available means.

A PRISONER similar to that which occurred near Hamilton, and on other parts of the Ontario, on Wednesday 18th inst., was seen on Lake Huron at the same time.

LETTERS RECEIVED TO MAY 16. Rev. J. C. P. R., Sherbrooke, rem.; Rev. J. C. R., Halifax, rem. per advt.; Rev. W. K. S., Sylvester, (the irregularity complained of rests with the Post Office, and shall be required into.)

NEW ADVERTISEMENTS. New Books—H. Rowell.

The Church.

TORONTO, THURSDAY, MAY 17, 1855.

DIocese OF TORONTO.

My DEAR BROTHERS OF THE HOME AND SIMON DISTRICTS, It is my intention to visit for the purpose of Confirmation your several Parishes and Stations in accordance with the following list.

- May, 1855. Thursday 17. Thornhill 11 a.m. Friday 18. Markham 11 a.m. Saturday 19. St. John Baptist's Ch. Oak Ridge 11 a.m. Sunday 20. St. Alban's 11 a.m. Monday 21. St. George's 12 noon Tuesday 22. Lake Simcoe 10 a.m. Wednesday 23. Medonte 2 p.m. Thursday 24. travelling.

- Friday 25. Penatanguishene 2 p.m. Saturday 26. Craig's, Oro 12 noon Sunday 27. Barrie 10 a.m. Monday 28. West Gwillimbury 10 a.m. Tuesday 29. Mulmur 12 noon Wednesday 30. St. Mark's, Mono 10 a.m. Thursday 31. English Wilson 10 a.m. June 1855. Friday 1. Tullamore 8 p.m. Saturday 2. Norval 10 a.m. Sunday 3. Georgetown 10 a.m. Monday 4. Nelson 10 a.m. Tuesday 5. Wellingburg 2 p.m. Wednesday 6. Oakville 10 a.m. The following Parishes are postponed for a week—viz: June 1855. Tuesday 12. Palermo 11 a.m. Wednesday 13. Cheshville 3 p.m. Thursday 14. St. Peter's, Spanglo 10 a.m. Friday 15. Woodbridge 8 p.m.

RELIGIOUS CONTROVERSY.

A few weeks since, when Priest Bruyere and the Glbe were indulging in all manner of cruel recriminations and abusive personalities, dignified of course by the title of "Religious Controversy," we were induced to ask what was its legitimate aim and object; we ourselves being, from our peculiar style of discussion then carried on, fairly puzzled in endeavouring to arrive at any satisfactory conclusions in the matter.

The Buffalo Board of Trade are exerting themselves to procure the deepening of a channel through Lake St. Clair. Delegates were sent to the different harbours on the lakes, to see what sum could be raised for the purpose.

YANKEE GENTLEMEN.—The Rome Sentinel says:—Our Rochester neighbours have adopted a new dodge to evade the wholesome restrictions of a Sunday law.

The Legislatures of several of the Northern States have passed resolutions, declaring that there shall be no more Slave States admitted into the Union.

his unreserved sympathy with all the varied forms of dissent now rending the body of Christ, which is his church.—"Amidst the strife," he asks, "where is a sincere man to turn for direction?"

Under the above title the New York Churchman gives the following excellent remarks on the Church training of the youth.

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The importance of educating the younger members of the Church, and their instruction in its distinctive principles, presents one of those hopeful signs which are so encouraging for the building up of our Zion, and which lead us to expect great things for the young rising generation.

The religious education of every person within the sphere of his influence; or obscure he may be neglected, however humble or obscure he may be. And it must be imparted to her children.

It is our painful duty in a late number of our journal, to hold up to public reprobation, the indecent and impious effusion of the Hamilton Banner on this subject.

The author hopes that he will not be considered as expressing, in the following sermon, any opinion on the immediate causes which have led to the calamities of the present war.

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of one of the chief dissenting bodies, as represented by the leaders of the United Presbyterian body in Edinburgh, were peculiar.

This body of sectarists, holding by the voluntary principle, and adhering "state control," and who have on various occasions stood aloof from similar religious observances, joined in the celebration of the Past, but chiefly on the ground that "public labour being suspended" on the day in question, it was as well that the opportunity should be taken by the ministers to join in religious service with their congregations.

This is undoubtedly a great improvement upon the scolding spirit we have been called upon to reprehend: it would be still more gratifying to see religious observances fallen in with, from a less "follow-my-leader" principle than is herein manifested.

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REV. HENRY SIMON.—Your present volume will soon be completed, and I trust you will enter upon another with untiring zeal and with increased encouragement.

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that the constitution of the See should be proceeded with at once, and a better separation of Church and State is effected by the Crown, or the Colony obtains the right of electing its own Bishops.—Communicated.

The British Whig says that there is a great amount of steam and sailing vessels being built, re-built, or fitted out this spring in Kingston during the winter and preceding season.

The number of emigrants last year exceeds that of any other preceding year. From Scotland alone, about 18,000 were sent to the colonies.

THE ARCHDEACONRY OF KINGSTON. A meeting of the Clergy of the Archdeaconry of Kingston, was held on the 9th of May, in St. George's School House, Kingston, the Archdeacon having summoned it by a circular.

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THE THREE ELECT LANGUAGES.—Jews, Greeks and Romans,—were the divisions of the civilized world. And in the view of the religious minds, they were more than this. They were the "three peoples of God's election; two for things temporal and one for things eternal. Yet even in things eternal they were allowed to minister. Greek cultivation and Roman polity prepared men for Christianity." These three people stand in the closest relation to the whole human race. The Christian, when he imagines himself among those spectators who stood round the Cross, and gazes in spirit upon that "superscription" when the Jew subscribes, the Greek proselyte, and the Roman soldier could read, each in its own tongue, feels that he is among those who are representatives of all humanity. This is also true in another and perhaps a higher sense. The Roman, powerful, but not happy—the Greek, distracted with enquiries of an unsatisfying philosophy—the Jew, bound hand and foot with the chain of ceremonial law, all are together round the Cross. CHRIST is crucified in the midst of them—crucified for all. The "superscription" of his accusation" speaks to all the same language of peace, pardon, and love. In the ages which precede the Crucifixion, these three languages seem like the threads which guided us through the labyrinth of History. And they are still among the best guides of our thought, as we travel through the ages which succeed it. How great has been the honor of the Greek and Latin tongues! They followed the fortunes of a triumphant Church. Instead of heathen languages, they became Christian. As before they had been employed to express the best thoughts of unassisted humanity, so afterwards, they became the exponents of Christian doctrine, and the channels of Christian education. The words of Plato and Cicero fell from the lips and pen of Chrysostom and Augustine. And still those two languages are associated together in the work of Christian education, and made the instruments for training the minds of the young, in the greatest nations of the earth. And how deep and pathetic is the interest which attaches to the Hebrew! Here the thread seems to be broken. "Jesus King of the Jews" in Hebrew characters. It is like the last word of the Jewish Scriptures,—the last warning of the chosen people. A cloud is henceforth upon the people and the language of Israel. "Blindness in part is happened unto Israel, till the fullness of the Gentiles be come in." Once again Jesus, after His ascension, spake openly from Heaven "in the Hebrew tongue;" but the words were addressed to the

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