European Intelligence

THE PEACE DEMONSTRATIONS IN LONDON.

The Peace Celebration on Thursday went off well, not however unhappily without a fatal accident. Misbehaviour on the part of the assembled crowds there was none; nor was any opportunity given to the reporters, by any great blunder, for the usual finding fault with official arrrngements.

From a very early time of day crowds poured into London by the various railways, which ran special trains for the occasion, returning from town at midnight, and thus enabling many country people to witness the illuminations and fireworks without staying in town all night. The great turnpike roads from the country, moreover, were filled all day long with processions of vehicles of all descriptions; farmers' market-gigs, overloaded with the farmer's wife and children, tradesmen's carts of all kinds pressed into holiday-service; and "pleasure-vans," all laden to overflowing, and the majority of which had been so far from a prolonged ride before. Whether the greater part of these vehicles ever succeeded in approaching within view of the fireworks is doubtful; but we have been credibly informed of a Peckham omnibus busily touting at eight o'clock, in Fleet Street, for passengers, who were promised a drive "all round London for five shillings," being found pretty much *in statu quo* by persons returning from the fireworks at midnight. Multitudes of people with private carriages, finding they could not get on, left their vehicles, and, including ladies, joined in the crowd of pedestrians. As for cabs, they had been bought up days beforehand, the hire of a Handsome, as early as Tuesday, had reached a guinea and a half per hour. During the week 30,000 persons had found employment in preparing the illuminations for the West-end of the metropolis alone; and it is computed that 100 miles of metal piping having been laid down between Temple-bar and Albert-gate. Flags in profusion had been hung up in all but the smallest streets, and in some places were decorations of evergreens; a growing taste for which may be noticed in the metropolis.

The first feature of the day was the customary inspection of the Guards, which was done by Prince Albert, accompanied by Prince Frederic William of Prussia, the Prince Regent of Baden, and the Duke of Cambridge, in the presence of several military officers of distinction, including among many others Lord Hardinge, Sir George Wetherall, Lord Cardigan, Sir Richard Airey and Colonel Gordon. The infantry, it is said, included several men who had fought in the Crimea, though medals were in no very conspicuous numbers on the gaily new but ugly red tunics. The Duke of Cambridge wore the uniform of the Scots Fusiliers and his Crimean medal. The Prince of Wales and Prince Arthur witnessed the ceremony from an open window immediately over the entrance to the Horse Guards from the Mall.

In the birthday drawing-room at St. James' there was nothing remarkable, except an unusually brilliant and numerous attendance and [illegible] Pall-mall and St James' street with wondering gazers from the country on aristocratic beauty, in its Court dress, being conveyed to the presence of royalty. The carriages, from their number, were more than usually impeded in their progress of setting down, affording plenty opportunity of good-humored criticism to lookers on. In one carriage, as it was stopped at the corner, sat a lady more conspicuous for dress than beauty; upon which a countryman expressed sympathy for her annoyance—"I am really sorry for her," said he, "for she is really not good looking." Her Majesty and the Prince, with the Princess Royal arrived from Buckingham Palace about two o'clock. The Regent of Baden, Prince Frederic William of Prussia, the Duke of Cambridge, Count Alexander Mensdorff, the Duchess of Cambridge and the Princess Mary, Prince Edward of Saxe-Weimar, and the Maharajah Dhuleep, Singh were received by the Vice-Chamberlain. Directly after the Queen's arrival the Archbishops of Canterbury and Armagh, the Bishops of Winchester, Oxford (Lord High Almoner,) Worcester, Bangor, Ripon, St Asaph, Lincoln, Chichester, Hereford, Lichfield, Chester (Clerk of the Closet) Bath and Wells, Rochester, St David's, Peterborough, and Cashel, were ushered, into the Royal closet, when the Archbishop of Canterbury delivered the usual address of congratulation. The Queen and Prince, with their illustrious guest afterwards entered the Throne room. The Queen wore a train of light blue silk, embroidered all over with a palm pattern in gold, silver, and red, trimmed with silver blonde, and bunches of orchidean flowers. The petticoat white satin, with a bouffante of white tulle, and bunches of orchidean flowers to correspond to the train. Her Majesty wore a diadem of diamonds and opals. Her Majesty's Ministers and the great officers of State, the foreign Ambassadors, the Judges, the Speaker of the Houses of Commons, &c., were present in their official costumes.—Meer Jaffeer Alee Khan Bahadoor of Surat and Syed Abdoolah appeared in rich Oriental dresses.

The illuminations were general at public offices, clubs, companies' offices, newspaper offices, and shops. A large number of private houses in the principal streets also displayed some little lighting up, but the great majority of private houses did not illuminate. There were, of course, large designs for the fronts of the public buildings, many of the West-end and City tradesmen had "transparencies," generally some design emblematical of peace, in which "Britannia," the British soldier and sailor, and the French soldier were oft repeated figures. A favorite way of doing the fronts of houses in and about the squares was by colored lanterns, in the manner adopted almost exclusively at the last illuminatian by Albert Smith, at the Egyptian-hall, but which on Thursday night were to be seen in swarms all over London, though but few displayed any taste or knowledge of the arrangement of colors.—Mottoes were numerous; some more long than pointed. "Peace," varied by its Latin equivalent, "Pax," was to be met with without end. Gas stars, as the least troublesome, were of course more numerous than anything else. There were not wanting, moreover, here and there, designs indicative or a dissatisfaction with the peace. Mr Collett, of 7, Upper Belgrave-street, exhibited a transparency "in mourning for a disgraceful peace, the certain result of a war disgracefully conducted." A trunk maker in St James' street exibited a few Venetian lamps and a large placard, with the inscription "Peace to the remains of the heroes who fell in the Crimea, and the victims of mismanagement." A tailor in the same locality was gloomily jocular, the chief point of his illumination being an enormous coffin, with the inscription. "In Memory of Military Aggression, who expired at Sebastopol, after a severe attack of Alma, and a subsequent shock of Inkermann." An umbrella maker, of New Oxford street, also took especial pains to be lugubrious in his brilliancy. Taking, it is to be supposed, an unfavorable view of the war, he hung his shop in crape, two black flags hung from above, one bearing the word "Kars," and another "Starvation." In one window was a design representing a widow mourning for her husband and in another a mother weeping for her son. Nailed in front of the shop was a long slip of black cloth, with the words "Mourn for the brave," and immediately over the contaiming as many rushlights, below which was inscribed, "Watch lamps of the dead."

To describe the various illuminations upon the public offices would be wearisome; all, however, were on a large scale. The initials of Her Majesty and the Emperor were universally displayed; the Admiralty, both at Whitehall and Somerset-house, exhibited a large anchor in colored glass lamps; the Irish office a harp and crown. The large design in front of Somerset-house could not be got to burn, the wind blowing it out as fast it was lit. Amongst private illuminations several were noticeable. Belgravia in general did not go beyond a star, accompanied, perhaps, by a Garter, or the Royal initials, in gas or colored lamps. The most striking device in this district was that over the imposing front of Mr Sidney Herbert's residence in Belgrave square, showing a "V. R." with a star in the centre, surmounted by a crown, tastefully done in lamps of variegated oil. The house of the Earl Clarendon, at the end of Grosvenor-crescent, abutting upon Belgrave square, was illuminated in a precisely similar manner. The Archbishop of York in Belgrave square exhibited a brilliant star, Lord Panmure, in the same quarter, a Garter, eight feet in diameter, in gas glass bucket lamps; the motto "Honi soit," &c., painted on a blue ground, and in the centre a radiated and reflecting star, the whole surmounted by a six feet crown. The side front—between the pilasters, two trophies in gas jets, with flags between the trophies: in the centre a six feet crown in gas jets. At the Archbishop's Palace at Lambeth, the decorations were a gigantic crown, with initials "V. R." and the word "Peace," in colored lamps. His neighbor the Bishop of Winchester had the initals of her Majesty, surmounted by a large crown in variegated lamps; the Earl of Derby exhibited simple festoons of oil lamps. Lord Palmerston's in Piccadilly, was certainly not amongst the most conspicuous of the illuminations, consisting merely of an imperial crown, "V. R." and wreaths in colored lamps. The arch at the top of [illegible] was brilliantly lighted with gas. Mr Hope's efforts were very meagre. Apsley house was splendid. Sir F. Kelly, Baron Rothschild, and Sir E. Antrobus, being next door neighbors, clubbed together and got a design covering the front of all three houses.

The Russian Embassy confined itself to jets and stars, and a large crown surmounted by a wreath; the design at the French Embassy, Albert gate, was indicative of the alliance. Over the entrance were the initials "N. E." and "V.A," encircled with wreaths of laurels; two clasped hands, indicative of friendship, in the centre, the whole surmounted by an imperial eagle, flanked on either side by the English and French crowns.

In the three parks, in place of the large number of rockets, there were a number of set pieces: a "table piece," "umbrellas," "globes," "caprices," "Scotch star," "Saxon hoop," "looking glasses," "kaleidoscope," "turning suns," "five-pointed lance," "Saxon cutting piece," and in the last division "God save the Queen."—Flights of 10,000 rockets were the last items in each display; but in Hyde park, by some mistake, this was let off in the middle of the programme, instead of at the close. It afforded, however, many, who were anxious to hurry away before the crowd, an opportunity of witnessing the most splendid sight of the evening, which they otherwise would have missed, so that the only blunder was a fortunate one. The ear as well as the eye was appealed to through [illegible] performances—the tremendous [illegible] rockets which opened the display, the whiz of the ping of innumerable Roman candles, the [illegible] visions, the poppinesses ant cracking of [illegible] lines of serpents, and the frequent explosion of "parachute shells" and "meteors," producing at a distance within hearing of all the displays a continuous roar. A person at Fulham describes the noise as having at that distance the continuous roar of distant thunder. Of the three places of representation the Green park was the favorite and most crowded, the Queen with her guests and Royal Family, witnessing the display from the balcony of Buckingham Palace; and from here, at her Majesty's command, was given the signal for the commencement of the pyrotechnic display—a fact that may account for its punctuality. The anticipation of confusion formed, however, by those who remembered the last display of the kind in London, do not appear to have been the least realised. At Primrose hill, it might safely be said, four times the number of people might have assembled without discomfort; at least one-half the spectators were children in arms, or holding their father's or mothers, or nursemid's hands. The boys chased each other about in and out the groups of their elders; not a policeman, as one of the boys triumphantly remarked, was to be seen. There was little applause on the part of the multitudes, after the general cheer which followed the opening of the discharges; no mention of Sir Benjamin Hall or the Sunday bands; the "roughs," who mustered strong at Primrose-hill, amused themselves by singing popular songs in chorus till the fireworks commenced, and looked on peaceably like their betters afterwards. Even the National Sunday Leage, usually so busy, seems to have abstained from distributing its handbills at a time when it was desirable that all classes should meet with perfect cordiality. As far as any one has noticed, there was a total absence of gross drunkenness, and every one was in good humor. Victoria park was crowded with the inhabitants of the east end of London, consisting chiefly of the lower classes, who turned out with all their families, even to babies in arms.—*London Guardian.*

LATEST TELEGRAPH INTLLIGENCE.

LIVERPOOL, Wed. June 11.

The *Daily News* gives the following extract from a private letter, dated New York, 27th May:

"The dismissal of Mr Crampton has not yet taken place, and while it is positively affirmed by the government organs that he will be dismissed, the delay causes in many the belief that the excitement is simply kept open for electioneering purposes."

The *Daily News* says it is confidently stated by persons who ought to be well informed, that Mr Marcy's reply to Lord Clarendon will be, in effect, that the Cabinet [illegible] statements in his lordship's last despatch as sufficient to induce them to withdraw their demands for Mr Crampton's recal. The American Secretary, however will add that his government are of the opinion that, after what has passed, Mr Crampton's power of usefulness at Washington has been exhausted.

From the same source the *Daily News* learns that it is understood Mr Crampton will bring this dispatch home himself, and tender his resignation.

These statements appear to the *Daily News* to have an air of probability about them, but it repeats them, as the phrase is, "with reserve."

The *Post* repeats that there is neither war nor cause for war—it is fairly a question of temper. The English people are on the best of terms. The English Government is disposed to be most amiable and polite. The Washington cabinet alone remains in the sulks, and till it comes to its better self, we must bear with its pettish ways as well as we can. It would be folly to kick when all the dudgeon is on one side.

The *Times* city article says the the private advices from New York state that no doubt was entertained that the Government would dismiss Mr Crampton.

PALMER'S CASE.

A meeting to consider the propriety of arresting Palmer's execution was held at St. Martin's Hall on Tuesday night. It was not of an important character. The resolutions were, after some discussian, carried. An amendment that the sentence was correct was negatived by a large majority.

NAVAL NEWS.

The Nile, 91, the Shannon, 51, the Pylades, 21, and the Cassack, 21, have been telegraphed to prepare for foreign service with all possible dispatch. Their destination is believed, and currently reported to be North America.

From the London Times, June 11.

We do not quarrel with that apparent destiny which seams to mark out the greater part of the New World for democratic federederations tending more or less to a general unity. It is natural enough that territories and peoples in the neighborhood of the United States should be leavened with their political principles, their commercial enterprise and their restless race. The other stages they pass through are also natural enough. But temptation and crime are always found in the direction of nature. Here, then, is the temptation of the American conscience, the blot of their history, the wound to the sensitiveness. This is the imputation they are always ready to encounter.

A painful self-consciousness is ever impelling them to claim a high standard in the matters of political sympathy. The result of course is, that the are excessively virtuous, when virtue is showy and cheap.

The whole enlistment question is a moment is obsolete, and the Government of the United States falls back on the undoubted right of every [illegible] primary and consult personal feelings Government to foreign Ministers. [illegible] in the admission of Though the charge is given up, yet the accused has conducted his defence with unpleasant pertinicity. He is right in the main, but there is a mistake somewhere. In the language of the old epigram, they cannot tell why the don't like him, but this they know, they do not. Lord Clarendon's explanation is admitted to be satisfactory, but there is an unsettled balance between Mr Crampton and the American gentlemen, and he must be dismissed for making himself disagreeable. To such a complaint it is difficult to make a reply.

The British Government cannot allege that Mr Dallas is disagreeable because Mr. Crampton is so. It is not the custom for a great nation to take personal exceptions, and we never have dismissed foreign Ministers except on public grounds. The United Sates have driven itself to this refuge of weakness by pretending a strictness of neutrality it never observed when interest stood in the way: nor is there another government in the world that would on the same day receive a Minister from Mr Walker and dismiss one from Her Britannic Majesty on purely personal grounds.

The *nux vomica* tree, the producer of strychnine, grows in wild luxuriance at Jellasore, in the Zillah of Midnapore, East Indies. It is fond of moist localities, and is remarkable for encouraging the *cobra capella*, and other deadly snakes amid its branches. There is known in India one bird alone that has the credit of eating the berry of the *nux vomica* with impunity. This bird is named Ghulaki, or pepper bird. It also preys upon serpents, lizards, and other congenerous reptiles.

APPOINTMENTS.

Henry William Peterson, of Guelph, Esquire, Barrister at Law, and

John Malloch, of City of Ottawa, Esquire, Attorney at Law, to be Notaries Public in Upper Canada.

John Symington Clark, of Port Dalhousie, Gentleman, to be a Landing Waiter and Searcher in Her Majesty's Customs.

PARLIAMENTARY.

HOUSE OF ASSEMBLY.

JUNE 18.

Mr Cayley moved the reception of the Report of the Committee on the resolutions relating to further aid to the Grand Trunk Railway Co.

The House was engaged in discussion thereon. Eventually a Bill founded on the resolutions was brought in and read the first time.

JUNE 19.

Hon. Mr Meritt brought in a Report from the Select Committee to whom was referred the Billon the rights of property of married wome. By a vote of 36 to 21 the motion that the Committee rise, was carried, and the Bill was rejected.

Several Bills pased through a third reading.

JUNE 20.

The Bill to incporate the Toronto and Georgian Bay Raway was read the third time and passed.

The Bill to autorise Lutheran Ministers to solemnize Matimony was read the third time and passed.

The next order of the day was the adjourned debate on Mr Terres' motion "that the Report of the Committee on the charges against Mr Brown be now received."

This was passed over in favor of the second reading of the Grand Trunk Bill, which passed through this stag with but little opposition.

June 23.

A motion was made by Mr Wilson for a Committee to inquire into the connexion of members of the Government with the Grand Trunk Railway; the metion was carried.

Mr Powell moved a vote o want of confidence in the Government, for not making the question of the Seat of Government a Ministerial measure.

After some discussion the motion to go on with the orders of the day was carried by 67 to 19.

The order of the day for resuming consideration of the Report of the Commission on charges against Mr Brown, was gone on with, and took up the rest of the day, the debate being again adjourned to Thursday.

June 24.

The Quebec and Lake Huron Bill was taken up in Committee of the Whole, and was agreed to.

On the question of receiving the Report of the Committee, the reception was postponed.

The Attorney General West said, it was intended, if possible, to prorogue the House on Friday.

The Inspector General moved the adoption of the Report of the Committee on granting further aid to the Grand Trunk Railway Co., which after amendment after amendment being proposed and lost, pased its third reading by 52 to 33, and on the motion that the Bill do pass, a division resulted in 53 to 34.

Several unimportant Bills were afterwards disposed of.

TO SUBSCRIBERS.

We beg to remind those of our Subscribers who have not paid their subscriptions to this paper, for the past year, that the volume is now drawing near completion and as we have many demands to meet, we trust that each will forward their small amount at once. We would also refer them to our long established terms, fifteen shillings, per annum, if not paid within six months.

The Church.

"Her Foundations are upon the holy hills.

Hamilton, Friday, June 27, 1856.

THE EVILS OF SCHISM.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." We have long thought that this fearful declaration has its fulfilment, in a lesser degree, far beyond what is usually supposed; and that not only are the determinately depraved left to the unmitigated consequences of their cherished corruptions, but that even when the people of God are not honestly willing to admit the light of pure evangelical truth to shine upon some cherished opinions in doctrine or practice, their want of Gospel simplicity herein is at length punished by permitting them, on these points, in that corrupted sincerity which they have courted, to put darkness for light, and bitter for sweet; —thus "building with wood, hay, stubble," their own loss must doubtless be great; while the fatal effects upon those who are without, it is to be awfully feared, are still more terrible.

It is were not for this preference of "darkness to light," amongst even religious people, how could we account, for the light manner in which a large number of them treat the unhappy divisions and schisms so extensively existng amongst modern Christians? nay, positively *lauding* them as though they were pleasing to God? Insomuch is this the case that those who standing by their Saviour's side would humbly venture to say "Amen" to His earnest prayer to His Father that veritably divine unity might exist amongst His followers, are bitterly denounced as though *they* were haughty and unevangelical, for thus daring to join in their Redeemers petition, and then endeavoring to act according to its spirit, and to the distinct command of His Apostolic associates, by "marking them which cause dissensions and offences—and avoiding them"! To us there is something appalling in the thought of duly appointed Ministers of Christ, meeting on a common platform, with ministers and leaders of other religious bodies who are altogether separated from the one Body of their Divine Lord, and daring to associate with them in some work of God and even to congratulate them upon their success in setting up rival altars; as though Jesus had never prayed for unity, His Apostles never commended it, or the Eternal never asserted, ay! and accompanied with sore judgements for its neglect, that, "To obey is better than sacrifice, and to harken than the fat of rams." To us, we repeat, a scene like this is appalling; knowing as we do that those so acting do not wish to insult their master to His face; we are led to the sad conclusion that they or their fathers have so determinately shut their eyes to the truth in this matter, that they are left to the dangerous delusion that they are doing Him service by scornfully trampling under foot one of the most vital principles of His own nature, and which forms one of the plainest subjects of His revealed teaching.

O! it is pleasant to have the smile and approval of all around us! Exceedingly difficult is it to resist the seductions of an extensive popularity,—to be hailed on all platforms far and wide, and shaken by the hand, by the leading men of all denominations, and cheered by a large portion of our own brethren as a minister whose liberal views are in wise accordance with the age, as one whose love of genial sociality and religious excitement is too strong to be fettered either by the Bible or the Church. All this is most gratifying to human nature; and all this, a little flattery, a little "voluntary humility," a little forgetfulness of principles, will obtain for almost any clergyman of average talent. It is true the credit of such humility is purchased at the cost of laying the honor of Christ in the dust; the praise of liberality is only to be secured by shutting our eyes to the dangerous errors of our brethren, and by aiding to lead them still further from the covenant store-house of grace and salvation; and by assisting to multiply those divisions amongst the professed followers of Christ, which already form one of the most successful of Satan's devices for keeping the ungodly easy in their sneering indifference to all religion;—all this is unquestionably the price which must be paid in order to obtain modern ministerial popularity! Yet how much of grace is requisite to prevent, especially, the younger, or more ambitious amongst the clergy from falling into the snare; more particularly so as valliancy for *all* the truth as it is in Jesus, greatly tends not only to draw down denunciations from those who are without, but to bring upon them frowns from their brethren, and even to close the avenues of ecclesiastical preferment.

The [illegible] of this schismatical latitudinarianism; namely, that *invisible unity* is that for which Christ prayed, and which His Apostles so strictly enjoined, and that therefore altar may be erected against altar, church established in opposition to church, ministers sent forth commissioned by hundred different and independent authorities, creed taught in opposition to creed; that all this may be done so long as there is an under-current of brotherly kindness, and yet the wish and command of Christ with regard to unity be fulfilled, is only another evidence of that judicial blindness of which we spoke before. If Christ did not speak of one visible Church, of visible unity, of continued acts of brotherly agreement, of undivided authority, of unfailing united public worship, then the Bible is one of the most uncertain books in existence, and it matters little whether we hand it over to the Romanist to lock up in the Vatican; or to the rationalistic Christians to be passed through the self-sufficient crucible of their insane intellectualism! But even the most determined worshiper of sectarianism must admit the prayer of the blessed Jesus and the commands of His Apostles at least aimed at *complete unity*; how far from the mind of Christ then are those who presume to *approve* of division! Our age, with all its boasted intellectual advancement, seems utterly unable to perceive the eternity of difference between toleration and encouragement. Let it never be forgotten, however that while human infirmity requires *toleration*, the majesty of truth imperatively demands that *sanction* shall be given *only* to herself!

Our thoughts were directed to this melancholy subject, by recently mourning over one of those sore evils which are its legitimate consequences, and the depressing effects of which every parochial clergyman, especially on this continent, must, more or less feel—the scattered condition of his flock. Were this the only evil resulting from the sin of schism, its effects are so seriously injurious that they would amply justify the Divine wisdom in having forbidden it. In consequence, the members of the Church are so scattered as often to find it difficult to get to the house of God, even in towns and villages, and how much worse must it be in country missions? Again, what a multitude of places are there in which the collective inhabitants are quite able to support a clergyman, but because of their religious divisions they cannot agree to do so; and hence they often remain altogether without the regular ministration of the gospel, until themselves become indifferent, and their children grow up practically heathens. Oh! if we complain of the evils of schism have we not a cause?

But this scattered state of his flock has a very deteriorating influence upon the usefulness of the clergyman also. Much of his time is lost in walking or riding long distances to visit one or two families, passing by household after household of immortal beings, where his right hand of pastoral supervision is not acknowledged; and yet, perhaps, they are altogether without God in the world, or fast becoming so; but even if they are willing to receive his visits his time generally forbids it, the scattered condition of his own people consuming it all. When however he does call upon some who, though they, as they say, "do not belong to his Church," are yet, from personal regard, or conventional respect for his office, willing to receive his visits, how little can be his influence; what can he known of their conduct or religious habits? With what ease can they evade his remarks, or shield themselves from his reproofs, or even dispute the correctness of his teaching. Then also, the effect upon his own mind is most depressing. He is ready to despond, as though he were doing little else than "beating the air," so inefficient do his labours, from their scattered nature, often seem. Besides, all the people around him are travelling to the judgment seat, and he cannot but feel that it was the intention of Christ to commit them all to his care, that he, when he met them there, might "present them as a chaste virgin to Him." But, alas, instead of this, they know not his voice, they recognize him not as their shepperd, they lightly esteem the grace-conveying functions of his sacred office; and also, alas, very many of them are perishing in their reckless and ignorant indifferentism. Oh! is it any marvel that under such circumstances, the hands of the faithful ambassadors of Christ should often be made to hang down?

Yea, without all doubt, schism is a sore evil under the sun, and a bitter curse to the Church of the living God.

We have only to-day dwelt upon this one dreadful evil of schism, *a scattered flock*; because it is that which has lately been most pressing upon our own hearts; yet many, and very ruinous, are those which remain. Such as a heathendom perplexed and left unconverted, because of a divided Christianity; contending sects, in place of a loving Church; doubting and discouraged members of Christ, instead of saints "growing in grace daily, and in the knowledge of Christ Jesus their Lord;" the worldly-minded hardened in their forgetfulness of God; the scoffer emboldened in his heartless sneer, "Tush, God seeth not;" and the sanctifying and ennobling principles of the Gospel miserably corrupted and debased.

With the sincerity of deeply sorrowful hearts, have we need to pray, in the solemnly [illegible] language of our beautiful litany, "From all false doctrine, heresy, and *schism*, Good Lord, deliver us."

THE CHURCH THE CHANNEL OF PERSONAL HOLINESS.

A SERMON BY THE REV. A. TOWNLEY.

The above is the title of a Sermon which we have just received, the examination of which has afforded us unmixed gratification. It is very strongly marked by the clearness of thought and the vigor of style which characterize all the writings of the author, and the perusal of it ought to make the most unreflecting ponder the causes of that want of true devotedness to Our Masters's cause which marked the lives of the early Christians, but which is so rare among ourselves.

The sermon points out that these days of the Christian dispensation under which we, no less than the early Christians, live, are "the last days," and that consequently we possess in their completeness, all those privileges which are necessary to perfect us in holiness, and fit us for heaven; these privileges however do not as a matter of fact produce in us, the effects which they produce in their case, and the preacher addresses himself to the investigation of the causes of this difference

These causes he points out to be threefold, viz:—our inferiority to those who lived in earlier days, in personal devotion—in self-denying care for the poor, and our indifference to the dignity, support, and extension of the worship of Almighty God. The three points are well and strongly put, and the truth of the statements made, are incontrovertible, thus proving beyond the possibility of denial, the sad degeneracy of the present day, altho' as Christians, we live under the dispensation of Christ and the Spirit, equally with the members of the Primitive Church.

Into the reason of this degeneracy the preacher next proceeds to inquire, and that reason he assigns to be, a lack of Faith,—not of course a lack of professed belief that there *is* such a Being as our Lord, and that He died for the sins of the world, which is the popular and consequently erroneous idea of Faith, but a lack "of *that simple confidence* in the promise of Jesus ever to dwell in His Church and send His Spirit through her ordinances which so pre-eminently marked the Faith of the early Church." To this he mainly, and no doubt most correctly attributes the want of holiness among ourselves.

He then goes on to establish his position by showing in contrast with the faith of the first Christians, that practically (when it is not done in words) we in the present day deny the personal presence of Christ in public worship—that we deny the Powers committed by our Lord to the Christian Priesthood,—the grace of Baptism,—the real, because Spiritual Presence in the Eucharist —the peculiar powers of the Episcopate, and the benefit of self-denial and almsdeeds

These various topics are excellently handled, and must tend very strongly to bring conviction to minds unwarped by prejudice. We have not met the man who is bold enough to deny the fact that in devotion, self-denial and zeal, we come unmeasurably behind the members of the Church in Primitive times, even though we do live in this glorious and never sufficiently-to-be-lauded nineteenth century, in which of course everything and everybody is so much wiser and better and more "enlightened" than everything and everybody that ever was in the world before. Now considering our wonderful "enlightenment" and superiority, it is a very extraordinary thing no doubt that we should find out that we are inferior to anybody in any particular whatsoever, yet such being the case notwithstanding, we would earnestly recommend any one who questions either [illegible] proofs or the reasons for it, which Mr. Townley has so ably brought forward, to endeavor to invalidate those proofs or to controvert those reasons, and more than all, we would invite him to suggest some other theory to account for the fact of our degeneracy, which will as well bear *thinking* of and examination as that propounded by the Preacher of the excellent sermon under review.

It is very refreshing in these days when there is so much fear of offence, that men's own inward convictions of truth are often smothered, lest the odium of the multitude should be incurred to find so clear and outspoken a declaration of Scriptural and therefore unpalatable truth. The principles set forth in this sermon are unquestionably those of our Prayer Book, and being so, they are those of Holy Scripture, the agreement between the two being—(as every clergyman has expressed his conviction) perfect. The Catholic Church is set forth in that Prayer-Book not as the cause, but as *the channel* of personal holiness, and we have no right to expect to become holy except through her ordinances,—hence She teaches us the need to our weak sinful souls, of daily worship, of the benefit of the official and authoritative acts of a commissioned Priesthood,—of the blessings of that baptism wherein we are made members of Christ, children of God and inheritors of the Kingdom of Heaven,—of the strengthening and refreshing influences of the Holy Communion, wherein the body and blood of Christ are verily and indeed taken and received by the Faithful, of the grace conveyed through Episcopal benediction in the laying on of hands, and of the benefit of alms-giving, fasting, and self-denial, as set forth in her offertory sentences and in her table of vigils and days of abstinence. These principles are either true or false, and we should speak, and above all, *act* according to our sincere conviction of their correctness or their error. "If the Lord be good follow Him, but if Baal, then follow him." We must acknowledge ourselves no admirers of them who follow the Rev. Mr. Straddle, if we may so personify those who keeping one leg on one side of the poll, and the other on the other, seem always prepared to [illegible] down, not on the right side, but on respect which seems most likely to *win*. We side, sincere, who, though on the wrong "Straddleism," think it to be right, but for fy with the name of "Straddelites" dignia true contempt. We "deration" we have the Word, as we understand moderation, but *more* and nothing *less* than it is nothing of the Church of England." Moderation we hold the sermon under review because admirable specimen of that moderation we express our cordial thanks to Mr. Townley for its publication, and most earnestly recommend our readers to purchase, peruse and circulate it.

We may add, in order to induce them to adopt our last recommendation, that the price is very low, viz., sevenpence halfpenny per single copy, or five shillings a dozen.

TRINITY COLLEGE, TORONTO.—In a Convocation holden on Tuesday, the 24th inst., the Rev. John Butler, M. A. of McGill College, Montreal, and of Lennoxville, and the Rev. T. J. M. W. Blackman, B. A. of King's College, Windsor, Nova Scotia, were admitted *ad eundem*. Mr. Blackman immediately proceeded to the Degree of Master of Arts.

OBITUARY.

On the 11th June, David Johns, Esq., died at Marmora, aged 80 years. Deceased was one of the old U. E. Loyalists, an ardent lover of his Queen and country, and a staunch Conservative. He was a firm opponent of republicans and republicanism, especially when merged into license. His hospitality was proverbial, doors were ever open to the houseless immigrant, who was always sure of finding a hearty welcome, as well as food and shelter under his roof. As a christian he faithfully discharged his duties as a husband and father, as well as a friend and neighbor. As a churchman, he was well known for the soundness of his doctrine and dislike to schismatics and schism. He ever regarded the Church as the pillar and ground of the truth, and was a frequent and habitual communicant, The clergy of the church are one and all ready to testify to the kindness and attention which they always received from Mr Johns and his family, whenever they visited this part of the country. Throughout his last illness which continued for nearly six weeks, and during which he was a great sufferer—he evinced the most patient resignation to the will of God, no murmur or complaint ever escaped his lips. He expressed himself as ready and willing to depart when ever it should please his Heavenly Father to remove him from this world. Society has generally sustained a great loss by his death.