native army is declining. We squander our money in useless wars, and have just awoke to the necessity of useful works. These are causes of danger far nearer than the Caspian or the Oxus.

LATER FROM AUSTRALIA.

By the *Bavaria*, Capt. Bailey, from Melbourne, arrived this day, we have Melbourne papers to the 27th of August, five days later than previously received by way of England. The *Bavaria* has made the trip in eighty-eight days.

The *Bavaria* brings the first shipment of gold direct from Australia, and is, we believe, the first ship that has come direct to New York from the port of Melbourne. The amount of specie is $100,000, consigned to Messrs. Adams & Co., the express agents. The Melbourne *Argus* attributes to that company the successful character of the vessel.

The American barque *Ella* had been sold for £250. She is to be called hereafter the *Ballarat*.

The ship *Melland*, from Boston, Mass., was spoken on the 20th day of July, bound to Geelong.

The barque *Canton*, Gibbi, from New York via Rio Janiero, arrived at Melbourne on the 23rd of August.

The ship *York*, from Sandwich Islands, arrived at Sidney on the 18th of August, also the ship *Versailles*, Eldbridge, from Boston.

New newspapers are being commenced at Adelaide, Melbourne, Geelong, and other towns

Crime and disorder seems yet to be prevalent at the various diggins.

The "new Constitution" seems to be causing some agitation. Beyond references to meetings on this subject, the papers before us contain little domestic news, being filled principally with extracts from English and other foreign journals.

There appears to be a growing feeling against the license-fee levied upon the miners, and an appeal was about to be made to the Legislative Council for its abolition.

We have already given the particulars of an attack upon a gold escort. The following is an account of the arrest of the robbers.

On Saturday evening, the 13th of August, Mr. Chief Detective Officer Ashley, accompanied by Sergeant Simcock, of the detectives, and detective Murray, started from Melbourne, and went to M'Ivor, accompanied by George Francis, the witness for the Crown.

The officers were armed with warrants for the arrest of four men, named Robert Harding, Edward M'Evoy, George Shepherd, and George Elson, who Francis said were engaged in the attack, and who were found to be at or near the M'Ivor diggins.—They reached the M'Ivor on Monday evening, and the same night ascertained that the whole of the men had left, and had gone to Goulbourne: but two of them, Harding and M'Evoy, had left their wives at the M'Ivor.

Mr. Ashley then gave information of what had been told to Mr. Armstrong, who has charge of the police at M'Ivor, and he (Armstrong) agreed to wait there and watch the tents where the wives were, while Ashley and his companions went to the Goulbourn. Armstrong subsequently arrested the women to keep matters quiet. On Tuesday, the detective force, with Francis, the approver, all on horseback, started for the Goulbourn diggins, which they reached that night.

On Wednesday morning, Francis was despatched on horseback to search for the men, the detectives not thinking it prudent to shew themselves on the diggins. He did not return that day, and in consequence he was given up as having bolted. On the Thursday morning the detectives mounted their horses, and started to search the diggins. In an hour they found Elson and Shepherd in a tent.

We may here remark that the whole of the men were well known to the detectives as notorious Melbourne thieves. From further inquiries the detectives ascertained that the other two men had gone to the M'Ivor. They, therefore, handed their prisoners to the Goulbourn police started for the M'Ivor on horseback, reached it the same evening, and found that the two men had been arrested immediately on their arrival in their wives' tent, on the previous night by Mr. Armstrong's police.

Upon its being reported that Francis had absconded, Mr. Armstrong immediately sent despatches to Melbourne, and the various lines of the road, among others to Maiden's Punt, where Francis was arrested by a cadet named Symons. Francis, along with the four other men, was to be forwarded yesterday morning from the M'Ivor, and may be expected in town this evening.

Altogether the police have recovered between £6000 and £7000 in cash and gold.—There are now nine men in custody. It is believed there is only one at large, and it is probable he will be captured before long.—We understand the evidence against the whole of them is very conclusive.

ARRIVAL OF THE EUROPA.

The "Europe" arrived at half-past nine this morning.

Flour firm, 6d. higher. Wheat firm, and advanced; Corn—Prime, 45s. a 46s.; Inferior declined to 40s. Pork dull; holders pressing on the market.

The Turks have re-crossed the Danube without more fighting, with a view of concentrating their forces. They still hold Kalafat.

Halifax, Dec. 6.

The "Humbolt," from Havre to New York, is reported ashore at the mouth of the harbour.

New York, Dec. 6.

FURTHER NEWS BY THE EUROPA.

The "Europa" experienced very heavy weather.

The "Glasgow" arrived out on the 18th.

The news from the seat of war is very contradictory. Reports of Russian and Turkish defeats are about equally balanced. There is no possibility of ascertaining the truth—It seems most probable that no decisive battle had been fought since last advices.

The Turkish detachment at Oltenitza had destroyed the works of defence before retiring across the Danube.

Nothing more recent known from the Principalities—all previons Turkish success in Europe and Asia are confirmed.

The Sultan officially annouuces that he himself will take the field in the spring.

A new note is said to be prepared, but neither the Czar nor the Sultan will listen to it.

The course that Britain will take is kept secret.

Direct French correspondence says that Napoleon is amassing troops between Strasburgh and Marseilles.

The latest intelligence from the seat of war reports that the Turks had re-crossed the Danube at all points except Kalafat—which they still retain and have strongly fortified. They retired without battle. Some grand movement is in contemplation which the passage of the Danube served to mask.

France has formally announced to Austria that if she gives refuge to armed Russians returning from Turkey, France will regard it as a declaration of war. M. Drouyn D. L'Huys has replied to the circular of Count Nesselrode, and retorts, that if, as Nicholas says, he has no wish to subvert the integrity of Turkey, or the sovereign rights of the Sultan, the peace of Europe will not be hazarded by the French interfering, inasmuch as France only interferes in behalf of the said integrity of their Sovereign rights.

Vienna letters of the evening of the 13th state that the Turks had attacked Gallatz and Brada—former advices mention that they were moving on those places. The island of Giurgoroo has been the scene of severe combats. It has been taken and re-taken several times, and at present remains in the hands of the Turks.

LIVERPOOL MARKETS.—Wheat and flour in fair demand during the week. Wheat 1d. dearer than former quotations. Flour 6d. a 1s. Makin & Son quote western canal flour 37s. a 37s. 6d.—Denison & Co. give higher quotations. Richardson & Brothers quote white wheat 10s. 3d. a 10s. 9d., red 10s. a 10s. 3d., Canadian white 10s. 2d. a 10s. 5. Weat her continued favorable. Pork dull. Lard firm. Consols closed steady 65 a 95½.

LETTERS RECEIVED TO DEC. 7.

J. W. C., Kingston; Rev. J. R. T., Milford, rem.; E. C., Lennoxville, add. sub.; Rev. E. E., St. Kitt's, W. I., add. sub. (a letter has been sent by mail.)

WEEKLY CALENDAR

Day	Date.			1st Lesson.	2d Lesson.
B	Dec. 11.	3rdSun.inAdv.	M	Isaiah 35	Acts 11
			E.	" 36	James 4
Mo.	" 12.	.....	M	" 37	Acts 12
			E.	" 38	James 5
Tu.	" 13.	.....	M	" 39	Acts 13
			E.	" 40	1 Peter 1
We.	" 14.	Ember Day.	M	" 41	Acts 14
			E.	" 42	1 Peter 2
Th.	" 15.	.....	M	" 43	Acts 15
			E.	" 44	1 Peter 3
Fri.	" 16.	Ember Day.	M	" 45	Acts 16
			E.	" 46	1 Peter 4
Sat.	" 17.	Ember Day.	M	" 47	Acts 17
			E.	" 48	1 Peter 5
B	" 18.	4thSun.inAdv.	M	" 30	Acts 18
			E.	" 32	2 Peter 1

The Church.

TORONTO, THURSDAY, DECEMBER 8, 1853.

"AS IT WAS IN THE DAYS OF NOAH."

Our blessed Lord confirms the account which may be gathered from the direct history in Genesis, as to the utterly unprepared state of the great mass of mankind, —quite unsuspicious of the coming catastrophe—when the flood came, and swept away from the earth all save one righteous family. The language which that Divine Teacher uses in depicting the universal unconcernedness about the coming Judgment is very remarkable; and, we may add, peculiarly alarming. Doubtless there was a vast amount of hideous profanity in those days; but Christ says nothing in regard to the unclean lips and blasphemous tongues of the antediluvians; so that it will not be satisfactory as affording a guarantee of security for the sinner in the present day to exclaim,—"Thank God! I am no profane swearer; and, consequently, do not bear the character, and need not fear the delusion and the ruin of the miserable unfortunates who perished in the flood." It may still be that the sinner's case now is identical with the case of Noah's wretched cotemporaries—though vile discourse sully not his lips, and though he treat with deference and respect the holy things, the name and the attributes of God. Doubtless amongst that antediluvian race profligacy had spread like the plague; breaking through every restraint, and desecrating all the fair sanctities of domestic love; and yet, it was not that profligacy that Christ singled out from the general demoralization to shew the unpreparedness of that infatuated race for death and judgment. We must check the sinner, then, should he say, —"Sensuality is no sin of mine: I am no profligate; why should the fate of those vicious antediluvians give me uneasiness?" Unnatural feelings, too, we are ready to believe, prevailed far and wide amongst that doomed generation, who laughed at the preaching of Noah and derided the building of the ark; for, where God "beheld the thought of man's heart that they were evil continually," and even "repented that he had made man upon the earth," there must have been in abundance such monstrous characters as cruel parents and thankless children. But our Lord doth not tell us that these miserable creatures were unprepared because here the child scorned the parent, there the parent maltreated the child; else perchance, the sinner had shifted from his conscience the pressure of the antediluvian warning, by pleading those national affections which may kindle unconquerable love in the heart, and throw a sweet charm over the relations of life, even where there has been no submission to the will of God and no reception of the truth as it is in Jesus. Antediluvian crime would surely have furnished our Lord with the materials of a sketch inconceivably dark and terrible; and yet he draws no sketch such as the majority of the world in the present day would consider very dark and terrible. His sketch is simply a sketch of WORLDLINESS; and—God knoweth!—worldliness, to judge from its prevalence cannot be to us a thing so dark and terrible. Christ gives not, as he might have given, a harrowing catalogue of dismal impiety; but He merely tells us, that the men and women of Noah's time met destruction with their eyes shut, because, before a flood of waters poured in to take their breath of life, a flood of worldliness had previously passed over them, and extinguished the vitality of their souls. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." These deluded people were just absorbed in worldly pursuits; at least, our blessed Lord would have us understand that (even in the case of those who were not profane, nor licentious, nor unfeeling,) this devotion to worldly cares and amusements was enough to blind them to their danger; and consequently, to keep them insensible to the necessity of preparation. The father would smile on his daughter as he thought of the advantages of the matrimonial connexion she was about to form—its brilliancy of rank; its stores of wealth; its treasures of happiness—and full of such thoughts, would impatiently turn away from the gloomy sermon of Noah—that ill-omened prophet of woe. The bridegroom too, as he fondly gazed on his bride, would forget, in the sunshine of his felicity and the enthusiastic hopes of the future, all that he might have heard from the lips of the righteous preacher, that notwithstanding every bright augury of security, and joy and peace. God had certainly determined to send a flood of waters upon the earth, and that every man who might be at all concerned about the salvation of his soul had better repent at once. And then the feast and the dance came on to make matters vastly worse—to add delirium to indifference; to fix more deeply in the heart its oblivion of God and its unconsciousness of overhanging judgment; to harden the heart alike against the preacher's summons and his affectionate entreaties; nay, to confirm it in its obstinate resistance to the strivings of the Spirit of God. And all this evil—vast as it was and irreparable —is by our blessed Lord attributed to mere worldliness. It is as if He had said,—"I need not speak of the darker sins of that depraved race. I need not appeal to the warning fate of the utterly debased and unprincipled, who sank beneath those avenging waves: it may affect the sinner's heart more to let him know that thousands of that unhappy race perished merely because they gave themselves up to the world; lived to the world; sought no better things than the world had to give them; and all the while "forgot God." We must take the warning as our Saviour delivered it: and it is, undeniably, a very explicit and a very alarming warning against a worldly spirit. If it tells us anything, it tells us this—that a man may be something less than desperately vicious to be finally lost; that there are instances where a life of business or a life of pleasure may reach the same end as a life of vice; that, in short, the world has other ways, besides the more deadly sins, of sealing up the spiritual sense against the righteous indignation of a righteous God.

Under the head of our "Colonial Ecclesiastical Intelligence" we had the gratification of publishing last week a pleasing record of a Testimonial—accompanied by a very appropriate Address—presented to Mrs. Allan by the congregation of St. George's Church, Grafton, as "an acknowledgment of kind and valuable services on the organ rendered freely and even gratuitously by that lady for a period of three years." Mrs. Allan is gone to reside in Hamilton, where she has charge of the organ in the Church of the Ascension, and purposes to take a few pupils in music. From the language of the Address presented to her we should argue that she possesses high musical attainments; and, as we doubt not that her qualifications are unquestionable, so, when we consider the Christian zeal with which she has been dedicating hitherto her talents "without money and without price," to the service of Almighty God, we are ready to assure ourselves that the blessing of that God, "who is not unrighteous that He should forget our labours of love," will attend her future endeavours.

CONSECRATION OF ST. GEORGE'S CHURCH.

In a postcript to our last issue we gave a brief notice of the Consecration of St. George's Church in this city on the 30th ult, and it was our intention to have prepared for our paper this week a more detailed statement of the ceremony;—but so great has been the interest therein that next morning three several papers had such correct reports of the proceedings, that with very little addition, we have only now to make use of the labours of our contemporaries referred to,—the *Patriot*, *British Canadian* and the *Globe*,—in order to give our readers a full report:

On Wednesday last, the 30th ult., (being St Andrew's Day,) the Church of *St. George* the Martyr in this city, after years of decay, and many hitherto fruitless efforts to free it from incumbrance, was finally set apart for ever to the service of Almighty God. On this interesting occasion a large number of Clergy and Laity assembled to assist in and witness the impressive ceremony of Consecration, so seldom, we are sorry to say, witnessed in this country. Dr. DeLancey, the talented and eloquent Bishop of Western New York, was to have preached the Consecration Sermon, but family bereavement prevented his presence, which would have afforded a further instance, if further were needed, of the good will and friendly feeling subsisting between the two branches of the Church, here and in the adjoining republic.

At 11 o'clock, A.M., the Bishop, attended by his Chaplain, the Rev. Dr. Scadding, took his seat in the chancel, and after a short pause proceeded to the western entrance, where his Lordship was met by the Churchwardens, John Arnold and T. P. Robarts, Esqs., the Rev. Dr. Lett, the Incumbent, and several of the Diocesan Clergy, vested in surplices. The petition was then presented to the Bishop, and read by the Chaplain:—It set forth that a building had been erected in John St., on a site granted by Mrs. Boulton in conformity with the wishes and intentions of her husband, the late D'Arcy Boulton, Esq., of the Grange; that the said building was furnished with all things requisite for the celebration of Divine Service in accordance with the doctrine and discipline of the United Church of England and Ireland, and praying that his Lordship would be pleased to set apart said building from all profane and common purposes, and to consecrate it for ever for the use for which it was designed, for the benefit of the parishioners and their successors for ever. The petition having been assented to, the Bishop and Clergy and others proceeded up the aisle, repeating alternately the 24th Psalm, "The earth is the Lord's and the fullness thereof." &c.

At the conclusion of this part of the ceremony, the Bishop seated himself in his chair near the Communion Table, and having had reverently presented to him the Instrument of Conveyance, which he laid upon the Holy Table, he addressed the congregation as follows:—

"Dearly beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the blessed Spirit, or by the express command of God, or by the natural decency of things, have erected houses for the public worship of God, and separated them from all profane and common uses, in order to fill men's minds with greater reverence for His glorious Majesty, and affect their hearts with more devotion and humility in His service: which pious works have been approved of and graciously accepted by our heavenly Father; Let us not doubt but that He will also favourably approve our Godly purpose of setting apart this place in solemn manner, to the performance of the several offices of religious worship, and let us faithfully and devoutly beg His blessing on this our undertaking."

The Bishop then offered up prayers to Almighty God, that he would separate the holy building from all unhallowed, ordinary, and common uses, and dedicate it to His service, for reading therein His Holy Sacraments, for offering to His Gracious Majesty the sacrifices of Prayer and Thanksgiving, for blessing His people in His name, and for the performance of all other Holy Ordinances; that whosoever should be dedicated there by Baptism might be sanctified by the Holy Ghost, that those who there should renew in their own persons the Promises and Vows made by their sureties for them at their Baptism, and thereupon be Confirmed by the Bishop, might receive the gift of the Holy Ghost, and continue His forever; that whosoever should there receive the Blessed Sacrament of the Body and Blood of Christ, might come to that Holy Ordinance with a penitent heart, true faith, and lively charity; that whosoever should be joined together in the holy estate of Matrimony might faithfully perform and keep the vow and covenant betwixt them made; that by His Holy Word, which should there be read and preached, and by His Holy Spirit grafting it inwardly in their hearts, the hearers thereof might both perceive and know what things they ought to do, and also might have power and strength to fulfil the same; that whosoever should there confess their sins, and pray unto Him, might be kept by His Holy Spirit from all wandering thoughts and worldly and carnal imaginations; that whosoever should there present oblations and alms, might offer unto Him with such faith and humiliation of mind, that for Christ's sake they might be graciously accepted; and that all who should there worship Him might themselves be temples of the Holy Ghost, in whom there will be life for evermore.

The sentence of Consecration was then read by Dr. Scadding, and being signed by the Bishop was delivered to the Churchwardens, to be preserved among the muniments of the Church. The Morning Service was then proceeded with, Prayers being said by the Reverend Incumbent, and the proper Psalms (the xxxiv., cxii., and the cxxxii.,) chaunted by the choir. The First Lesson (1 Kings viii., 22-62) was read from the Lectern by the Rev. J. G. Armstrong. The *Te Deum* (from Kent's beautiful service in C.) was next sung with a precision and effect which was very remarkable, considering the extremely difficult character of the music. The Rev. J. G. D. Mackenzie read the Second Lesson (Heb. x. 18-26). On the conclusion of the Morning Service the Hundredth Psalm was sung.

The Communion Service was then proceeded with. After the Nicene Creed, the following Anthem, by the celebrated Church composer, Dr. Boyce, was sung by the choir, taken from 1 Kings, viii:—

"I have built thee a house to dwell in, a settled inhabitation for thee to abide in forever.
But will God indeed dwell on the earth?
Behold the Heaven and Heaven of Heavens cannot contain thee: How much less the House that I have builded!
Yet have thou respect unto the prayer of thy servant, O Lord, my God. That thine eyes may be opened toward this House night and day, even toward the place of which thou hast said, My name shall be there.
And hearken unto the supplication of thy servant: And of thy people Israel, when they shall pray toward this place: And hear thou in Heaven thy dwelling place: And when thou hearest, forgive.
If there be in the land, famine, if there be pestilence, whatsoever plague, whatsoever sickness there be, what prayer and supplication there be made by every man:
Then hear thou in Heaven thy dwelling place, hear and forgive.
And the Lord said to Solomon, I heard thy prayer, and thy supplication which thou hast made before me; I have hallowed this House which thou hast built, to put my name there forever, and mine eyes and my heart shall be there perpetually.
Amen. Amen Hallelujah!"

His Lordship the Bishop then ascended the pulpit and preached a most impressive sermon,, from the following text:—

Rev. xxi. 22—"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

The following is a sketch of it, for which we are indebted to the "Globe:"

The Temple was the glory of Jerusalem, but in the mystical city which St. John beheld there was no temple, because in heaven there is no need of external symbols of the Divine presence, nor is there any part of it particularly consecrated, for the whole is a temple of the Lord Almighty, filled with the most glorious manifestation of the Creator, that its inhabitants are able to bear. Even now we feel that God is everywhere present with us, and when we speak of the blessed being admitted into His presence, it implies more a change of condition than a change of place. It is erroneous therefore, to consider future felicity as something almost superhuman, for man is man, and will continue man to all eternity. The celestial life must commence in this world. In heaven the dross of human infirmity and the stains of guilt shall have been wasted away, but charity, purity, and goodness on earth, will be charity, purity and goodness in the new Jerusalem. The wisdom and piety and virtue which we acquire in this world become the basis and standard of our character hereafter, and due preparation for the felicity of heaven can only be effected by patient continuance in well-doing here. The Church of God in all ages, but more especially the Church of Christ, is the appointed instrument to improve and qualify its members for the kingdom of heaven. We can conceive no other purpose it could have been intended to accomplish. It furnishes, through Divine revelation, a system and means of facilitating the accomplishment of this glorious object, and, if we sincerely use it, the accomplishment is most certain.

Such being the tendency and object of Divine revelation, it would be proper, in the first place, to inquire how far it has yet succeeded; and in the second place, what hopes and prospects the world presents of its future progress and final accomplishment. The tendency and object of the revelations of God have been to restore His Image, lost at the Fall; to replace mankind, as it were in Paradise, and to make us again fit to be citizens of heaven. All the dispensations of Providence from the fall of man to the coming of the promised Messiah, were steps to prepare the world for that promised event. The Patriarchal and Mosaic dispensations were intended to convince man of the purity of God, and the evil and danger of sin, and the need of a Saviour to deliver us from the wrath to come. The Patriarchal dispensation was not intended to be of long duration, and under it men gradually lost the knowledge of God as they had no religious institutions to preserve it in their mind and to protect them from superstition and idolatry. God, therefore, chose one nation from among mankind, to be the depository of Divine truth, and under the veil of ceremonies, the substance of truth was preserved. Every sound doctrine known was maintained, and every doctrine to be afterwards unfolded was obscurely shadowed forth. At length in the fulness of time, the Son of God appeared in our nature, and did and suffered what had been foretold of Him by the Prophets. He was delivered for our offences, and raised again for our justification. He ascended into heaven and sat down at the right hand of God, being invested with all power in heaven and on earth; and from the throne of His Glory He sends his Holy Spirit to apply to mankind the benefits of the redemption which he has purchased with His blood. The coming of Christ brought in a new dispensation. The Gospel is the last communication from God to man, and produces, as its ultimate results, perfect conformity to the Divine character. Failings will doubtless be found in the most pious, but this is only the budding time of christianity; eternity is the clime in which the flower is fully developed. Ever since it appeared, christianity has been continually yielding glory to God in the highest, and on earth peace and good will towards men. Even during the darkest ages of the history of the Church, thousands were found animated by the true spirit of the Gospel, and like cities set on a hill, which cannot be hid, disseminated its blessings by their faith and charity, and good example. The fruits of the Gospel may not be of such a character as to arrest the notice of the historian, but among the most gloomy dwellings of man, it is found shedding abroad its consoling influences. Religion promotes and sanctifies every attempt for the benefit of mankind. It gives an impulse to every sound and liberal pursuit. It enters unperceived into the councils of nations, gradually putting an end to all animosities and strifes.—And how beautifully has it improved the habits of private life. The grosser vices are almost extirpated, and driven to obscurity; and in every christian family there is now a sanctity and decency unknown before the introduction of christianity. Even the amusements of life are regulated by its spirit. If it be asked, then, what christianity has done, we have but to look around, and on every side we behold its precious fruits. What but christianity could have united men in all parts of the world to engage on the same day in holy service of pure devotion, praise and thanksgiving? Every Sabbath day all nations anl languages, within the christian pale, assemble at the various places of worship to adore the living and true God, through Jesus Christ, whom He hath sent, having the same hope, the same faith, the same baptism, being of one flesh and one spirit, praying for the same things, meditating on the same truths, encouraged by the same promises, and trusting in the same Redeemer.

The second thing that was to be enquired into was as to the hopes and prospects the world presents of the future progress and ultimate triumph of the Gospel or christian dispensation. Let us suppose that all the different peoples of which a great nation is composed were animated with the Christian spirit and costrained by gospel principles to do the things that are just, holy, and lovely. Would not such a nation enjoy a much larger share of happiness, temporal and spiritual, than would have been enjoyed by acting on a contrary spirit and principles. Now the Bible tells us of a period when not only one but all nations shall become our Lord's disciples, when to Him the kings and princes of the world shall bow, and when his triumphs shall reach from sea to sea and from the rivers to the ends of the earth. From what the Gospel has already accomplished, we may discern its future progress, and discover the just and peaceful tendencies of its pure and benign sentiments. The great obstacles to the progress of christianity are to be found in our corrupt natures. The human heart is at enmity with God, and opposes itself to the doctrines and precepts of revelation. But all such obstacles are only incidental and not permanent, and accordingly through the divine blessing they are gradually diminishing in number and intensity. In this holy work christianity is employed and it is continually gaining ground. Its progress will doubtless be slow, as men count slowness, but its course is onward. During the last 60 years the Gospel cause has been rapidly advancing, compared with its progress in former generations. A new spirit has been awakened both in the old and the new worlds, which has disseminated the Holy Scriptures among all nations, which has sent forth missionaries to every quarter of the globe, and which has promoted general education among the people, raising the tone of the public feeling and sentiment, abolishing unchristian practices, and carrying mankind forward towards substantial virtue and happiness. The ignorance and superstition which at one time prevailed have been rapidly passing away since the Reformation.—Since that time more attention has been given to the Holy Scriptures and to the practices of the Church in primitive times, and we are now getting nearer the point which shall disclose to believers the universal triumph of truth and the extinction of error. We have also strong grounds for anticipating the approaching day when all the bitter division which now rend the Christian Church shall disappear, and all men who love the Lord Jesus Christ in sincerity and in truth shall be brought into the same fold. Such a prosperous era of the Church depends essentially on a gradual return to unity, as laid down in Holy Scripture, and such a return is not merely probable, but from many indications has already made great progress. A divided Church can never be more than partially successful, however pure in diffusing gospel principles, but the spirit of conciliation is advancing, and we may cherish a growing hope of the approach of the period when all religious differences shall terminate. Faith in Christ necessarily implies a belief in the power of Christian principle to bring the Lord's body, the Church, into a state of unity, so that all divisions shall be forgotten. Had professing christians done their duty, the light of the gospel would long ere this have penetrated every corner of the habitable globe. Trusting then in that sure word of prophecy which speaks of the final gathering of all nations to the mount of the Lord, each of us should endeavour in his own sphere to diffuse abroad the glorious light which we ourselves possess.

On a day so interesting to this congregation, being set apart for consecrating the edifice in which they meet to the worship of God their Saviour, brief allusion might appropriately be made to a kindred topic. In the conducting of Divine worship, respect must be had to human infirmity. And looking to the condition of His worshippers, and for the advancement of His glory, God commanded Moses to erect for Him a sanctuary, that He might dwell among men. After the Tabernacle, the Temple became, as it were, the audience-chamber and special residence of the Eternal God. And under the Gospel dispensation, it was fitting that there should be places rendered holy, by being appropriated to the rites and ceremonies of the true religion, where God might meet with His faithful people, and which should be held in the greatest reverence. Our feelings and sentiments when we come into the House of God, should be those of Jacob—"This is none other than the house of God, and this is the gate of heaven." Religious worship must be adapted to the nature of man, who has a body as well as a soul; and, besides temples made with hands, to enjoy the blessings of the Gospel, he must likewise have recourse to the aid of discipline and an established ritual. Christianity can only flourish where wayward individual caprice is subjected to wholesome and rightful authority. A worship wholly spiritual is not suitable to man in his present state of existence. To be complete, all his faculties must be employed. He must worship with his body as well as with his spirit, which is the offspring of Divine power, and redeemed by the Divine mercy. Our worship, then, must a sensible, present, and visible, as well as a reasonable, service.

And now, concluded the Bishop, may we not, with holy confidence anticipate the most precious benefits from our future meetings in this Church? And ought we not earnestly to pray that abundant fruits of righteousness may appear in our lives and conversations—that our faith may be enlarged and confirmed, our sanctification advanced, and all the graces of the Christian character made to shine forth in our deportment. Your Church is finished. It is a structure—from its elegance, harmoniousness, and architectural beauty—worthy of the respectable congregation which assembles within its walls. But, although you have done so much, and have now the edifice set apart from all profane uses, two things remain to complete your parochial arrangements: first a school-house, in which the children may receive a sound religious education; and, then, a residence for your energetic and worthy pastor. To mention these two wants, I feel to be sufficient, and I believe the mention of them will ensure their accomplishment in a suitable and proper manner. The generous liberality which you have shown, and continued so long, in bringing about so much, has not been exhausted, for true Christian charity is fed by continual practice. My beloved brethren, you have done a good work, but perhaps few of you have as yet sufficiently reflected upon its extent and permanence. Were we to return to this world a thousand years hence, we might find this church still standing—having been frequently repaired and renewed, but still occupied by a christian congregation. Then think, my brethren, of the many generations which shall by that time have worshipped during this long period within these walls. Think of the thousands who may have been brought from darkness to light, of the many souls who may have been purified and fitted for heaven by its teachings, and then you may form some faint conception of the vast magnitude of the benefit you have conferred upon this neighborhood, a benefit indeed far beyond their comprehension, and requiring the powers and faculties of the Saints in glory fully to appreciate its everlasting worth.—This, my friends, is no vain dream of fancy.—Churches have been founded in Christendom, which have continued 10 or 12 centuries offering daily prayer, and have been filled on Sundays, fasts and festivals, during all that time with devoted and holy worshippers preparing themselves for the kingdom of heaven, and why may not this Church be blessed with a like permanence? Such thoughts, my brethren, purify and elevate the soul above all temporal concerns, and produce holy yearnings and aspirations of the greatest value. Take such thoughts with you when you retire from this temple, and bless the God of all goodness and mercy for having conferred upon you the unspeakable privilege of having contributed even in the smallest degree to a work, which shall have its fruits only fully developed in eternity.

The offertory sentences were then read by the Rev. Provost Whitaker, during which the Churchwardens and Sidesmen collected the offerings of the congregation; which are to be applied towards the erection of a Parochial School-house. Among the offerings we have been much pleased to hear was a deed for a lot of land.

The Bishop, assisted by his Chaplain, the Provost, the Incumbent, and the Rev. Dr. Beaven, then administered the Holy Communion to the Clergy and to a large number of communicants of the laity. Thus fitly concluding the solemn and memorable ceremony of the day.

A word must not be forgotten, in praise of the indefatigable exertions of the present Incumbent aided *totis viribus* by the churchwardens and congregation, in this endeavour to free the beautiful Church of St. George, the Martyr, from the incubus of debt which has so long oppressed it. A large share of this praise should fall to the lot of the ex-churchwardens, Capt. Lefroy, R. A., and S. B. Harman, Esq., whose exertions for several years towards the attainment of this object were very great, nor did the good work fall to the ground, in lack of attention on the part of the present incumbents of that office, John Arnold and T. P. Robarts, Esq., who have the good fortune to cap the corner stone of an edifice which was raised by their predecessors.

We cannot conclude without noticing, in the most favorable terms, the manner in which the musical portion (an arduous duty) of the service of the day was gotten through. The choir of St. George's Church, under the able conductorship of J. D. Humphreys, Esq., aided by the management of Mr. Principal Barron, and the talent of their young organist, Master J. D. Mayer, has now reached a point beyond which it would be difficult, at least in this country, to go. We have heard many of the best cathedral and other choirs in Great Britain and Ireland, and can truly say that the singing on last Wednesday was the nearest approach to the *English* style of Church Music we have heard on this Continent. The whole Service was gone through with a precision and effect, combined with steadiness (seldom observed in amateur choirs) which spoke volumes for the indefatigable exertions and attention of the accomplished conductors and the learned manager. Throughout the whole day we noticed but one slight wavering, which we were afterwards informed, as we surmised at the time, was occasioned by the breakage of one of the organ pedals. The *Te Deum*, by Kent, and the Anthem, by Boyce, were musical treats of the highest order, and such as are seldom heard in Church choirs in Canada.

Indeed the simple rubrical manner in which the entire Service was conducted was not only pleasing but edifying; the attention and seeming devotion of the large congregation; the solemnity with which all who assisted at the service discharged their several parts, and venerable appearance of the Bishop; the energy with which he delivered his admirable sermon; the life and reality which pervaded the chants and Anthem, all combined to bring forcibly to our mind the words of the sweet Psalmist of Israel, "Oh worship the Lord in the beauty of holiness."

St. George's Church, where all was so admirably conducted, it may be perhaps presumptuous to offer a suggestion for improvement: might not the choir, which is composed entirely of males, be better placed than behind the curtain "in front of the organ;" or why not, habited in surplices, take their proper place on the north and south side of the church, and allow the congregation not only to hear but to see them? Then, in our opinion, would the arrangements have been perfect.

St. George's Church is a fine and noble building in the early English style, capable of accommodating 7 or 800 worshippers. A goodly number of the seats are free, and we should be glad to learn that the congregation have taken such steps as will for ever prevent their being otherwise. It is bad enough to have pews at all in a Church, but to have every inch of room appropriated to the rich, to the utter exclusion of the poor, is incomparably worse. At the western entrance stands a chaste marble font. The communion plate is the richest and handsomest in the province. Indeed few Churches are so well provided with all things necessary for the due celebration of Divine service.

We copy our concluding remarks from the *Patriot:*

The Minister and Congregation of St. George's Church have ever since it has been opened, had to contend with difficulties of such a nature as would have disheartened ordinary men. The Church was deeply in debt, and what was still worse, there were unsettled accounts with various parties who were concerned in its erection, but all these difficulties have been overcome, and the Church is now Consecrated. And we hope that the energies of the people will not be allowed to flag, but that they will not stop till they have procured School-houses and a Parsonage and every thing that properly belongs to, and is requisite, to a Parochial Church.

NATIONAL THANKSGIVING.

The following is a very *suggestive* paragaph from the "Patriot." The omission of national thanksgiving is certainly a reproach, we conceive, which a Christian people should be most anxious to remove.

"This day (Thursday), the 24th of November, will be observed by the citizens of Illinois, Masachusetts, Indiana, Connecticut, Hampshire, Alabama, Pennsylvania, Rhode Island, Ohio, Kentucky, and New York, as a day of thanksgiving to Almighty God, and the people are recommended by the Governors of the several States suitably to observe the day by such religious assemblages and forms of worship as the citzens may severally deem appropriate; so that as a Commonwealth, they may with united hearts, humbly and gratefully render thanks to our Father in Heaven for His benefits, and earnestly implore the continuance of His favor.

Have we in Canada less reason to be thankful for mercies received? Or are we less grateful than our neighbours of the United States?"

SUPPRESSION OF ECCLESIASTICAL TITLES.

The Puritans of old strenuously laboured to suppress Bishops and Bishoprics, and Dr. Ryerson, "Chief Superintendent of Education for Canada West," influenced probably by a like spirit, has imitated them in a very humble and paltry manner.

The Reverend gentleman has lately published in the "Journal of Education" a "general Catalogue of Books for Public Libraries in Upper Canada,"—"Sanctioned according to law," in which he carefully omits the ecclesiastical names of several English Bishops of high literary fame, leaving out every distinctive title, which would place them in a higher position in the Church of England than the rank of Doctor, which he himself holds in the Methodist denomination. For example, in this levelling catalogue, the celebrated Bishop Burnet, appears in the humble guise of the "Rev'd Gilbert Burnet D.D." while the immortal Bishop Butler, author of the "analogy," stands as plain "Joseph Butler D.C.L.," Another distinguished prelate is reduced to "Edward Stanley D.D." and the well known Archbishop of Dublin is simply, "Richard Whately D.D." This latter divine is however, specially favoured by Dr. Ryerson, for we perceive his proper title is occasionally given to him. The Scotch and American Bishops are treated in a similar discourteous, ultra-democratic manner, and we with difficulty recognized well known dignitaries, under such disguises as the "Rev'd Michael Russell," the "Rev'd Alonzo Potter," &c. &c.

Altogether, there is a mean petty larceny character about these insulting omissions which we did not imagine the Rev'd Superintendent could possibly have stooped to, notwithstanding his *un-Wesleyan* and inveterate prejudices against Episcopacy, or how willing soever he may be that uneducated readers should infer from his book list that Bishops never write anything useful or profitable.

But, apart from their paltry discourteousness and suspicious appearance, there are other reasons which should have deterred Dr. Ryerson from being guilty of such sins of omission. He is "Chief Superintendent of Education,"—a public officer, supported by the public money,—in a position, which, as he himself has frequently declared, should be entirely out of the atmosphere of party feeling. Yet, notwithstanding this oft-repeated principle of his, he permits a narrow partizan, sectarian feeling to sway him so completely, that in an official document of considerable importance he suppresses the *legal* titles of certain dignitaries, whose work he offers for sale.

We should naturally expect one occupying his important positon would be an example to those under his charge of strict obedience to the laws of the land, as well as the laws of courtesy, rather than a wilful insulter of both. We use the word "wilful" advisedly, for it is evident from the minute correctness with which all secular titles are given, and from the care evinced by the Doctor in his notices of the books (as for instance, his warning to the public against *the assumption* of certain works published by the "Society for Promoting Christian Knowledge," that the Church of England, is "the established Church in these provinces) that the ecclesiastical titles are designedly suppressed.

There are other matters connected with this catalogue, which our limited space will not permit us to dwell upon at present, as, for example, the list of "Church Histories," in which we find three ultra Roman Catholic works, while there is not a single history of the "Church of England," and it is remarkable that though the Doctor, in his scrupulous care lest the public mind should be in any degree perverted, denounces Sir Archibald Alison's great work as characterized by strong party and national feeling," yet he has not a single word of comment or caution with respect to the "Roman Catholic Church Histories."

"The Gore and Wellington Branch Association C. S. D. T.," will appear in our next.

EXTREMES MEET.—The following is an advertisement taken from a late number of the *Wesleyan Times*. We remember that in a late issue of the "Church" there was published a certificate from several Methodists in the Eastern part of this province, testifying to a "miracle," which it had been alleged had been wrought at a class meeting. It was asserted "that the Holy Spirit descended, with a voice like a mighty rushing wind, as on the day of Pentecost." From the advertisement, it would appear that the "relic," as well