ST. THOMAS THE APOSTLE. (From "Thoughts in Verse on the Prin ival Festivals and Holy Days of the Clurch of England.)

pelieved; blessed are they that have not seen, a believed." John xx. 28. 29.

Falth is the evidence of things not seen
The harge which makes a difference wide between
Christians and unbelievers: yet its found
That one Apostle is far more renewned
For weak distrust than faith; he disbelieved
The joyful truth his brethren had received.
When the disciples met upon the day
Of Jesus' rising. Thomas was away.
Where was he? Why not present with the rest?
By sad despondency perhans oppressed.
And, when assured that they had seen the Lord,
At once refused all credence to their word;
And further added, "Unless I receive
My senses' evidence. "I'll not believe."
This is the man, who danger would dety.
And seemed quite ready with the Lord to die,
Ye like the rest, while enemi's were near,
His Mas er he forsock, and fied for fear;
And now his mind, to unbelief a prey,
Rejected consolation's smallest ray.
But Jesus' conduct, how must we admire
In granting His disciple's bold desire!
His own He loved, and the time is brief
For Thomas to remain in unbelief
A week elapsed, his doubts henceforth shall cease,
The Saviour on them all pronounces, "Peace!"
Then specially to Thomas, "Touch my side.
My hands,—no more in unbelief abide."
"My Lord, my God!" he answers with surprise.
But Jesus said, "I stand before thine eyes,
Therefore, believest thou; yet blessed is he,
Who in his heart believeth though he doth not see."
If then the Saviour's per on to behold,
But not required, as thus we're plainy told,
It without seeing we may yet rejoice
And in a gratefu' strain lift up our voice,
Expecting full Salvation to receive.
Through Him alone in whom we now believe;
Much less can sculpture or pictorial art
Aid in impressing truth opon the heart;
Those who such vanities with favour view
The ancient idel system would renew.
Our narrative this lesson brings to light,
Christians must walk by Faith, and not by sight.

ST. THOMAS'S DAY .- DECEMBER 21st.

is, it is the feast of St Thomas.

St. Thomas the Apostle?

mentioned in the Gospels. He is named with the his mother died, and was buried only as a other Apostles in St. Matt. x. 3; St. Mark viii. 18; St. Luke vi. 15; and Acts i. 13. But it is St. John who says the most about him.

Resurrection, (St. John xxi. 2.) You have noticed, I know they do-but it comes under the head of amadare say, the proof that St. Thomas gave of his love teur godliness,' a great deal of it, and has not the to His disciples of the joys of heaven, and of His going forgotten. their Saviour Christ, a way is made for them : He is food, and almost without clothing in this cold season, is their life, the life of their souls; and He is also the within a stone's throw, almost, are the men who have truth, to teach them what is needful for them to know. enough and to spare, reveling in luxury—the crumbs and so we shall be saved. But St. Thomas had not give comfort to starving thousands. Let the poor yet learnt that lesson of faith, for, as you well know, he here thank God that theirs is a blessed lot compared surrection. You must remember his unbelief then; but stewards of God's bounty, and see that they can find out the passage, and read it to me, in the twentieth give a good account of their stewardship. chanter of St. John ver. 24: and then as on 4 roed ONIGIN OF LITERARY DEGREES. he offered to give the proof which St. Thomas had re-

P .- But Thomas did not wait then to touch the out at once, " My Lord, and my God!"

that this was He Who should redeem Israel.

P. -Is not that promise something like a passage in one of St. Paul's epistles, which you said so much to me about once, "We walk by faith, not by sight?" 2 Cor. v. 7.

G.-Yes, faith is the distinction of Christians. It was for want of faith that the apostles despaired when their Lord was taken from them, and given into the hands of wicked men, and it was through the abundance of their faith, after the Holy Ghost had been given to them, that they were ready to suffer, even unto death, for the hope that was set before them. Do not you remember how St. Paul begins the eleven h. chapter of his Epistle to the Hebrewa? "Faith is he substance of things hoped for, the evidence of things substance of things hoped for, the evidence of things tion, 196; n. t in union with the Convention, 8. Number not seen." And he goes on to show what men have of Churches and chapels in the Diocese, 204. done by the strength of fai h. It seems to be the particular trial which God gives to his servants in this world, whether they will look to the things which they see, or to the things which they do not see. St. Paul sets before us the example of Moses an ong others. He was called the son of Pharoah's daughter; he lived as we learn, in the king's palace, where he must have had all the pleasures that he could wish for, I mean all such pleasures as people are apt to set store by all that riches and power can get for them. He saw king Pharoah in all his greatness, but he knew of a greater than Pharaoh; he believed in the God who is invisible, and believing in God, he chose rather to suffer reproach with the people of God than to enjoy the pleasures of sin for a season, and to live among the corresponding to the obligations and resources of the riches of Egypt. He liked better to go back to his own people, who were despised and ill used, who were then making bricks in the scorching sun, and when more was asked of than they could do, were beaten for not making them. He liked better to live with them and serve God, than to live with the wicked and heathen king. And by the strength of faith Moses was that this "reasonable service" becheerfully rendered in all the congregations of the Diocese. Think, with more was asked of than they could do, were beaten for then king. And by the strength of faith, Moses was able to bring the people of Israel out of bondage Now it seems that when St. Thomas lost sight of his loved us, we ought also to love one another."

pitied him, and though he rebuked his unbelief, yet he gave him a share in the commission to the Apostles, from the Sacred Ministry, Richard C. Shimeall, Presby-"Go ye and teach all nations," &c.; and gave him also a share in the wisdom and power which the Holy Spirit poured forth upon them. After our Lord's Ascension, St. Thomas preached glad tidings of salvation to different nations in the east; he even went Spirit poured forth upon them. After our Lord's "Thomas answered and said. My Lord, and my God. Je- vation to different nations in the east; he even went sus saith unto him. Thomas, because thou has seen Me, thou has believed; blessed are they that have not seen, and yet have believed." John xx. 28. 29. martydom by the hands of the heathen priests of Indiawho saw how many people he had converted to Christianity, and were afraid there would soon be no more worshippers of their idols. He died joyfully, not as he once expressed his readiness to do, with his Lord, but for his Lord; and ever since, his name, has been remembered and honoured by the Church.

A TALE OF BENEVOLENCE. (From the Nashua Telegraph.)

While in Boston the other day, we became acquainted with a case of benevolence which ought to be recorded. A woman who had been sick, died while we were stopping with a friend near by, and we lege of ministering to her wants in her last hours, the

More than a year ago she was taken sick with consumption, and being unable to work, she returned to the residence of her mother, then living in Maine. But she found her condition as cheerless as her own which are paid for that species of work. There the reported. The Episcopal Recorder remarks: poor woman, with her child, was invited to stay, and she did so. The poor woman toiled on the harder, now that she had an additional burden, and when she (From a scries of Conversation between a Godmother and a could not pay the rent of two rooms, she lived in one; and there she watched and labored by the bedside of Phabe .- Dear godmother, I know what to-morrow her friend, depriving herself of the poor comforts she before enjoyed, to minister to the unfortunate. The Godmother .- Well, my child, it is something to sick one died at last, and then her kind heart would know even that. But can you tell me anything about not consent that she should be buried at the city expense. She was even then ready to sacrifice every P .- I have tried to find out the places where he is thing, rather than that the child should remember that

'Pauper that nobody owns.' We were glad to know that kind friends spared her the sacrifice of her feelings and her scanty means, G .- Yes; he is the only one of the Evangelists who and secured for her remains a place in a private tomb. does more than name him. Now, I will give you the Such disinterested benevolence as this is rare every history of St. Thmas, as we gather it from the Gos- where, and never found but among the poor. The ples, and from the writings of the earliest Christiest. poor alone can sympathise with the poor, in their Thomas was also called D dymus, which names both terrible trials. We doubt if there is a man in Bosmean a Twin. He is supposed to have been a Gali- ton, worth his millions, who would have sacrificed as lean, and by trade a fisherman, as he was one of those much money as did this poor woman, in any similar who went a fishing with St. Peter after our Lord's case. They may do a great deal for the poor-we dare say, the proof that St. Thomas gave of his love for his blessed Master, when he proposed to the rest of the Apostles to go with Him into Judea and to die with Him, at the time of Lazarus's death, (St. John xi 16.) The next mention of this Apostle is, when reward for them, but in the world where virtuous deeds our Saviour, a little while before His Crucifixion spoke are crowns of rejoicing, they will not be overlooked or

to prepare a place for them; to which Thomas replied, We talk about the poor, here-and God knows we "Lord, we know not whither Thou goest, and how can have enough of it-but the most abject poverty here. we know the way?" (St. John xiv. 4.) Our Lord would be opulence to thousands in the large cities, answered him in those words, so full of deep and bles- where emigrants are landed by the ship load, from sed, meaning, "I am the Way, the Truth, and the poverty-stricken Europe, with scanty means or no Life; no man cometh unto the Father but by Me." means. Cases come to our knowledge of such, hud-Men could not find or make a way to heaven; but in dled together in filthy rooms, without fire, without their way, to take them to our heavenly Father; He enough to make the heart of a stone bleed. And ist in our Saviour, to believe only, from whose tables, if converted to that use, would would not believe the good tidings of our Lord's Re- to these-and let the rich not forget that they are

(From Miller's Life of John Rogers.)

The practice of conferring the honors of literary wounds of our Lord, or to seek any farther; he cried institutions on individuals of distinguished erudition, commenced in the twelfth century, when the Emperor G .- He was satisfied then; but our Lord, having Lotharie, having found in Italy a copy of the Roman satisfied him, added a reproof for his want of faith: law, ordained that it should be publicly expounded Thomas because thou hast seen Me, thou hast be- in the schools; and, that he might give encouragelieved; blessed are they that have not seen, and yet ment to the study, he further ordered that the public professors of this law should be dignified with the title P-1 suppose St. Thomas ought to have believed of Doctors. The first person created a Doctor after this what the other Apostles and the women told him. ordinance of the Emperor was Bulgarius Hugolinus, G .- Yes; and besides their telling him that they who was greatly distinguished for his learning and had seen the Lord, he had our Lord's own assurance literary labour. Not long afterward, the practice of that He would rise again. When He told his disci- creating doctors was borrowed from the lawyers by ples that He should suffer, He told them also that He divines also; in their schools they publicly taught dishould rise again on the third day, (St. Matt. xvi. 21.) vinity, and conferred degrees on those who had made They lost their trust in these words of Christ, and in great proficiency in that science. The plan of con-His other promises, when he was crucified and laid in ferring degrees in divinity was first adopted in the the grave; and He reproved them all for this unbelief Universities of Bolongue, Oxford and Paris. (See and hardness of heart. (St. Matt. xvi. 14; St. John Mather's Magnolia Christi Americans, B. IV. p. 134.) xxiv. 13-28) He reminded them of the prophecies It is remarkable that the celebrated Dr. Samuel Johnwhich foretold His glory as well as His humiliation, son, when he had become eminent in literature could and showed them that they ought still to have trusted not obtain the degree of Master of Arts from Trinity College, Dublin, though powerful interest was made P - But St. Thomas doubted longer than the rest. in his behalf for this purpose by Mr. Pope, Lord Gower G .- Yes, he did. And as God turns even the and others. Instances of the failure of similar appliweakness and mistakes of men to some good purpose, cations, made in favor of characters still more distinthis unbelief of St. Thomas drew from his Master the guished than Johnson then was, are also on record. words which we were speaking of just now, the words So cautious and reserved were literary institutions, a which promise a blessing to those who believe without little more than half a century ago, in bestowing their honors!

Ecclesiastical Intelligence.

UNITED STATES.

DIOCESE OF NEW YORK. The following summary of statistics is appended to the Journal of the late convention

Number of Clergy present in the Convention, 151; absent 25. On the roll of the Convention, 176 Not entitled to seats, 71. Number of Clergy belonging to the Di cese, 247. Candidates for Orders, 35. Parishes. - Number of Churches and Chapels repre-ented 139; not represented, 57; entitled to representa-

Seven Churches were admitted into union at this Con-

Ordinations-Deacons, 12; Priests, 11;-23. Confirmations in 89 Churches 1.348.

Churches-Corner-stones laid, 2: consecrated, 5. CANONICAL COLLECTIONS.

For the Episcopal Fund, from 30 Churches, \$125,44 Diocesan " " 91 " Education " " 39 " 972,48 193.54 Aged and Infirm Clergy 87 " 2067.50

\$6185,77 The Bishop of Pensylvania, has addressed a pastoral letter to the Clergy and Laity, recommending the establishment of a Home for destitute and Orphan children, in ome measure adequate to the wants of the Diocese and

DOMESTIC MISSIONS -At the Annual Meeting of the Board or Missions, it was unanimously resolved, that con-tributions be asked, in all the churches, in aid of Domestic

thing looked dark and discouraging, he had not faith New York on Thursday the lst of November, to enter on OFFICE NEW MARKET BUILDINGS, The Rt Rev. the Bishop of New Hampshire reached to look forward, and hope for his rising again from the the performance of Episcopal duties in the Diocese under the part, as we have read, that gracious Master the invitation of the Standing Committee.

On Friday, the 2nd, in the presence of three Presbyters,

which have prevailed for some time past, with respect to

New York, November 21, 1849 To the Rev. Wm. Berrian, D. D., President of the Standing Committee, &c. &c.

REV. AND DEAR SIR :- You may conceive that it is with no ordinary emotion that I feel myself constrained to de-clare to you, as President of the Studing Committee of the Diocese of New York, that it is my intention no longer to exercise the ministry of the Profestant Episcopal Church, it having become my deep and conscientious conviction that duty to God requires of me to unite myself to the one Holy Catholic and Apostolic Church in communion with the See of Rome, to which alone I feel that my allegiance is due. Signed,

JOHN MURRAY FORBES. This is certainly a very pithy and laconic announce-ment of such a step, one which involves the abjuration of the most solemn vows wherewith a responsible being can bind himself before God and man. No reason is given while we were stopping with a friend near by, and we learnt from that friend, who had the blessed privible such a treacherous guide, we cannot wonder at this lamentable issue, lamentable only for him who slightly holds the solemn vows of the Priesthood in the "one Holy Cotholic and Apostolic Church," not "in communion with the See of Rome."—Banner of the Cross.

[Dr. Forbes was originally a Presbyterian. Ed. CH.] WESTERN NEW YORK .- The Journal of the 12th An-But she found her condition as cheerless as her own—she too was sick, and unable to do any thing for her. She returned to Boston, called upon a mere acquaintance, a poor widow, who supported herself and family by dint of great industry, in doing what is known as 'slop work,' at the wretchedly low prices which are paid for that species of work. There the

"In Utica, 300 are reported; in Geneva, 204; in Syracuse, 168. The largest parish in the Diocese is St. Luke's Rochester, which reports 451 communicants and 330 families. That parish also reports the most Baptisms, and Sanday School children, and the largest contributions for missionary purposes. Judging from the journal about one-eight of the strength of the Diocese lies in Rochester, and about one-fourteenth in one parish in that city. preponderance is owing in part, we suppose, to the large number of English and Irish residents in Rochester, who have been brought up in the Church of England In Buffalo the foreign population consists mostly of Germans, very few of whom are in the Protestant Epscopal Church. But besides this, our Church has been, for the most part, so presented in Rochester as to commerd it to the Christian community, and make it decidedly influential. We do not mean to speak disparagingly of other persons or parishes, but we feel it right to express our

elief that no one clergyman has done more for our shurch a Western New York, than the present Rector of St. Thomas', New York, so long the successful Rectorof St. Luke's, Rochester; and that no parish in that Dioceie has done more for the cause of Christ than that which so long enj ved his faithful labors."-Protestant Churchman GOING THE ROUNDS .- The New York Presbyerian gives the following item of intelligence

CHANGE OF RELATION. - Rev. R. C. Shimeall, whe, recently withdrew from the Episcopal Church, has been received, after examination, into the O. S. Presbytery of New York. Mr. Shimeall came into the ministry ong of the city, he was installed over the Reformed Duth church at Pompton, New Jersey, Oct 7, 1828, by the Clas-sis at Bergen. Subsequently, about four years afterwards, he became an Episcopalian, and now he is a Presbyteria. We hope that he has now found a quiet home.

DIOCESE OF OHIO. There has not been a single death amongst the Clergy of the Diocese of Ohio, altho' several of them have been labouring in the midst of the desolating pestilence, which has visited that section of the Country in common with

Advertisements.

Six lines and under, 2s. 6d. first insertion, and 73d. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. subsequent insertion. Above ten lines, 4d. per line first insertant ld per line each subsequent insertion. A discount will be allowed for advertisements of not less than twelve

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Toronto, August 11th. 1849. D. E. BOULTON,

Barrister, &c. COBOURG. DR. HALLOWELL.

HOUSE AND SURGERY 38, QUEEN-STREET EAST, 2 DOORS FROM CHURCH-STREET,

DR. DERRY Has Removed to 39, BAY STREET, South of King Street, opposite to Mr. Rhan, Dentist, Toronto. May, 1848. J. P. CLARKE, Mus. Bac. K. C.

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CANADA WEST. Cobourg, Oct. 21, 1845.

Mr. ROBERT COOPER, BARRISTER AND SOLICITOR, Wellington Street, opposite the Commercial Bank, Toronto, Jan. 24, 1849.

WILLIAMS & HOLMES,

ITY CARRIAGE REPOSITORY. 142 Yonge Street. Toronto, April 25, 1849.

ROBERT MARTIN. HAS REMOVED TO No. 60, Victoria Row, King Street, 'Next Door to Mrs. Dunlop's.

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CHURCHMAN'S POCKET ALMANAC.

TT will contain accurate Lists of the Clergy The price will be FOUR PENCE, the number of pages free seventy to eighty—and it will be dene up in a neat and taste manner. A Liberal allowance will be made to the trade, who requested to send in their orders as soon as possible, to the Publis A. F. PLEES, "Church" Office. September 17, 1849.

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J. E. having removed to the above premises, takes this opportunity of informing his friends and the public that he is now conducting the above business in all its various Branches: and as his prices will be found low, his work well executed, and of the very best materials, he begs to solicit a continuance of public patronage, and to return his sincere thanks for former favours extendek to him.

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for the Fa'll Trade; and which, having been selected with care in the New York and English markets, they are prepared to offer on very reasonable terms." at Wholesale only." at Wholesale only."
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7-tf Toronto, 10th Sept., 1849,

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SKETCHES OF CANADIAN LIFE, Lay and Ecclesiastical, illustrative of Canada and the Canadian Church By a Presbyter of the Diocese of Toronto. Published by David Bogue, London, 1849. Price 10s. currency. "As a guide to the real state of affairs in Canada, as it would strike e eyes of a Churchman, the volume is as instructive as it is renered attractive by the incidents of the story, and the animation of style in which it is told."—John Bull. For Sale at the Depository of the Church Society, of the Diocese of

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Upper Canada College, IN answer to enquiries which have been

mede upon the subject, begs to announce that he will be ready D. V.) after the Midsummer Vacation, to receive a limited number of The Terms, which include the College fees, private tuition, &c.&c., rill be furnished on application to F. W. Barron, M.A., Principal U. College.

Aug. 8th, 1849, The Patriot and Colonist will please insert once in each week.

Reviews, Magazines, &c.

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Diocesan Press.

DERSONS indebted to this Establishment for dues to "The Church" Paper to the end of July, 1848, or otherwise, are hereby called upon to make payment, without lelay, to the Clergy, or other authorised Agents, within their espective Districts. Accounts will be sent to all who are in arrears, f not personally called upon; and if not promptly settled, they will without further notice be put in suit. Toronto, July 31st, 1849.

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CAPT. ROBERT KERR. WILL leave Toronto for Rochester, touch-W ing at WINDSOR BAY, OSHAWA, DARLINGTON BOND HEAD, PORT HOPE and COBOURG, (weather permiting,) every Tucsday, Thursday and Saturday morning, at Eleven Royal Mail Office, Toronto, April 25, 1849.

THE STEAMER ECLIPSE

WILL (weather permitting) leave HAM-ILTON for TORONTO, Every Morning. (Sundays excepted) at If-past 7. Will leave TORONTO for HAMILTON at 2 0 clock, p. M. Toronto, July 9, 1849.

FRUIT AND ORNAMENTAL TREES. PUBLIC ATTENTION is invited to the extensive and wellselected assortment of Fruit and Ornamental Trees grown at the

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CHURCH REVIEW

ECCLESIASTICAL REGISTER.

THIS Quarterly Magazine is published at New Haven, Connecticut, on the first of Amil, July, October, and January. It is devoted to the exposition and defence of the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States; to the promotion of an elevated Christian Literature; and to a faithful record of important Ecclesiastical, University and Missionary Intelligence from all parts of the world. The effort to establish the Church Review A S recommended by the LORD BISHOP of TORONTO.—Price, 3s. 9d. per 100; or for Post 4s. 6d. per and of distinguished Presbyters of the Church. The first num-PRICE, to Subscribers in Canada, Sixteen Shillings and

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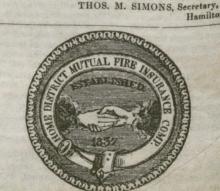
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