

on the part of the authorities to restrict the deposits of bullion to 1000 ounces...

Rev. Dr. Barker was consecrated Bishop of Sydney on the 25th of May.

A TEN TON NUGGET.—The North British Mail says:—“We have seen a letter from Melbourne, dated the 10th of May...



The Church

Rev. Foundations are upon the holy hills. Hamilton, Friday, September 7th 1855.

UNITY.

WHEN shall we once again hear the cry, “See how these Christians love!” We are heart sick of Christian brawling...

Our thoughts have been directed to this subject by a letter, which we give below, from the Rev. James Skinner, written for the London Guardian...

Let us be ever ready to give our fellow Christians the utmost credit for all the good that is in them, either as religious communities or as individuals...

These persons, therefore, are not the true friends of Unity, who would for a time, to serve some special purpose, ignore the difference existing between different religious bodies...

How eager, therefore, ought we to be in aiding every measure which tends to bring about this Unity. And most sincerely do we hope that Mr. Skinner's call to unity, in the case of the Archbishop of Malabar, will

be cordially responded to. For, though we may not countenance the slightest corruption of Divine truth, still error, when the result of ignorance or untoward circumstances, should not keep Brethren, who are already members of the One Visible Fold of Christ, apart...

THE UNITY OF CHRIST'S CHURCH.

To the Editor of the Guardian.

SIR,—In spite of the division of East and West; in spite of the subdivisions in both; in spite of the innumerable sources of contention and discord among ourselves, still the Church of Christ is one.

Meantime, I wish to suggest practical considerations. Our real necessity, in this generation, is not so much to have determined for us what is the true faith, as to have the true hearts fitted to receive it.

I am looking now beyond our home sorrows. Of course, my suggestion covers all that sad and distressing movement which is now driving us in this particular into a miserable state of confusion...

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It was in the month of September of last year that I met Mr. Athanasius Stephanos, the Archbishop and Metropolitan of Malabar, in Calcutta. He was on his way to England to seek redress at the hands of the Court of Directors of the East India Company...

But who is the Archbishop of Malabar? There is hardly any tradition so well sustained at that the Gospel was first preached in India by the Apostle St. Thomas.

But time wore on. And as in other parts of Christendom, so in this, the power of money wrought all manner of evil. A Syrian merchant in the sixth or seventh century, coming under the influence of the East India Company...

The Archbishop of Malabar, then, at present in England, is the appointed chief minister to the Syrian Christians in Cochin and Travancore.

Now, Sir, I believe this prelate to be a true man. I have the testimony of competent authority—our political agent and Consul at Bangalore, Mr. Russell; our Vice-Consul at Bangalore, Mr. Rasmussen; the Bishops of Calcutta, Madras, and Bombay; Mr. Kay, of Bishop's College, Calcutta; Mr. Woodroff, of La Martiniere, and others, who have examined his credentials, and who witness to their authenticity.

How eager, therefore, ought we to be in aiding every measure which tends to bring about this Unity. And most sincerely do we hope that Mr. Skinner's call to unity, in the case of the Archbishop of Malabar, will

our daily offering of prayer and praise to that wherein, with a thousand thousand assemblies of the faithful in all lands, we draw near to the Father of all, then it is a blessing which we should cherish as an earnest of a fuller brotherhood and fellowship in Christ, to be fulfilled in God's own time.

Sir, there is no religion in simply opposing Rome. Religion is more bent on winning than on opposing. There would be more true religion in blessing God for those things in which Rome and we and all Christians would be one, than in venturing things wherein we might forever differ.

St. Barnabas College, Pimlico, July 30.

SCRIPTURAL SYSTEM OF RELIGIOUS OFFERINGS.

A Correspondent's letter of the Diocese of Toronto, to the Church Journal, of New York, contains the following well expressed remarks, on the true principles of giving to God.

Now I will tell you what seems more in keeping with my early-bound feelings, and what I think is the sense of Holy Scripture. This principle runs through Holy Writ, that everything we possess and enjoy is the gift of a beneficent Creator, and that it is our duty to acknowledge the giver.

But what is this principle? Here let us observe that God's gifts may be classed generally under two heads:—the one, property; and of these he demands from his creatures a certain acknowledgment. The great principle, I think, is this—one-seventh of time, and one-tenth of money or property.

Just put a few of those marks of the stream side by side, according to similarity of dates or periods, and if one had time and talent they might be most profitably increased.

SEVENTH OF TIME. TENTH OF PROPERTY.

Gen. ii. 3. The seventh day is a period of rest.

Gen. xiv. 20. Abraham giving tithes to Melchizedek, and St. Paul's observation on the same in Heb. vii. 4.

MOSAIC DISPENSATIONS.

Ex. xiv. Fourth Commandment. Fifth Commandment.

1 Tim. v. 3, 17. Mal. iii. 8. Robbing God of His tithes.

CHRISTIAN DISPENSATION.

Sabbaths removed to Sunday or Lord's Day. Disciples assembled on first day of the week, and again on the eighth, when Thomas was present.

1 Cor. xvi. 1. Lay by in store on the first day of the week. Lay by what? Just what your contributions would have given to the Jewish priests, and give it to the Christian, presented at the Christian Altar, with confession of sin, declaration of belief, and thanksgiving.

These parallel columns are just a hint to call attention to the great “principles of events and tithes.”

But does any one ask what is the tenor or teaching of Holy Scripture in reference to time and property, let him be answered that one-seventh of the increase of our days is the Lord's, and the particular day under the Christian dispensation is Sunday, or the first day of the week.

And as to the offering of property, or money, or tithes, it is the Lord's; and under the Christian dispensation it must be offered to him, through the Christian priesthood ministering at a Christian altar.

So much for a positive law: and this is the very least that a Christian can do and be obedient.

But now let me say a word about the perfect law of liberty. A seventh and a tenth is a debt we owe to God; a rent, as it were, for what he lends us.

In addition to this, God tells us that he will look with the greatest favor and satisfaction upon anything more we can offer him. Granted you say, now what is the law or measure concerning these offerings? Here we may most appropriately call in the aid of our careful Mother “The Church.”

She shows us what we may reasonably offer, and what God will gladly receive. A daily offering, morning and evening of public praise and prayer together with special occasions of humiliation and thanksgiving.

As to our property, we are surrounded by means (not our own) to carry out offerings (not our own) to the great King. See the pretty allegory (“King's Messengers”). Every one whose misfortune excites our sympathy, making a demand upon our time or purse—every appeal, public or private, for education, for charitable purposes, &c., these in their various and numerous shapes, are messages waiting to carry our offerings to the great King;—that in who appeals to our feelings of the thankful, for he left the glories of Heaven and took upon himself that weakness of earth, to seek and save those that were lost; and daily exhortation assures us that He is a King who will not be any man's debtor. Each affliction we get safely through, each accident we recover from, each temptation we have avoided, each opportunity of doing good by word or deed to a neighbor, each anniversary of birth, baptism, knowledge, grace, departure of a faithful,—these are so many calls to us, and must be looked upon as mercies from Him whose mercies are new every morning; and for each and all such occasions we may and ought to set aside, according to our ability, a portion for those that are far off, a gift to the afflicted, a word, an hour, a day or a night of sympathy with the mourner and the destitute.

Here, then, is a wide field wherein to show forth our love, sympathy and charity. But offerings must be left to the individual conscience of the offerer.

Now my advice to your lady inquirer is, that she pay seventh and tenth of all that she possesses; and to do it most conscientiously and scrupulously. With respect to offerings, let her never weary of her works and labor of love, remembering that the Lord himself will acknowledge and reward them; and what ever she lays out it shall be returned to her again. Behold no my brother in the best of bonds.

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MISSIONARY FUND.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections made in the several Churches, Chapels and Missionary Stations in the Diocese, appointed to be taken up in the month of July 1855, to be applied in the Funds for the support of the Missionaries of the Society.

MISSIONARY FUND.

Previously announced. £237 13 1

St. John's, Toronto, 3 3

St. James' Dundas, 2 15 0

Per Rev Wm McMurray, 5 16 3

Brimley, 0 17 6

Stoney Creek, 0 9 7

Ontario, 0 0 0

Per Rev J. A. Morris, 3 7 1

St. Philip's, Milford, 1 13 0

St. John's, Maryburg, 4 15 0

Per Rev J. R. Tooke, 1 8 9

Mountain, ( ) 3 3

Edwardsburg, 1 11 3

Per Rev J. Harris, 0 15 0

Trinity, Oak, per Churchwarden, 9 10 0

Fitzroy Harbour, 0 10 0

St. Line Fitzroy, 0 5 0

Per Rev J. A. Morris, 0 15 0

St. James' Station, per Rev E. Patterson, 1 5 0

St. George's, Clarke, 1 15 0

Newton, 0 10 0

Per Rev H. Brent, 2 5 0

Christ West Gwillimburgh, 0 14 3

Trinity, 0 15 0

Per Rev A. Hill, 1 9 3

St. Mark's, Niagara, per Churchwarden, 7 0 0

144 Collections amounting to £271 4 5

ARCHIDIACONAL VISITATIONS.

On Wednesday, the 5th inst, the Archdeacon of York held his triennial Visitation of the Niagara, Gore and Wellington Dioceses, in Christ's Church, Hamilton.

Prayers were said by the Rev. A. Palmer, Rural Dean, of Guelph, lessons were read by Rev. G. A. Bull, of the Mission of Barton.

The Sermon was preached by the Rev. J. C. Usher, of Brantford; it was a very mild and earnest discourse on the 9th and two following verses of the 3rd chapter of 1st Corinthians: “For we are fellow laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Christ.”

The Roll of Clergy was then called by the Rev. G. A. Bull, acting as Secretary, when fifteen answered to their names. Several Churchwardens were also present.

The Archdeacon's charge was lengthy; he referred to the progress of the Church which he had an opportunity of observing in his recent parochial visitations; the necessity of providing buildings to be peculiarly set apart as Churches, that dissipated places of worship or places of secular use might be dispensed with, and the system of free pews and the provisions which should be made for strangers and the poor desecrated of worshipping, when pews were rented; also the support of clergy, and the general objects of the church by the mode of tithes: These were the chief points of the Charge, which we hope soon to see in print.

To the Editor of the Church.

August 25, 1855.

Sir: I have been informed that the committee appointed to manage the Clergy Reserve Trust Fund, upon their meeting in Toronto, passed a resolution to the following effect: “That if any clergyman, drawing his salary from that fund, shall accept the situation of a curate, he shall forfeit his claim so long as he holds that curacy.”

I wish to know if this resolution has been passed, and by what authority it was done.

I am not aware, that in the documents which I signed, any such power was conveyed to the church society. I shall, thank you, Mr. Editor, or any of your readers for some information, upon what is the first insertion, and is for every subsequent insertion. Ten lines and under 3s. 9d. for the first insertion, and 1s. 3d. for every subsequent insertion. Above ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion.

Advertisements, with cash, must be sent by the 10th of each previous month.

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Your obedient servant, VIATOR.

In reference to the above we have made inquiry from some of the Trustees, and they inform us that they have never heard of any such resolution being brought forward, neither do they think that the Trustees have power to pass such a resolution.—VIATOR.

REMITTANCES RECEIVED.—F. M. ANDERSON.

Remittance received from W. C. North Augusta; T. S. and W. H. Carlton Place; T. G. A. Coburn; G. A. A. Mill Point; J. B. Port Burwell; S. F. Woodstock; E. G. S. Edwardstown; R. H. Emily; W. S. Toronto; A. N. B. Coburn; W. McMillan; D. J. A. B. F. and G. H. Thorold; J. L. A. B. B. H. H. S. B. J. P. and W. P. Tyne and G. M. Kingston.

ARRIVAL OF THE STEAMSHIP “Atlantic.”

New York, Sept. 5.

The Atlantic arrived—dates to 20th ult. No further events have occurred in the province of war but the details of the bombardment of Swaborg, and the battle on the Tchernaya.

The Russian loss at Swaborg is reported 40 killed, 100 wounded. The fortifications were destroyed.

The ships fired on Kiga without effect, and in the White Sea continued to destroy stores.

The British in the Sea of Azoff have blown up the sunken ships of war.

Affairs before Sebastopol quiet and unchanged, as well as at Kara.—Banner Extra.

MARRIED.

On the 7th inst, at Christ's Church, by the Rev. T. J. M. W. Blackman, J. F. McCune, Esq., to Frances Lavinia, eldest daughter of Frederick Crosswell, Esq., both of this city.

THE CHURCHMAN'S FRIEND.

FOR THE DIFFUSION OF INFORMATION RELATIVE TO THE UNITED Church of England and Ireland Her Doctrines and Her Ordinances.

Edited by Clergyman. Published Monthly PARIS, 1st OCTOBER, 1855.

PROSPECTUS.

THE CHURCHMAN'S FRIEND is intended to supply a want, which we believe, every Canadian Clergyman must have often and painfully experienced. We cannot perhaps be surprised that in a land where the number of the ministers of the Church is so disproportionate to the population and extent of the country, there should be a considerable degree of ignorance respecting the history of the Church, Her Doctrines, and Her Ordinances.

Yet it is plainly impossible to bring these subjects prominently forward from the pulpit; there we must needs speak on more glorious themes, and preach the glad tidings of our common redemption. The Churchman's Friend has been projected to meet this deficiency: it is intended literally to fulfil the promise made in the title; namely, to convey information, relative to the subjects indicated.

The things which we wish to impart is especially and expressly expressed in the first number, which we placed at the head of our publication.

Quod scribit, quod ubique, quod ab omnibus, creditur esse, tenemus. Not us hold fast that which always, which every where, which by all has been believed; for that only is the truth of the Catholic Church. With the temper and spirit in which we desire to convey these truths, is with equal simplicity and exactness treated by our second motto, In necessariis Unitas, in dubiis libertas, in dubiis things liberty of thinking, namely.

With this object in view, we propose to publish the present, one number monthly, commencing on the 1st October; but we hope considerably to enlarge, or to publish more frequently, as soon as we receive the requisite amount of subscription. A large proportion of each number will be filled with original matter in the form of short tracts, dialogues, and addresses, with anecdotes, extracts of information and other selections, all strictly tending to illustrate the principles and doctrines of the Church, and to settle upon the contents. While we hope to offer matter sufficiently interesting as to make it not without value even to the more highly educated, it will be our endeavour to clothe it in simple plain and simple language, so to render our little publication a welcome visitor in the family house, and a source of pleasure, as well as profit to both young and old.

For the young especially, some portion of our space will always be set apart; and we venture to suggest to clergyman and laymen, that they should be careful to send us a welcome visitor in the family house, and a source of pleasure, as well as profit to both young and old.

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