A chill, sick shudder thrills my yearning bosom Where never more your gentle arms shall twine. The memory of your voices doubles anguish; Your voices shall no longer answer mine!

Yet cease, my soul, oh! hush this vain lamenting! Earth's anguish will not alter Heaven's decree; In that calm world whose peopling is of angels, Those I called mine, still love, and wait for me.

They cannot re-descend where I lament them! My earth-bound grief no sorrowing angel shares: And in their peaceful and immortal dwelling Nothing of woe can enter-but my prayers.

If this be so, then, that I may be near them, Let me still pray, murmuring night and day; God lifts us gently to his world of glory, Even by the love we feel for things of day.

Lest in our wayward hearts we should forget him, And forfeit so the mansion of our rest; He leads our dear ones forth and bids us seek

In a far distant home among the blest.

So we have guides to heaven's eternal city, And when our wandering feet would backward

The faces of our dead arise in brightness, And fondly beckon to the holier way.

Selected.

No. 1. ON THE PRESENT GRIEVOUS LOSS OF

CHRISTIAN UNITY.

"Behold how good and how pleasant it is, for Brethren to dwell together in Unity." Ps. CXXXIII. I. believe?" Is not this enough to make us There are few things in this world both weep; to think that the very heathen are good and pleasant at the same time. For hindered by our divisions? For was not the trying of our faith in God, that which one of the petitions of our Lord's last is good is very often for the time not prayer, for the visible unity of His Church? pleasant. But here the Psalmist speaks of "That we all might be one;" so that something both good and pleasant. "For there might be " no divisions amongst brethren to dwell together in Unity," us;" that we might be "perfectly joined surely of this we may most confidently say, "Behold, how good and how pleasant it is." all "called to the peace of God in One In a family, how good and pleasant it is Body?" (Col. iii. 15.) And for what end? for brethren to dwell together in Unity. Our Lord declares it, saying, " That the In a Parish, how good and how pleasant World may believe that Thou hast sent it is. In a Kingdom, how good and pleasant for Brethren to dwell together in to believe that our Lord is the Sent of the how much more so is it in the Church of FATHER. Thus is infidelity the sure con-CHRIST. Here, if anywhere, Unity should sequence of our miserable and sinful be found. Here, more than anywhere else, the loss of Unity is painful, unhappy, and lamentable. Even if Unity be broken to pieces and lost in every other place in the world, yet in the Church of CHRIST it can town, what should we see? Why, to ought to be found. For this indeed was such an extent are divisions there multiinstead of living together in Unity, as 3.) For it is not Unity in public worship Brethren of One Family, are now in many one of the most essential parts of Chrisplaces living in separation and disunion, tian Unity? of disunion in which we are unhappily

and it so happened that on that evening Because you are accustomed to the sight, there were six meetings of the people in and think nothing about it that does not the village, assembling together to offer prove that it is a good or a pleasant sight. Worship to Almighty God, or rather, Is not the grandest purpose of the Chrisperhaps, to hear preachers. And so the tian Society to assemble ourselves to offer the old Church. At the next division of the road, one of the sons left his mother and the rest of the family, and went to the Meeting of the Independents. At the Meeting of the Independents of the son of the son of the son of the Independents. At the Meeting of the Independents of the son of the Independents of the Independent of Independents of the Independent of Independent of

same time one of the daughters went into the Meeting-house of another sect. The other brother and sister went on a little way, and then left their mother, with the intention, they said of going to the other meetings, but with the secret intention of taking a walk; and so the mother went on by herself, till she came to the Meetingouse of the Wesleyans. A sudden hought rushed that evening with surprising violence into the heart of the mother, after all her family dropped off one by one, one to go to one place, and another to another. A sudden thought, I say, rushed into the mother's heart, and struck her with so much force, that she almost halted for a moment without knowing it, just as she was entering the Meeting-room of the Wesleyan sect. What was this sudden painful thought, that almost overwhelmed the heart of the affectionate parent? Look back, reader, and let the word of GoD at the beginning of this tract strike also afresh upon your heart and mind. Oh what a good, oh what a pleasant thing it would be, thought the mother of that scattered family how good and how pleasant it would be, if we could all have worshipped one God together!

In the great heathen city of Madras in India, from the top of one of the buildings you might count up, scattered among the Heathen temples and the Mahomedan Mosques, as many as nine meeting houses of different sects professing the Christian religion; all of them calling upon the heathen to change their religion and to come to them to be taught. Well do the heathen say that they are perplexed; that they wish the Christians were united among themselves, before they call upon others to join them. The clever Brahmins are coffee, and offered him a seat and a Havana gently hindered by those divisions; when they see nine different bodies, all worshipping God apart from one another, in separated and independant Societies, well do they say, " which one are they to Me." (S. John xvii, 23.) But now the

If we go to an opposite quarter of the world, and pay a visit to a certain Amerione of the very objects for which the plied, that in one small town the Meeting-Church was instituted by our SAVIOUR; houses which happen to be built all along namely, that it should unite all the sons of one street, form quite a row. Can any men in a new Unity, in a Holy Commusight be more shocking, more moustrous? nion, in a Divine Brotherhood. But what Can any disunion be more sinful in the good and perfect gift of God has not been sight of Heaven? Can anything be so spoilt in this world by the weakness and grievous to the feelings of a properly sinfulness of man? In all ages, the Unity instructed Christian? If this indeed be of the Church has been more or less Christian Unity, how can we any longer disturbed and broken; and in none per- use the words, concerning the Church of haps more than in our own. Wherever God, Jerusalem is builded as a city that you look, you may now see a grievous loss of Unity in itself; for thither the tribes of Unity. Our times are marked by nothing more strongly than by unhappy divisions. testify unto Israel, and to give thanks Those who call themselves Christians, unto the name of the Lorp." (Ps. cxxii.

that they find the blade worthless." not even worshipping the One God to- Reader, will you now meditate on the gether. Oh, how evil and unpleasant is following questions? Is there not evithis! What more dreadful disunion can dently a very grievous loss of Unity in our there be than this; than we should not be day? Is the state of disunion and separaable to worship the One God together? tion, which is now so common everywhere, When we look around us even in our own the right state? Ought we to be satisfied Parish, and see neighbors all separating with it, because it is so common? Is one from another, when they worship God, this, verily indeed, the Unity of Christian what can ever be imagined more painful religion? Is this both good and pleasant and distressing? Surely this is neither in the sight of GoD, that parents and chilgood nor pleasant. And yet most have dren, husband and wife, brother and sister, now grown so accustomed to this state of master and servant, should be all separathings, that they feel no pain at the sight; ted, one from another, in the public wortheir feelings and their principles are not ship of Goo? Is this dwelling together in shocked at it. Our notions of Christian Brotherly Love and in Christian Unity Unity have so fearfully degenerated, that Is not Unity in public worship the greatest many of us are now satisfied with agreeing means, and the most important act of Unity to differ; which is the mere sham and that there can be in this world? Is not shell of Unity. That which the primitive disunion here the most grievous evil? Is Christians would have thought one of the God the author of confusion, or of peace greatest sins, gives us for the most part, no and Union? (1 Cor. xiv. 33.) Is separa-

pain, no concern. And yet, dear Reader, tion the work of the Spirit? (Only read if you will only compare the actual state S. Jude 19.) Is not "Divide and Conquer," the very motto of Satan? Can it living with the plainest Principles of Peace | be pleasing in the sight of Heaven, that we and Unity, surely you must feel perplexed and distressed. Only read again the verse worship? If we are disunited in all other at the beginning of this tract, and then take pursuits, and occupations, ought we not to the following facts as a commentary upon it. be united here? Ought it not to shock even our common sense and natural In the Parish of ---, there are several feeling to see neighbors on Sunday, going turnings and divisions in the road that runs in opposite directions along the same street, through the village. One Sunday evening and in all manner of directions, to worship after tea, a certain family who lived at one the one and the same Gon? What can end of the village, put on their things to go be a more evident loss of Unity? What out to attend the public worship of Al- would a heathen man say to the sight? mighty Gop. There were six persons in Would he not straightway believe that the the family that evening; namely, the father, mother, and four children, two of whom were above fourteen years of age; What can be more fearful and painful?

for your want of industrial enterprise?"

you call Heraclea."

do anything else together? Is not this the at Balaklava requires fuel; and that the ing the stones, and stepping over the most dreadful disunion that there can be? steam-navy of our Allies is supplied with Can anything be conceived more grievous coal from the depôts of Malta and Corfu, than that the neighbors cannot worship whilst Erekli lies opposite Sebastopol. God together? Is it no sin to live in dis- Well, we have no objection that you

TORONTO, CANADA, MAY 17, 1855.

LORD himself, and built up by His holy nouncing as our fault what they themselves Apostles? Is it not as dangerous to for- omit to do: they blame us for their own

TALK WITH A TURK.

My friend Hyder Ali had again come to

I first became acquainted with him, and I

met him in different countries, and under

the most different circumstances. Yester-

greeted me with the usual Turkish saluta-

tion: "May your evening be happy, sir!"

you!" is exclusively reserved for the mu-

tual intercourse of Mussulmans. I was

delighted to see him again in the West,

and wished to make him as comfortable as

possible. I rang the bell for a cup of

cigar. He declined the cigar, saying he

lid not understand how the Franks, even

n London and Paris, could use the Tobacco

n so rude and material a way. "We

ike the flavour, not the taste of the plant,"

he remarked; "we like to filter and distil

even the smoke by the water of the nar-

an aid to the Anglo-French army?

Arab, in the time of the first khalifs. The

Omar, that the sword was not equal to its

geely; it is a higher, a purer, and more

-since the more familiar " Peace be with

day, in the dusk, he entered my room in

sake the followship of the Apostles as to shortcomings. enounce their doctrine? (Acts ii. 42) I was not in the mood to explain the Not to live in Unity, not to dwell together advantages of a regular working of the as brethren, is this pleasing to Him who mines, or to enter into a discussion upon has so loved us? And if we do not wor- national economy with my Eastern friend ship Gon together, how is it possible that I felt I had hurt his feelings, and therefore we can be living in Christian love and spoke rather of the great past than of the Unity? How can we love one another as uncertain present the gloomy future Christiano, if we do not worship Gon of his country: and I asked him whether together, although living in the same place? he could not tell me yet some story of

It is monstrous and absurd to say that we Khalif Harun al Rashid. "Why not?" said he. "The khalif Journal. can. If neighbors living in the same village or town do not worship Gon together, have had experienced many reverses, but his they not entirely forgotten the very first faith remained unshaken. His father, Al fundamental principles of Christian Unity? Maadi, left the care of the empire to both his sons. Al Hadi and Al Rashid were both to sit on the same throne, and to administer justice and extend Islam in union; but the elder brother refused to be England. Many years have passed since just towards the younger, disowned him, and deprived him of all he had. Harun al Rashid stood on the bridge over the Tigris, and saw how the waves passed along to the sea, one by one, without rethe dignified way of the Oriental, and turn. Thus, thought he, his hopes had gone to the grave, one by one; since his father died, step by step he had been expelled from power and wealth, until of all his inheritance nothing remained to him but his father's royal ring; and he turned the ruby silently towards the sun, and looked upon the shine of the jewel as on the last pledge of fortune. But in the same moment messengers came from his brother, and required from him the ring of Al Maadi, a treasure too kingly to be used by a subject; and Harun took the ruby off from his left hand, once more enjoyed its fire shining in the rays of the sun, and threw it into the river. 'Tell your mas-

spiritual mode of smoking; we never pollute our lips with a cigar." As I had no nargeely, I took my long chibuck, filled it deprived me of my right.' Al Hadi promwith Sheeraz tobacco, and lighted it with ised a royal price to the diver who might the fragrant charcoal in the Eastern way, recover the ring; but the river had swalputting the brass pipe-tray on the floor. lowed it-it was gone. and the pipe upon it, and then handed him "Only five months had passed, and the dark cherry tube. He touched the Harun stood again on the bridge over the amber mouth-piece with his lips, from time Tigris: his brother was dead, and he had inherited the undivided empire. When surrounded by the acclassic which with the ruby into the water, he tobal to time, took a whiff, and remained silent. After a while, I opened the conversation the whos question: "How it came to pass and defied their attacks on Silistria, had now become the scavengers of the Allies the leaden ring from off his finger, which

ter,' said he, 'that all his power cannot get

back the ring: it is buried in the Tigris,

where no diver can find it. If I have to

give up the last token of my princely rank,

at least it is not to him I do so who has

"You have probably not heard of Amru, misery into the Tigris." the son of Madikarb," was the reply, "the for him who brings me back the ring;' and a crowd of swimmers divel into the them will make a very good harmony. renown of his invincible sword was such, floods, and the first who reappeared held a And the fruit of them will be this-you that Omar, the khalif, wrote to him to send ring in his hand. It was the ruly; but no shall have still more cause to praise and the celebrated weapon to his palace. Amru sent it with due reverence; but in a few days he received a message from

bottom of the river." this excellent version of the Greek tradition upon you, and will subdue those inrenown; and that, in fact, it was not better of the ring of Polycrates; indeed, it has iquities for you which you cannot. And than any other sword. When Amru re. been improved by its transplanation to the though he is pleased to do it but gradually, plied: 'That is the fact; I have sent only East. But tell me now, friend, why is it by little and little, yet in the end the conwields it.' Omar now sent for Amru, and his sword now remained the terror of the that you rather pore upon the legends of quest shall be full; and then he who is the my sword to the khalif, not the arm which his sword now remained the terror of the old, than upon the relations of current author and finisher of your faith, though it infidels. But the Allies do not seem to lord, than upon the relations of current author and finisher of your faith, though it have learned anything from the khalif. events? Why do you not read the papers, is his own work, yet because it is done in arm that wields it—an arm, I hear, they

"Sir," said he, "I cannot read your even try to fetter-and are now angry papers, they disgust me. I understand the This speech, so characteristic of the con- words, but I cannot understand the value versation of the Orientals, alluded to the you Franks set upon them. I have beremoval of the only chiefs who could come arquainted with several of those The courage and strength to fight in this handle the Turkish army—the renegade men whose calling is to fabricate public spiritual warfare, the victory by fighting, officers who formed the staff of Omar opinion, just as the weaver weaves the and the crown by victory, flow all from that omcers who formed the stan of Omar opinion, just as the weaver weaves the and the crown by victory, how an from that Pasha, and were dismissed at the demand cloth. I met them in your societies, and I Pasha, and were dismissed at the demand of the Austrian internuncio in Constanti- saw nobody cared for their opinions, benople. I now wished to give another turn cause they were the opinions of persons how?" through him that loved us." Thereknown to be small men. But as soon as fore, if we desire to be such, let us humble "Well," said I, "Amru was but a mor- these very persons became anonymous, tal; what became of his sword when he and their opinions were printed in the great paper, they were accepted as the name of Christ our mediator.—Leighton "God ordained it thus," was the answer, expression of the nation, and they acquired that Amru's sword should always find influence upon your legislators and minan arm able to wield it, whenever it is to isters, who took no notice of the writer. be drawn against arrogance. We find it I know that in Ava people kneel down mentioned once more in Arab history. before the priest when he wears his yellow When the Byzantine Emperor Nikephorus garb; but when he washes it, and hangs efused to pay tribute to Khalif Harun al it upon a pole to dry, they pass him with Rashid, which had been promised by the indifference, and prostrate themselves be-Empress Irene, and instead of the gold fore the suspended garment. The English sent a dozen swords, in sign that he felt call these people barbarians, but are they

able to resist, Harun took Amru's blade, better than the Burmese?" which had been an heir-loom of his family "You may be right in some respects," since the days of Omar, and with one replied I, smiling, "still you are unjust to stroke cut the Greek swords in pieces, like the papers; and, indeed, with all your so many turnips. 'If you have no better Eastern wisdom, you will never compreblades in your country,' said he to the hend the working of Western institutions, ambassador, 'carry back these fragments, of which the press is one of the most and pay the tribute as before. But they important and one of the most efficient. refused to send the gold; and Harun had Do you, indeed, believe that there are no nimself to go fetch it, and he took in lieu great men in the West, and that the press the town of Erekli, on the Black Sea, which is not the means of making their greatness

apparent?" "If there are great men," said he, "so "Harun," said I, "acquired a gold-mine with Heraclea, of which he was not aware, much the worse for them; for you do not and your apathetic government, up to the like or comprehend them. A Frank had present moment, never think of turning it before him a dangerous piece of road, full to account. Is it not there that the rich of rocks, and interrupted by ditches; and coal-bed of anthracite has been discovered? his Arab guide procured a camel and a Are we not right in calling you barbarians, donkey for the ride. The Frank saw the camel with its head erect looking into the Hyder Ali remained as composed as distance, and never regarding its feet, and ever, replying with perfect calmness: "We he thought it unsafe. But the donkey, take from Erekli just as much coal as we holding his head close to the earth, and require, and we require it only for our looking on the road under his feet, seemed steamboats. We do not like coal-fire in to him a safe and practical animal; and our houses; and we have been taught by he chose the donkey, whilst the Arab

"' Why is it,' said the foundered traveler, 'that the donkey stumbles and falls, though it sees every hinderance on the union and separation? It is no sin to live Franks should work our coal-mines. It road, whilst the camel, without looking apart from the Church founded by the seems, indeed, as if the Franks were de. down, avoids or surmounts them?

"The donkey," replied the Arab, "holds his head so near to the earth, that he sees the obstacles only when he can no longer escape them; the camel sees them in the distance, and his feet obey his head."

Hyder Ali had finished his pipe. He rose and said : " May your night be happy, sir!" and then left me to meditate over his parable, and to jot down these details of an ordinary conversation, which, although unimportant in themselves, may serve to throw some light upon the genius and character of his countrymen .- Chambers'

PRAISES IN THE SANCTUARY.

"Blessed are they that dwell in thy nouse," saith the psalmist, and he added this reason, "they will be still praising Thee." There is, indeed, always in God's house, both fit opportunity and plentiful matter of his praise. But the greater number of those who frequent his house do not dwell in it, their delight and affection s not there. Therefore, they cannot praise him they come in as strangers, and have no skill in the songs of praise. Yea, and the very children of the family who worship in spirit and in truth find their instruments (their hearts) very often quite out of tune for praises, and sometimes most of all when praises are requisite.-They find still such abundant cause of complaint in themselves, weighing down their spirits, that they can hardly at all wind them up to magnify that God whose mercy in far more abundant. If we would take a reflex view, and look back upon our carriage this day in the presence of our God, who is here among us, who would not find much work for sad thoughts?-Would not one find that he had a hard and stony heart; another a light, inconstant, wandering heart to complain of; a third an unbelieving heart, and some all of these? And they (if such there be) who have deeply sorrowed and been largely comforted, will possibly, for all that, upon former sad experience, be full of fears and jealousies that this sweet temper will not be of long continuance; that before long the world, or some lust, will find or make a way to creep in, and banish those heavenly thoughts, and trouble that peace and joy which accompanies them. Yet, notwithstanding all these causes of grief and fear, our causes of praises are both extol it so much the more. Cease not to in Balaklava—rather an obstruction than in the time of his mislortune he had used in the evils of your own hearts, but as a signet, and hurled the last token of his withal forget not to magnify the riches of His grace who hath given himself for you, "" Up now, divers,' he said, 'ten purses and to you. These two will not hinder one another, but the due intermixture of effort brought back the base lear from the less to complain. When the Lord shall find you humble acknowledgers of his "Thank you, Hyder Ali," said I, "for grace, he will delight to bestow more grace have learned anything from the knail. events? They demanded only the sword, not the and employ your judgment in scrutinizing you, he shall account the victory yours, as ors, the crown of glory. "To him that overcometh," saith he, "will I give to sit with me on my throne." Rev. iii. 21. There is nothing here but from free grace.

Ecclesiastical Intelligence.

ourselves before the throne of grace, en-

treating both for grace and glory, in the

THE LONDON UNION ON CHURCH MATTERS.

committee have issued a report, dated March 27. After stating objections to Mr. Heywood's Bill for legalising marriage with a deceased wife's sister, they deal with the two Education Bills: - "Your committee have further to report that two Bills are at present before the House of Commons on the subject of Educa-tion—the one introduced by Lord John Russell, e other by Sir John Pakington. There is one feature common to both measures, that of a rate for general education. It is enough to say at present, that whatever opinion may be enter-tained of the theory of a general education rate, your committee cannot reconcile its workings, as now proposed, with that freedom of religious teaching which the Church of England is less than ever, with its present actual influence on general education, disposed to relinquish. Whatever may be intended by the promoters, it seems undeniable that, under the rating principle as now proposed, the management of schools in large towns will be transferred to towncouncillors, vestries, or boards of guardians, odies which, judging from experience, are not likely to treat Church schools with liberality. In Lord John Russell's Bill the adoption of that inciple of the Irish system of education which prescribes a common measure of religious instruction, which it is supposed that all religious professions and creeds will agree to accept, may at once be selected as a fatal ground of objection to it; if for no other reason than because, even in Ireland, and under the most influential auspices, that system has notoriously, as is additionally have added to the control of the con dmitted by its earliest adherents, failed. In Sir John Pakington's measure the attempt made o give entire freedom to pupils and parents of

the characteristic religious teaching of the school which they attend; but no provision is utmost deference is paid to, those whose BRITISH CHAPLAINCIES ABROAD. - A return

btained on the motion of Mr. Wise, M.P. hows that in the year 1853 there were advanced the Treasury to foreign Consuls £5758 for and repair of new chapels at Bahia and Pernambuco; £28 for the expenses of hospitals at Madeira and Oporto; and for the expenses of burial-grounds, nil. The expense of burial-ground amounted to £100 in 1849, and in 1852 to £5 7s. 9d. only. In many years nothing seem to have been spent under this head. The contributions of the English Government towards the expense of churches and chapels in China amounted in 1852 to £15 (against £498 n 1851), and for their building and repair to nil, although £2579 was expended for this ourpose in the years 1849 and 1850. The exenses of chapels, chaplains, and burial-grounds connexion with her Majesty's embassies and issions abroad (not included in the foregoing eturn) amounted in 1853 to £1385 against £1252 in 1852, and £985 in 1851. This last return includes the expenses of embassies at the Courts of Athens, Constantinople, Copenha-

gen, Naples, Paris, Turin and Vienna. I have referred to the readiness of our clergy to defend the Church when occasion requires. An instance has occurred in Belfast. The Rev. Robert Knox, a Presbyterian, in some discussions in his presbytery regarding the Education ques tion, took occasion to indulge in offensive remarks regarding the teachings of the Church Catechism. He affirmed that on the subject of Baptism it was "steeped in Popery." The Rev. Theophilus Campbell at once accepted his challenge to vindicate the Church from the harge, but insisted that Mr. Knox should begin y defining the subjects at issue-Baptism, Reeneration, Baptismal Regeneration, Baptism as Sacrament, Its use and design and efficacy as held in the Church of Rome and in the Church of Scotland-and then engaged to prove that the teachings of the Church were as far removed from Popery as those of the rev. gentleman's own Church. Mr. Knox, however, declined; and there the matter rests.

A gentleman engaged in the good work of istributing the scriptures in Constantinople, peaks with much satisfaction of a visit he had with the Apostle's declaration—"Not paid to Miss Nightingale. He says, that in raversing the extensive corridors of the Scutari barracks leading to that lady's apartments, his heart bled to see them filled with the heroes of Alma and Inkermann stretched on their couches, ale and emaciated with wounds and sickness, the natural consequences of warfare. But he had the consolation of seeing a New Testament ying within reach of each of the sufferers, and several in the act of reading its sacred passages.
On communicating to Miss Nighting to give her own away .- Sunday at Home.

Perhaps the annals of the Christian Church could hardly produce a man so universally idolised by his clergy as the venerable prelate who now presides over the Irish branch of the United Church. There may have been more refound scholars, more learned theologians, ore eloquent pulpit orators; but, while deseredly ranking among the first for these qualities, is still more beloved for his exemplary Christian character, unbounded munificence, great urbanity, and impartial administration. nd therefore the tribute that he has just been aid him, on the completion of his fiftieth year f his episcopate, was quite as much a matter of and Derry, representing the prelates and clergy of the Church, presented their affectionate and rateful congratulations. The Archdeacon of liocese; the Dean of Armagh another from the Chapter of Armagh Cathedral; and Dr. Drew one from the Belfast Christ Church Protestant

May this worthy successor of the long line of illustrious prelates from Patrick, through Usher and other holy and devoted men, be long spared to preside over the Church whose interests he has so much at heart, and for whose prosperity he so nobly cares.

The Bishop of St. Andrews (Dr. Wordsworth) has issued a publication entitled "What is Na tional Humiliation without National Repen ance?" to which are appended a Letter to the Secretaries of the Protestant Association (with some of the supporters of which, belonging to the Episcopal Church, the Bishop has previously red in controversy), and also a reprint o Wordsworth's Address to the various Presbyterian Clergymen resident within the bounds of his diocese. The Bishop of Glasgow (Dr. Trower) has also published a Pastoral Letter addressed to his clergyment. addressed to his clergy, bearing on the "present livided state of the Church." This we have divided state of the Church. This we have not yet seen; but we presume that the publica-tions of the two Bishops will to a great extent harmonise in respect of the views therein pro-pounded. On behalf of the funds of the Scottish piscopal Primary Institution, a fancy bazaar which created much interest and attracted a held at Edinburgh in the Music Hall, and there were, on the opening day of the sale, not fewer than 1500 persons present.

St. James's, London.—A parishioner of St. ames's, Westminster, has offered to the rector the sum of £4000 towards the erection and endowment of a church in that parish, on condition that not less than 500 of the sittings shall all the necessaries of life. be free and well situated, that the services of an parish, and that a suitable site shall be provided tutions of young States upon the shores of the parish, and that a suitable site shall be provided within three years. The subscriptions to the fund for supplying free church accommodation, which was commenced last year, had exceeded the commerce of the Pacific, and thus mingling the commerce of the Pacific, and thus mingling which was commenced last year, had exceeded £6000 before this munificient offer was made; creasing the free accommodation in existing buildings and in completing the endowment of the poor and populous district of St. Luke's, the poor and populous district of St. Luke's, Berwick-street. The result is that there are 600 free sittings in that parish more than there were a twelvementh ago; but the deficiency to be supplied is still very great; 1400 free sittings and sowing the seed for a future harvest. be supplied is still very great; 1400 free sittings for adults are still all that the Church of England provides there for a population of fully 20,000 poor.

UNITED STATES. The subject of Lay Baptism is being discussed in the American Church papers. The New York Church Journal contends for it as a Catholic practice, and therefore proper. It affirms that, like circumcision, baptism belongs

to be enforced for relieving dissident pupils from their own action. For baptism, as the Church teaches positively, is generally necessary to salvation. And that clergyman who admits the school which they attend; but no provision is made for their receiving any positive religious instruction at all. The religious tone of any school must be destroyed when it is seen, that in practice, the greatest care is taken for, and in practice, the greatest care is taken for, and in practice, the greatest care is taken for, and in practice, the greatest care is taken for, and in that clergyman who admits the lay baptised to confirmation and communion, regarding it as their right, does, by his most unmistakeable action, either peril their salvation, or confess his own private notions about the matter to be not worth regarding. Ask religion is only to profess no religion. It may him to admit to confirmation and communion reasonably be hoped that neither of these measures is likely to pass the Legislature; but, will then see the difference between an unsubshould their present prospect be improved, your stantial notion and "positive truth" in a man-committee engages itself to treat them in further ner that even "plain matter-of-fact people"

No. 42

Efforts are being made in America, as in England, to alter the Book of Common Prayer; with what result will appear from the following extract from the New York Churchman:

It is most satisfactory, however, to find that while amongst ourselves the proposal to touch the Prayer-book, even as to any new arrange-ment of its services—though we are among those who think that this much might be advantageously, if only judiciously, done—has excited a degree of alarm which tells forcibly of the jealous interest with which it is regarded; in England, the bolder and more dangerous roject of altering the Liturgy, so as to into conformity with what are called Low Church views, is arousing the most determined feelings of resistance among both the laity and the clergy.

ACCOMMODATION FOR THE POOR.—The Provincial Bishop of New York has recently orlained three deacons, under a revised canon of the last General Convention, especially for carrying out the missionary work of the Church among the humbler classes. The Ordination took place in St. George's Chapel, Beekmanstreet, in which arrangements have been made for the abolition of the new greton. for the abolition of the pew system, making the hurch free for all who choose to worship within ts walls. On this subject the New York Churchan remarks:

There has nothing occurred in our Church or a long time that has been so promising to er progress and her usefulness, while it is so rue to her real character as a branch of the Church Catholic and Apostolic, as the acting Bishop of the diocese thus coming prominently orward to countenance and support the movement so happily begun in that direction. the breaking down of barriers which have nitherto kept away the people from having any such participation in her communion, her ordinances, and her influences, as they had a ight to expect, and as it was her duty to pro-The Bishop has thus begun at the right

end. He has sought first to apply the exercise of his Episcopal functions to those who are too generally thought of last, even in the Church. And it is impossible, when considering this, not to remember how faithfully in keeping it is wise, not many mighty, not many noble are called;" for "Hath not God chosen the poor of this world, rich in faith, and heirs of the king-

CLERGYMEN.—Some people talk a great deal about the high salaries of the ministers of the Presbyterian, Episcopalian, Baptist and other denominations, that pay their pastors a stated sum annually. Others are equally lond in their alive the dogs in our midst; while only \$6,000,-000 are annually spent to support the preachers in the United States?—Calendar.

KENTUCKY .- On the 3rd inst., the W. Dodge, late Rector of St. Paul's Church Newport, was displaced from the ministry by Bishop Smith .- Banner.

Such notices as the above, in justice to the party, should be more explicit. Nine tenths of our readers would presume, on seeing it stated that the Rev. W. W. Dodge had been displaced from the ministry, that he had been degraded—the technical distinction not having passed into popular use. Mr. Dodge, we understand, ffection from the prelates and clergy as it was onorable to him. The Bishops of Meath, Down, try, and not enabled, we presume, to keep out of debt, he has, unwisely and unlawfully, we rateful congratulations. The Arcadeacon of Armagh presented an address from the Armagh think, abandoned the ministry. We may be mistaken with regard to the reason, but, from what we have heard, we suppose that we have given the true version of the matter.—The Rev. Mr. Dodge. is, in our view, still a priest not in office, but in orders. He intends, we understand, to enter upon the practice of law.—Church Herald.

OREGON.—The Recorder gives a letter from the Missionary Bishop of Oregon to a Clergy-man, in which he thus speaks of the work be-

It is difficult to imagine any region of our widely extended country calling more loudly for a few devoted ministers of our Church than But for the present, I am specially anxious to

secure the services of some good brother for this city (Portland). It is a young place, containing population of 1500 or upwards, and gives every promise of being, at no distant day, a place of onsiderable importance. Here we erected our first church, and since its consecration, the congregation has been quite promising, usually from 50 to 100. The commercial embarrassments are failing heavily upon them; but still I hope at no distant day to see a permanent, selfsupporting parish here.

It is true, we can offer you neither the congregation, nor the salary, nor the comforts we have in Philadelphia. But then this is a missionary field of great promise, and bearing the surrounding country as the occasion might offer. Then, too, our Diocesan School probably belocated within five miles of this place. We have a delightful climate, and abundance of

But the great argument is found in the character of the field. We are founding the instiwith the destinies of China, Japan, Australia, &c As yet it is the day of small things, and we have

A Conversion .- Wm. S. Grayson, Esq., Mississippi—late a distinguished Methodist, and the author of several works which have excited much attention and commendation from the periodical press of that denomination. - has, it seems, become a Churchman. In a letter to the Church Herald, (Vicksburg.) dated 6th inst., in which he complains of injustice having been done him by representing him as saying in one of his publications that "the Episcopal Church was an imposition and a fraud," he says—

The argument from practice is conclusive, even against those whose theories contradict I am a Churchman. I hold to three orders in