Poetry

WE'LL NOT GIVE UP THE BIBLE

We'll not give up the Bible,
God's holy book of truth;
The blessed staff of hoary age,
The guide of early youth;
The lamp which sheds a glorious light
O'er every dreary road,
The voice which speaks a Saviour's love,
And leads us home to God.
We'll not give up the Bible.
God's holy book of truth—
The blessed staff of hoary age—
The guide of early youth

We'll not give up the Bible,
For it alone can tell
The way to save our ruin'd souls
From being sent to hell;—
And it alone can tell us how
We can have hope of heaven—
That through the Saviour's precious blood
Our sins may be forgiven.
We'll not give up the Bible, &c.

We'll not give up the Bible,
But if ye force away
What is as our own life blood dear.
We still with joy could say:—
"The words that we have learn'd while young
Shall follow all our days;
For they're engraven on our hearts,
And you cannot erase."
We'll not give up the Bible, &c.

We'll not give up the Bible—
We'll shout it far and wide;
Until the echo shall be heard
Beyond the rolling tide,—
Till all shall know that we, though young,
Withstand each treach'rous art—
And that from God's own sacred word
We'll never, never part.
We'll not give up the Bible, &c.

The Church.

Her Foundations are upon the holy hills.

Hamilton, Friday, April 4, 1856.

THE VISITATION AND SYNOD.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

TORONTO, March 25, 1856.

My Dear Brethren,

It having been intimated to me from various quarters, that inconvenience might arise from the state of the roads, should the Visitation and Meeting of the Diocesan Synod take place so early as the 16th and 17th of April, appointed by my circular of the 28th of February last, and being anxious to insure a full attendance, I hereby give notice, "That the Visitation is postponed [illegible] to commence in the Cathedral, at Ten o'clock, A. M. On the following day—viz., the First of May, the Synod will begin its Session with Morning Prayer, at the same hour."

I remain
My dear Brethren,
Your affectionate Diocesan.
JOHN TORONTO.

MR. CAIRD'S SERMON.

"No weapon that is formed against thee shall prosper." This is our confidence; many are the years that we have been deeply satisfied that the Church never can be seriously injured *from without;* if undermined it must be the faithlessness of her sons, yea, chiefly of her own priesthood. Hence, much as we deplore the circumstances connected with the Sermon on "Religion in Common Life," by the Reverend John Caird, M. A., and its forced popularity; we do not despond, although we cannot disguise the fact that, in our opinion at least, these circumstances indicate a subtle opposition to the Church on the part of *those in high places;* and a dangerous indifference amongst *the many* to the Divinely appointed and evangelical MEANS of obtaining the grace necessary to secure "Religion in Common Life."

Her Majesty and Prince Albert, if the Bible, as interpreted by the Anglican Church, is to be believed, committed a serious violation of Christian unity when, even as private Christians, they attended Presbyterian Service; which service is not the less schismatical, because it is national; especially is this evident to those who know the bitter and unchristian methods by which that schism was made national; and surely they ought to be known to those distinguished individuals. We can however understand the difficulties of Her Majesty's position,—not as a Queen, there Her duty is plain—but as a Wife! It is the misfortune of our royal German alliances, that they are always with Protestant Dissenters; it may be even with individuals of *very rationalistic tendencies!*

But we consider that Her Majesty's Advisers were guilty of a very serious Constitutional misdemeanor in advising Her Majesty to "command" the *publication* of the Sermon so heard; as they thereby betrayed Her into constituting a private error into an open opposition to Her office as Temporal Head of the Church; and thereby also into committing *an apparently* premeditated and regal insult against the holy teaching and principles of that Church of which She is, we hope, an humble and devout member.

Again, as the recommendation of Mr. Caird's Sermon is simply its plain and practical character, its publication by Royal Authority, considering the peculiar circumstances under which it was heard, is a reflection upon the legitimate teachers of these Royal Personages, as though they were not in the habit of faithfully pressing home truths upon their royal hearers; indeed Prince Albert is reported to have said that "he had not heard such a sermon for seven years!" We cannot think, however, that such men as the late Archbishop Howley, and Bishop Wilberforce and a host of others would soften the truth even for royal ears. And every one knows, that one of the very prominent sins of Oxford Reformation, in the eyes of a flesh-loving generation has been its *determinately practical character;* its denunciation of personal luxury; its unwearied care for the bodily wants and even temporal gratifications of the poor; and its unflinching demand, on their behalf, for an abundant increase in Churches and Clergymen. At the same time that its reverential spirit has urged that the best of the wealthiest nation upon earth shall be given to increase the beauty and glory of the Temples and Worship of Him whom, in and through *His Flesh,* we are commanded to honor even as we honor the Father. We could give our readers abundance of extracts from Canadian Church Sermons in which the duty, "whether we eat or drink or whatsoever we do, of doing all to the glory of God," is as *plainly* enforced as by Mr. Caird. We hope that, in the rumoured remarkof Prince Albert, there was no *designed* sneer at the Anglican Church because she is Apostolic, Catholic, and Orthodox!

With respect to the Sermon itself we have also an observation or two to make. Its respectability of talent and its earnestness of tone we very readily and cordially acknowledge. This is a somewhat ungracious task to criticize what has been so generally applauded; an applause, however, which we cannot refrain from attributing in no small degree to the fact, that, while it contains little that is calculated to arouse the wrath of the carnal mind, it has come before the world as a *non-church* sermon, yet basking in the sunshine of *royal-church* favor!

We regret to have to state our deep conviction that Mr. Caird's Sermon is calculated, notwithstanding the truth of its more obvious teaching, to do much mischief; viewed in connection with the high auspices under which it has been placed before the public; indeed we consider it very really *rationalistic* in its tendencies; and yet we are almost ready to think and hope that such was not the intention of its author.

It is dangerously weaken an intellectual effort. So long as there is a mental aim "to do secular acts from a sacred or spiritual motive," this Mr. Caird pronounces to be religion. This is dangerous mysticism; true to the ear but false in fact. We say false in fact, since not only is inward motive not to be sustained by man without objective bodily aid, but because as God has redeemed man by being manifest in the flesh, so He requires that our bodies, as well as our spirits, shall be frequently engaged in acts of outward love, reverence, and homage to Himself.

Another fatal objection to this sermon, but a feature greatly tending to its popularity, is that it completely ignores the necessity of the Church and her ordinances; in other words, it practically denies the continual "*coming* of Christ in the flesh;"—that *His Body,* the Church, is, as He Himself teaches us, still with us upon earth, seems to be a truth quite unknown to Mr. Caird. We might have supposed that, like too many modern preachers, he had contented himself with stating that spirituality which is desirable, trusting that his hearers were well acquainted with those various channels of grace which the Redeemer has so abundantly provided in His Church for His faithful people; but no, this idea is precluded by his directing, towards the close of his sermon, attention to the means by which this spiritual union with Christ is to be continued,—they are these, He is to be "the chosen Companion of our *solitary* hours;" "habitual meditation and prayer" are to be ours;—and this all! O how meagre! This cannot be the same Christianity which teaches us, which teaches our Royal lady, that we are "Members of His Body, of his Flesh, and of His Bones;" and that therefore from His Body in heaven grace flows to us through His Body—the Church on earth through its confessions, its self-denials, its alms-deeds, its united prayers, its priestly blessings, its sacramental feedings upon our risen Saviour, &c.

But Mr Caird's Sermon is, and will be, popular. It will be so with all those who are infected with the subtle poison of German Rationalism, (and we fear there are too many such near the person of her sacred Majesty.) For such love not the mystery of "God manifest in the flesh," it offends their intellectual pride by rising so infinitely above the narrow compass of their reason.

Again, it will be popular with all those, and in these days their name is legion, whose grovelling independence makes them scorn every channel of grace, even though God is its author, which requires obedience and humility.

Finally, the Sermon under review will be popular with the mighty mass of nominal Chsistians, since it tends to free them from all those severe tests of true godliness as alms-deeds, self-denial, fastings, obedience, unity, &c., which Christ and His Church have ever enjoined.

HANDSOME PRESENTS TO THE REV. J. C. USHER, OF BRANTFORD.—It having been ascertained by the congregation of the above named much respected Clergyman, that he was unfortunately involved in difficulties of a pecuniary nature, they in the most praiseworthy manner raised and presented him with the sum of £201 14s. 4d. in money. Henry Lemon, Esq., also presented Mrs Usher with a set of furs, and a third and handsome present of family groceries, came through an unknown hand.

ELORA PAROCHIAL COMMITTEE OF THE CHURCH SOCIEY.

WE have received from the Rev. J. Smithurst, the following Report, which was not ready in time for the District Meeting in Hamilton, and was consequently not incorporated in the Report.

ANNUAL REPORT.

The Elora Parochial Committee of the Church Society, have great pleasure in reporting a considerable increase in the annual subscriptions as compared with last year. Such increase is particularly encouraging, inasmuch as the congregation have been called upon to subscribe largely, during the past year, for local objects.

A gallery has been put up in the Church, giving fifty additional sittings, and the Church has been re-painted. The amount expended on these improvements was £69 10s 9d., which sum, within a mere trifle, has been promptly and cheerfully subscribed by the congregation. The small sum still required will easily be obtained, as there are several who have not yet contributed.

The Ladies of the Sewing Society had their annual sale in October last, and realized over £50, which was appropriated to paying a portion of what is still owing on the Parsonage. By the zealous and indefatigable exertions of the Ladies Sewing Society, the debt on the Parsonage has now been reduced to a comparatively small sum.

The quarterly collections made in St. John's Church, during the past year, on behalf of the different funds of the Church Society, have produced a sum total of £14 12s. 6d.

The Treasurer's account stands thus—

Receipts.	£	s.	d.
To quarterly collections	14	12	6
To annual subscriptions	28	6	1½
	£42	18	7½

Payments	£	s	D.
By paid Parent Society,			
The quarterly collections	14	12	6
Rev John Smithurst (Subscription)	1	5	0
James Geddes, Esq., (Do)	1	5	0
One fourth of Annual Subscriptions	6	10	0
Total paid Parent Society	£23	12	6
By paid Gore and Wellington Mission Fund	6	10	0
Appropriated to local purposes	12	16	1½
	£42	18	7½

Your Committee would further report, that the Rev. John Smithurst, during the past year, has visited the Townships of Woolwich, Peel, Maryboro', Minto, where there is a considerable number of persons belonging to the Church of England, who are all wishing for the ministrations of their own Church During these Missionary visits, Mr Smithurst baptised forty-four children.

The appointment of the Rev. J. A. Preston as Travelling Missionary at Arthur, will be of great benefit to that neighborhood. It is however, very desirable that another Travelling Missionary should be appointed as soon as possible, and stationed at Allansville in Peel, or at Wallin in Maryboro'. There is a very large and important field of labor in the townships north and west of Elora, which ought at once to be occupied. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

To the Editor of the Church.

SIR,

Will you oblige me by inserting in your columns the following resolution which it was my intention to have moved at the meeting lately held in this town, on the subject of the Kingston Bishopric, had I been enabled to be present.

I am, dear Sir,
Yours truly,
DAVID BURN.

Cobourg, March 20, 1855.

Resolved.—That whereas the supremacy of the Crown is part and parcel of the constitution of the church of England as by law established, this meeting deems it inexpedient to agitate the question as to whether that supremacy is beneficial or otherwise, to the interests of religion, and to the stability of our beloved Church; the question being in their opinion one more proper to be discussed in the Imperial Parliament, and House of Convocation, than in any meeting of a Section of the Church so small as that of Canada. This meeting is also impressed with the Conviction that the practice which has hitherto prevailed of selecting the Bishops for the Colonies, from the educated Clergy in England, is one which has conferred the greatest benefits on the Colonial Ceurches in all parts of the world, and more particularly they recognise in the piety and scholastic attainments of the Bishops who have been nominated by the Crown to the Dioceses of New Brunswick, Newfoundland and Montreal, a sufficient pledge that an equal parental care and discrimination will be exercised in the future Bishops of the Church in Canada. This meeting is likewise of opinion, that the introduction of *the elective principle* in the appointment of Colonial Bishops would be subversive of the peace and harmony of the Colonial Churches, and have a most dangerous tendency to sever that connection with their mother Church of England and Ireland, which is NOW so highly valued by the British Churchmen of Canada.

To the Editor of the Church.

MOHAWK PARSONAGE,
Tuesday in Easter week.

SIR,

I was requested at the Easter meeting held in Christ Church in this mission yesterday, to send to you for publication the following resolutions. The first refers to the beautiful Communion service which was presented to the Mohawks of the Bay of Quinte, on the 8th of February last, by the venerable Archdeacon of Kingston, in behalf of the Bishops, Clergy and Laity of this Diocese, an address was delivered to which the Chiefs of the Tribe replied in writing, the congregation have thought it advisable to take this additional method of thanking their kind friends in the Diocese, for the handsome and appropriate token of christian fellowship and communion.

With regard to the second resolution, the Mohawks being always ready to give according to their ability, for any object connected with the Church, say that they wish to show their kind and good Father, the Bishop of Toronto, that they are ready when asked to give their mite towards the fund for the support of a Bishop in this part of the country, and for that purpose adopt this manner of expressing their views.

I remain. Sir,
Your obed't servant,
G. A. ANDERSON,
Missionary to the
Mohawks, Bay Quinte.

Resolution 1—Moved by John Maricle, Sen. and seconded by Seth Powles.

That the thanks of this congregation are hereby tendered to the Bishop, Clergy and Laity, of the Diocese of Toronto, for the Chaste Communion Service, and Clerical Vestments presented to them, and also to the Venerable Archdeacon of Kingston, for his kindness in selecting so valuable and appropriate a gift. Carried unanimously.

Resolution 2.—Moved by Abraham Brant (Chief) and seconded by Powles Claus (Chief).

That we the Mohawk congregation of Christs Church, Tyendenaga, pledge ourselves to give according to our ability towards the endowment of the Bishopric of Kingston, on *Condition* that the person to fill that sacred office, be chosen in Synod, by the majority of those over whom he will have spiritual control, viz, the Clergy and Laity of the proposed new Diocese. Carried unanimously.

NEW PUBLICATIONS.

We are in receipt from the house of Dana & Co., New York, through H. Rowsell, publisher, Toronto. We have great confidence in the firm of Dana & Co., and believe that the Church at large will be greatly indebted to them, for the excellent publications they have already issued, and will continue to issue. The follewing are those received:

Kingsley's Sermons for the Times.—Highly spoken of by the "Churchman" and "Church Journal," of New York, whose approval may be safely relied upon. The author is a Clergyman in England, and adopts himself in plain speaking and sound doctrine to ordinary congregations. There are twenty-two sermons in this volume, and may be well chosen by lay readers.

Impressions of England, by Rev. A. C. Coxe.—This book we cannot too highly recommend to churchmen; any one who is acquainted with this writer's former productions, such as the 'Christian Ballads,' will readily think well of anything further from his gifted pen. The present work—Impressions of England—is beautifully descriptive of the Church, then in her greatness and beauty of holiness, and we are sure is well calculated to cherish a glowing love and admiratian of her in the breasts of our American brethren.

Testimony of Scripture to the teaching of the Church of Holy Baptism.—We have already favorably noticed this re-publication of an English work.

The Nightingale, or a kind act is never lost.—A delightful little work, containing a tale of the Russian War forty years ago. The style is suited to the young mind, and calculated to incite patience and perseverance.

"*Our Church Music,*" written by Richard Storrs Willis, and published by Dana and Co., New York.

This neatly got up work contains in small compass a vast amount of practical matter conveyed in a peculiarly readable manner.

There is wealth of suggestive pubulum in the following paragraph. "The voice of the Church, as heard in her solemn music, should be full of joy—but full of dignity. Full of tenderness—but full of manly depth. Full of sorrow and hearty contrition—but full of earnest strength. Full of love—but full of awe: and therefore utterly free from sentimentality and languishment."

"*Unison of the Liturgy.*" By Archer Gifford, A. M.

Another of Dana's publications, and one of special importance.

It consists of a series of annotations upon the Collects, Lessons, Gospels, and Epistles of the Sundays and Holydays of the Christian year.

Mr. Gifford is eminently practical in his teaching, and instead of straining after originality aims at edification.

A more desirable volume for the family circle has seldom come under our ken.

In addition to the above, Messrs. Armour & Co., Toronto, have laid upon our table, "*Heart and Home Truths,*" from the pen of the Rev. R. Whittingham, Junr.

This little book is devotional rather than controversial in its character. We have read it with pleasure and profit.

Brief Sketches of European and Eastern Churches, by Rev. Isaac H. Tuttle, A. M., Rector of St. Luke's Church, New York; published by Pudney & Russell.—A little work in size, but most pleasing in its nature and well written. The author, in the beginning, has drawn brief and correct sketches of the 'Scottish Communion,' and 'Our English Brethren,' but he has dwelt more particularly on the almost forgotten and unknown Eastern Churches, the brightness of whose earlier days imparted gret light, and gave vigor to those who sat in darkness.

The author remarks—"he feels it an imperative duty, immediately upon his return from an extended journey, to communicate to his brethren some interesting facts respecting the Communions in the East, and thus acquit himself, in some degree, of the obligations which rightly rest on those who are permitted to exchange fraternal tokens with those far off brethren in Christ. More than this, the touching entreaty of Bishop Stephanus seemed to constitute the writer the bearer of a special message to the American Church." We hope to make some extracts.

Form the Hamilton Gazette.

RELIGIOUS EDUCATION.

An impression has recently become current, that the Canadian branch of the Anglo-Catholic Church, has abandoned all opposition to the lurid system of creedless schools.

This impression was rendered more probable by the fact that one or two professing Church men in the present Parliament, took it upon themselves to state, that the communion to which they belonged had *de facto* endorsed the theories of Ryersonism, and agreed to "eat the leek" of Christianity—ignoring education.

In those circumstances we were refreshed by noticing that at that annual meeting of the Gore and Wellington District Branch of the Church Society, an emphatic protest was ounuciated against the moral pestilence in question. That influential convocation resolved, *nem con*:

That this meeting regards the blessing of a sound religious Education as above all price, and therefore records its deliberate protest against all systems of Education which excluded the reading of the Word of God; and the inculcation of the leading doctrines of Christianity as an evil, as tending to produce a pernicious effect on the rising generation.

It is be trusted that at the ensuing Synod the sentiments so well above expressed will be [illegible]

☞ We much regret that the Report of the Second Annual Meeting of the Fitzroy, and Pakenham Branch of the Church Society, of Toronto, did not arrive in time for insertion in this number, but will appear in our next.

EASTER MONDAY MARCH 24.—At the vestry meeting of the Church of the Holy Trinity, Toronto, F. W. Coate and W. Free Esq., were appointed Churchwardens, and E. G. O'Brien, J. W. Brent, and C. J. Campbell, Esq., Representatives of the congregation in the Provincial Synod.

CHURCH OF ENGLAND ORPHAN ASYLUM AT QUEBEC.—An Act has been introduced to incorporate the Rector and Churchwardens of the Parish of Quebec, into a corporate body, for more effectually carrying out the management of the above named praiseworthy institution.

CHRIST CHURCH CATHEDRAL MONTREAL.

The annual Vestry Meeting was held in the Cathedral on Monday last, at noon.—The Dean of Montreal (Dr. Bethune) was in the chair. The Bishop of the Diocese, (Dr Fulford,) was present, and there was a pretty fair attendance of the members of the Church. The Dean, who is also Rector of the Church, nominated as his Churchwarden for the ensuing year, Joseph Knapp, Esq., and the Vestry (in room of A. Heward, Esq, retiring,) nominated John Dyde, Esq., as the other Churchwarden. The following gentlemen were elected members of the Select Vestry in room of five others who retired, by lot, viz: Hon. G. Moffatt, Dr Fraser, and Messrs. F. Penn, E. Idler, and C. Tuggy. The Annual Report of the Financial Affairs of the Church was read, and the Treasurer's account for the past year. In reply to a question from Dr. Barnston and several others in reference to an item of £27 for furniture to the "House of Charity" the Dean stated that such an institution was now connected with the Cathedral.—The Bishop also entered into an explanation of the necessity which had given rise to it. The House of Industry and Refuge in Richmond Square had, he said, been established by the Protestant community, and in its success Mrs Fulford and several other ladies—members of the English Church—had taken a deep interest. But the other parties connected with it had gradually withdrawn and left it in the lurch, and it was obliged to be closed from want of funds.—Some jealousy or difference of opinion in those who had the charge of it, had caused this result, and the consequence was that an attempt had been made on a small scale to establish a similar institution connected with the Cathedral and under the charge of its clergy. The Report and Statement of accounts having been received and ordered to be printed, the Bishop next brought under the notice of the Vestry his desire to increase the salary of the second assistant Minister (Rev. Canon Gilson) to £250. The charges upon the Cathedral for salaries of the clergy are now, Rector's Salary £200, Archdeacon Lower £300; Canon Gilson £200. This latter gentleman is now doing duty in St. Luke's Church, and for the last two years has only received half of his full salary on that account. The Bishop proposed it should be increased so as to enable him to have an assistant minister at St. Luke's, and devote part of his time to service in connection with the Cathedral.—It appearing, however, that the church Funds would not at present bear this addition, a committee was named to consider how the necessary charges upon them could be raised and report to an adjourned meeting to be held on Monday next.—It appears to be the desire to increase the Pew-Rents of those holding Pews of the first second and third class; though we believe such an attempt will have the effect of driving away many from the church, who already conceive they are paying by far too much for their sittings. As, however, this can only be done by a majority of votes, it is to be hoped, at the adjourned meeting there will be a full attendance of members present.—*Montreal Transcript.*

From the Cornwall Constitutional.

We have much pleasure in complying with a request to publish the following Communication from the His Lordship the Bishop of Toronto.

It will be gratifying to the numerous Members of the United Church of England and Ireland, who were all assembled in Trinity Church, on the evening of the 20th ult., to learn, that their venerable and respected Diocesan so cordially approves of the Resolutions passed on that occasion:—

Toronto, March 18, 1856.

REVD SIR,—

I have the honor to acknowledge the proceedings of so large and influental a meeting of the Clergy and Laity of the Johnston Rural Deanery held in Trinity Church, Cornwall, on Wednesday, February the 20th, 1856, at which you presided.

These proceedings I have perused with great pleasure, and I am satisfied, that the views and sentiments which they express, coming as they do, from so large and influental a meeting of the Clergy and Laity, will exercise a seasonable and beneficial influence over the Members of the Church throughout the Province.

I have the honor to be,
Reverend Sir,
Your obd't h'ble serv't,
JOHN TORONTO.

The Rev. HENRY PATTON,
Rural Dean &c.

BIBLES AMONG THE ARMENIANS.—Within two years upwards of one million copies of bibles, tracts, and similar publications, have been circulated among the Armenians. Near nine millions of pages were issued during last year from the printing-press at Constantinople. Bible schools have also been established in a hundred different places in Turkey, and the mission staff comprises in all 115.

APPOINTMENTS.

SECRETARY'S OFFICE,
Toronto, March 29, 1856.

His Excellency the Governor General has been pleased to appoint—

Thomas Levell Hammond, of Caledonia, Gentleman, and

William P. Osborne, of Simcoe, Esquire, Attorney at Law, Notaries Public, in that part of Canada called Upper Canada.

SECRETARY'S OFFICE,
Toronto, March 29th, 1856.

His Excellency the Governor General has been pleased to appoint—

George Liddle, of Stamford, Gentleman, and William James, of Thorold, Gentleman, Landing Waiters and Searchers in Her Majesty's Customs.

TRINITY COLLEGE.

PREVIOUS EXAMINATION—MARCH, 1856.

FIRST CLASS—Ardagh, Atkinson, Benson, Bourinot, Boyle, G. B. Evans, W. B. Houston, Viner, Wethy.

SECOND CLASS—Boyle, A. R., Jones, Lampman.

☞ On the receipt of the news in Toronto on Wednesday evening, of the birth of an heir to the throne of France, the House of Parliament adjourned.

TORONTO, April 2.

To-day after the routine business, Mr. Brown moved resolutions for the abolition of the Rectories. The debate continued until 6 o'clock, when the house rose.

PRINTS OF THE WAR.—Some beautiful prints of different operations of the allied armies and navies during the war, are now to be seen in the windows of Messrs. J. Kneeshaw & Co., King Street, and will well repay a visit.

HAMILTON AND PORT DOVER ROAD.—For some time past the drifts of snow on this road within several miles of this city have been unparalled, and notwithstanding the exertions that were made to keep the road in a passable order, all efforts failed. The state of the road may be imagined when we state that the toll gates at the top of the mountain and at Ryckman's Corness have been thrown open for some time, and will remain so until Saturday morning next, when it is expected that the road will be in a tolerably passable condition.

GALT.—An act has been introduced to erect the Municipality of Galt into a town.

SCROFULA.—Unprecedented instances of the cure of this complaint.—This is, perhaps, the greatest scourge to which the human family are subject, and at the same time the most difficult of cure, inasmuch as it is dependant on the power of the medicine prescribed, and its instantaneous effects upon the parts effected. The only infallible remedy for the cure of this most distressing of maladies with which we are acquainted is, Holloway's Ointment and Pills, they quickly eradicate all cutaneous diseases, but there is perhaps no class of disorders which so readily yields to the treatment of these mighty medicines. They act like a charm, and not only astonish the patient, but the faculty themselves, rendering them unparalleled in the history of medical science.

BIRTH

At the Rectory, Toronto, on the 24th ult., the wife of the Rev H. J. Grassett, of a daughter.

MARRIED,

On the 2nd inst., at Christ's Church, by the Rev John Gamble Geddes, M. A., Rector, John Stinson, Esq., second son of Thomas Stinson, Esq., to Emma Caroline, eldest daughter of Charles O. Counsell, Esq.

At Christ's Church, on the 1st inst., Ernst Kraft to Elizabeth Gugel, both of this place.

At the residence of the Bride's father, Flamboro' West, on the 27th ult by the Rev, W. McMurray, Mr W. Bullock, to Sarah, daughter of Mr John Kelvell.

On the 26th inst., by the Rev. John Barclay, D. D., at the residence of the Bride's mother, Church Street, Toronto, Mr Robert Mitchell to Miss Ellen Irwin.

DIED.

In this city, on the 31st ut., James, infant son of Mr Robert Gay, Printer, aged 8 weeks.

ARRIVAL OF THE STEAMSHIP "ATLANTIC."

NEW YORK, April 2 856.

The 'Atlantic' arrived this forenoon, with Liverpool dates to the 19th.

Breadstuffs—Market dull and prices wholly unchanged.

Sugar active and buoyant. Coffee dull.

London money market steady. Consols 91⅞ 92¼.

FURTHER BY THE "ATLANTIC."

Peace is considered as virtually concluded, and the arrival at Paris of the Russian plenipotentiaries was alone wanting to sign the Protocol.

A son is born to the Emperor and Empress of France.

The British Parliament was not in session owing to the Easter recess.

Nothing had transpired respecting American affairs.

Nothing had been heard of the 'Pacific.'

LIVERPOOL MARKETS.

The Cotton Market dull—rather easier, especially for the lower qualities, but the quotations were not changed. The business of the last three days amounted to 19,000 bales, including 35,000 for export.

BREADSTUFFS were wholly unchanged, although a dull tone prevails.

MONEY, was in steady demand at former rates.

The 'Atlantic' left Liverpool, on the morning of the 19th, at half past 10 o'clock. She brings 28 passengers. She passed on the 22d, in lat. 50°, 20° long., a steamer supposed to be the 'America,' for Liverpool.

The 'Asia' arrived out on the morning of the 1st.

LATEST.

LONDON, Wednesday Morning.

The Paris *Bulletin* of yesterday says:—"The Empress and child are doing well."

Advices from Africa, up to Feb. 15th, state coast healthy but business dull.

There had been disturbances on the Cape coast, in which 300 natives were killed, and 100 wounded.

The ship *Hurricane* and *Martha,* of Liverpool, were burnt at Bombay on the 11th Jan.

LONDON, Thursday Evening.

English funds were again flat to day in consequence of the continued realization of Stocks. Money continues in good supply. Discounts easier, though nothing has been lower than 6 per cent.

The India Mail arrived at Trieste, with dates from Calcutta, to the 9th, and from Bombay to the 16th of February.

A Proclamation was issued at Oude, condemning the despotism of the king.

The Santhal rebellion had been renewed.

Trade in India inactive, and prices elevating except on indigo. Money easier.

FRANCE.

The birth of the Prince of Algiers was the cause of great rejoicings in France and England. Advices and congratulations continued to pour into the Tuilleries. Paris was illuminated. Pope Pius is to be the Prince's Godfather, and the Queen of Sweden his Godmother.

Flags were hung out and salutes fired in the principal cities of Great Britain, in honor of young Bonaparte.

Baron Mantful, at latest dates, had arrived at Paris, and it was expected the protocol would be signed in a few days.

Secrecy as to the proceedings of the Conference is still observed.

TURKEY.

Latest advices from Constantinople are to the 6th.

The Divan; owing the remonstrances of merchants, have renounced the projected issue of 100,000,000 paper money.

Restava Pacha, convicted of malversation had been sentenced to imprisonment, to refund several hundred thousand francs.

New detachments of Russian troops had arrived in Bessarabia.

ENGLAND.

Mr. Dallas has gone to London.

Mr. Buchanan had taken formal leave of the Queen.

Lord Palmerston had accompanied Mr. Buchanan, and in this act the English papers see an indication that the Premier desires to stand well with the United States.

A deputation of the friends of Poland had waited on Palmerston, begging him to give instructions to the British Plenipotentiaries at Paris, to insist on the restoration of Poland.

BELGIUM.

The King has arrived at Brussells to attend the confirmation of his grand daughter, the Princess Royal.

PRUSSIA.

The young Prince of Prussia is about to revisit England to be betnrothed to the Princess Royal.

Church Organ.

WHITE & HAGER beg to inform their friends and the public, that the Organ for the W. M. Church, London, is now finished and may be seen at their establishment, Cannon Street, until Monday evening next, the 7th inst.

April 2, 1856. 36-i1-g583-t

Trinity College, Toronto.

THE ANNUAL EXAMINATION for Matriculation and for Scholarships will commence on TUESDAY, September 30, 1856.

The following SCHOLARSHIPS will be open to competition—

SIX DIVINITY SCHOLARSHIPS, tenable for four years, viz,

One of £30 currency per annum.
Two of £25 do do
Three of £20 do do

The holders of these Scholarships are required to reside for four years, during the first two of which they must attend Lectures and Examinations in the Arts course.

ONE CAMERON SCHOLARSHIP, tenable for three years, of the annual value of £25 currency, appropriated to the sons of Clergymen of the United Church of England and Ireland, resident and doing duty in British North America, with a reference *ceteris paribus,* to candidates intending to receive Holy Orders in the Church of England. The holder of this Scholarship is required to graduate in Arts.

All persons presenting themselves for examination must produce testimonials of good conduct, Candidates for maticulation must have entered on their sixteenth, any for Scholarships, on the seventeenth year.

ONE WELLINGTON SCHOLARSHIP of the annual value of £50 currency, tenable for two years, and ONE BURNSIDE SCHOLARSHIP of the annual value of £30 currency, tenable for three years, will be awarded to Students commencing their College course in October, according to the result of the yearly examination in the following June.

For further particulars application may be made to the Provost of Trinity College.

Trinity College,
Toronto, March 8, 1856. 578-i13-c-34-i6