TORONTO, CANADA, JUNE 15, 1854.

but, owing to insuperable difficulties, they had been obliged to give up the sanguine hopes he had at one time entertained of educating the

two races together within its walls, and confine it to English. The habits and inclinations of the two races were so different that it was found

impossible to amalgamate them under one discipline. Before this, however, he had had the

great pleasure of ordaining the first New Zealander to the ministry. This was a young man who had first joined him to carry a burden, and,

after continuing with him faithfully for twelve years, he thought he might admit him to holy orders. He was afraid of his own partiality of

judgment in the matter, and he therefore caused him to be examined by several of the senior

elergy of the island, and he was by them unani

mously recommended for holy orders. Their church, which was generally full whenever there

do for the isles of the Pacific what Sydney had done for his own diocese. The Bishop then gave a brief account of his voyage on his Mila-

esian mission, and said that in a short time,

he believed these isles would be as open as New

Lealand to the introduction of the gospel. Being

norant of the languages of these people, he

ready and willing to forgive, now that Chris-

tianity had been introduced among them. Formerly if a ship's crew landed and committed

depredations among them, the next crew that visited the islands must pay the penalty and

would be murdered. Now, a friendly mediator,

offering to forget the past and friendship for the

at sea, and commit their bodies to the deep

nis seat amid prolonged applause.)

the meeting separated.

the London Guardian.]

not withstanding the savage nature of the natives,

Vol. XVII.]

Doetry.

"LOVEST THOU ME ?" "Lovest thou me?" the man of sorrows spake, And turned to one, who, for his master's sake,

Had cast all thoughts of kindred by, In hopes with him to live-with him to die. "Lovest thou me ?" Then feed my lambs-my tender flock! O bear

The helpless in thine arms with kindly care; Succour the tempted, lest they widely stray O guide them safely in the narrow way. "Lovest thou me ?"

Then feed my faithful—feed my chosen sheep, In pastures tresh and green my loved ones keep, Guide them where pure and living waters flow, And comfort on each failing heart bestow. "Lovest thou me ?"

"Lovest thou me?" as thus again he spake, The sad disciple's heart seemed like to break With sorrow, that his Master and his Lord Again should urge the oft-repeated word-"Lovest thou me ?"

Ah! feeble Christian, is there now no hour, When struggling with the tempter's mighty

Thy heart grows weary, and thy failing eye No longer seeks deliverance from on high; When e'en devotion seems a joyless task; Is there no hour when Jesus well might ask, " Lovest thou me ?"

Ecclesiastical Antelligence.

ENGLAND. From the London Guardian. THE BISHOP OF NEW ZEALAND AT THE LAST MONTHLY MEETING OF THE S. P. G.

It being understood that at the meeting of It being understood that at the meeting of the Society for the Propagation of the Gospel on Friday, Dr. Selwyn, the truly apostolical Bishop of New Zealand, would be present and give some account of the progress of his work in that interesting diocese, a large number of the bishops, clergy, and other incorporated members of the Society, assembled, at the time appointed at the offices, 79 Pall Mall. There appointed, at the offices, 79 Pall Mall. There were present the Archbishop of Canterbury in appointed, at the onces, were present the Archbishop of Canterbury in the chair, the Bishops of London, Oxford, St. David, St. Asaph, Bangor and Lichfield; the Hon. and Rev. R. Liddell; the Hon. and Rev. C. L. Courtenay; the Revs. Dr. Wordsworth, Dr. Russell, Dr. Procter, R. Harvey, H. Howarth, H. Mackenzie, Nugent Wade, Dr. Spry, R. Burgess, M. Sadler, J. Ayre, Professor Browne, H. W. Burrowes, S. Benson, T. Bowdler, Dr. F. Hessey, Dr. Binney, Dr. Wesley, Dr. Vivian, Dr. Sketchley, G. Nugee, R. Currie, R. R. Hutton, T. H. Green, A. M. Campbell, W. Selwyn, E. Hawkins, J. Lawrell, F. J. Macdoughall, W. Scott, T.B. Murray, H. Moseley, E. Nepean, T. L. Strong, J. E. Kempe, C. B. Dalton, F. G. Blomfield, J. Bramston, C. E. R. Keene, E. W. Tuffnell, S. M. Wessen C. E. R. Keene, E. W. Tuffnell, S. M. Wes-Capt. Moorsem, Capt. T. S. Thompson, R. N.;
Messrs, J. R. Mowbray, M.P., — Green, M.P.,
R. Clarke, R. Brett, W. Cotton, W. F. Beadon,
A. Powell, G. Gipps, F. H. Dickinson, G. Gurney, D. Halford, &c. The room was crowded to overflowing, so that fully one third of those present were obliged to be content with stand-The Bishop of New Zealand not having arrived at the commencement of the meeting, the ordinary business of the Society

was proceeded with. In announcing some legacies left to the Society, the Treasurer took occasion to call the attention of the meeting to the bill now before Parliament, proposing to impose certain restric-tions on charitable bequests of personal as well as real property, which, if it should pass, would, he said, prevent his announcing many more bequests. He proposed that it should be refer-red to the committee to draw up a petition to the House of Commons against it, which Mr. J. R. Mowbray, M.P., seconded, promising to take charge of the petition. The Secretary called the attention of the meeting to an account of proceedings in the American Church in counection with the society's delegation last year, which had been drawn np and printed by the American Board of Missions, and a number of copies sent to the society for distribution amongst

often had the gratification of introducing missionaries to that society, but in this case no but throughout the world. (Applause.) He out of cockle-shells with much delight. had to congratulate men on the success of their tion with which they had greeted him. (Ap-

Plause.)
The Right Reverend Bishop Selwyn then rose had been engaged, however, in a matter having some connection with the objects of the society; office in 1841, he was fully sensible of the immission; and, whatever he might have accomplished, he could say that there was no portion of the work committed to his charge which he had left entirely unattempted. His chief object in coming to England now was to lay before the in coming to England now was to lay before the that, whereas there were only nine clergy when Church the prospects and wants of his mission. he first arrived in the island, there were now fifty, He should divide what he had to say about his half of whom he had ordained himself. There diocese in four heads. With regard, first, to the were, however, painful topics connected with this

English parish of two miles, as it might be Windsor or Eton; but scattered over a district of 3,000 miles. From the north cape of New Zealand to Stewart's Island, he had as far as ossible visited every place where a settler was be found—(Cheers)—but to go often was possible; he could only assign districts to his lergy to visit, which were often as large as an English Archdeacon's circuit. This would explain the complaints (though "complaint" was perhaps not the word to use) which had been made from almost every portion of the colony, of this or that district having been neglected: he believed every clergyman in his diocese had done his best, out it was not possible for any human power efficiently to minister to the wants of a flock so efficiently to minister to the wants of a flock so scattered. Since his going out to the colony this English population had at least doubled, and had so increased in prosperity that he had a plan to propose whereby this society might gradually release itself from the burden of supporting the diocese. This plan was that the scaitty should offer to advance so yourself. the society should offer to advance so much per cent. on every sum raised by local contribution towards the endowment of the clergy, withdrawing at the same time a proportionate part of the yearly grants made to portionate part of the yearly grants made to such place. Sums had already been collected in the country which would yield by investment £1,000 for the support of the Church; £5000 had been collected at Auckland, to which he himself had added £5000; and the society, by increasing these sums in the manner he proposed, would be gradually procuring the permanent endowment of the clergy. He felt convinced that, as long as the society was willing to pay the clergymen's salaries in full, a colony to pay the clergymen's salaries in full, a colony would never support its own ministers. The plan he proposed had been tried in the diocese of Newcastle, and it was one which might truly be called "edifying" the Church, truly building it up. (Cheers.) With regard to the general state of religion amongst the colonists, he felt some diffidence in giving a judgment, which, after all, could only be the result of a general mental impression; but, on the whole, he had great reason to thank God for the grace vouchsafed to his people, and evidenced in their lives and conduct. Secondly, with regard to native missions. In the middle island of New Zealand the native inhabitants were very thin-13,000 perhaps from Canterbury to Stewart's Island; and there were no settlements of more than 300 inhabitants; these, too, often separated by rivers which he knew from experience mu alone prevent frequent visits to them. He had tried, indeed, to induce the inhabitants to concentrate themselves in one spot, offering, if they would do so, to provide them with religious ministration; but, as this was in vain, he was unwilling to make a schism, and left the country in the hands of the Wesleyans. Nevertheless, he could say that there was no single rillage in New Zealand in which the Bible was not daily read and prayer offered up amongst the population. (Loud cheers.) In making a visitation tour, a Bishop of New Zealand would travel on foot two thousand miles, at the rate of twenty miles a day, which would probably be the average distance which he would have to go between each village large enough to make a halting-place. He would then find himself compelled by the natives, who come round his tent after his day's journey, however tired he might be, to conduct a religious service, and a catechising, and after that, probably to converse with them till midnight. These natives had also made no slight contribution to the wants of the Church in their islands. Not only their land they were willing to give up for their support. He had been called out of his tent at night to a meeting where the natives had gathared round their fire, clothed in their blankets.

to deliberate, and on his arrival the chief of the party would read out to him a list of men who had each agreed to give his tenth to the support of the clergy. (Loud cheers.) They would also offer their land to him "in trust"—that was their own expression—far the religious benefit of both races, themselves and the colo nists. (cheers.) The right rev. prelate des cribed a tour round the island, enumerating the various stations at which tracts of land of from 200 to 500 acres had been presented to the hurch by the natives. He was once present he said, with the Governor, Sir George Grey, at an assembly of the natives. The native chief sat on one side, the Governor on the other, and lained to the chief that having, bought of the tives a large tract of land, he was willing to give 4,000 acres to the support of the clergy, they would also give a quantity. As soon as the Governor had finished, the native chief got up, its members. He also stated that, in compliance with a wish expressed in a resolution of the American Board of Missions, and another of the 4,000," and thus in about as much time as he Society for the Propagation of the Gospel, the had taken to narrate it, 8,000 acres were ob-Archbishop of Canterbury had drawn up two tained. (In answer to a question from the prayers, "For an Increase of Laborers in the Bishop of St. Asaph as to the value of an acre prayers, "For an Increase of Laborers in the Lord's Vineyard," and "For a Blessing on Missionaries and their Labors," for use in families, sionaries and their Labors," for use in families, sionaries and their Labors, and their labors, and their labors are the same and the same and the same and the same are the same and the same are the same and the same are the same in schools, and at missionary meetings At this point—

The Bishop of London rose to express his whatever those present might have heard, that regret that he was obliged to go away before the the New Zealanders were in their hearts hostile Bishop of New Zealand had arrived. He had to the English settlers. He was sorry here to come to that meeting to day more especially, he have to refer to a somewhat painful point, the come to that meeting to day more especially, he said, to show his deep respect, nay, he might say, his veneration, for that right reverend prelate, and he should be sorry, if he should come presently, for him to think that he (the Bishop of London) was avoidably absent. He was sure they would all join in giving thanks to God for the great work which although he would prothe great work which, although he would probably not acknowledge it himself, the right rev.
prelate had been enabled to accomplish in his
distant disease. and in the other places he had found a decreas After some other business had been proceeded of 5 per cent. This he did not attribute to any with, the Bishop of New Zealand entered. He imagined inscrutable law of Providence, by was received with long, though subdued ap-which the coloured races were doomed to melt plause, the whole meeting rising at his entrance, and continuing standing till he had taken his was the introduction of maize, which, it will be away before civilization. One of the chief causes remembered, was used so much in Ireland The Archbishop of Canterbury said he had during the famine, and which the natives would

introduction was needed, the Bishop of New ever bad the smell, it was very sweet to the Zealand was known not only to those present, taste, and he had seen the children sipping it d often, too, as the mouthpiece of that society, arose a great mortality amongst children; they mad to congratulate men on the success of their arms trand die. He had known women who missionary labor, but in this instance, any such at one of his visits had nine children, and at his missionary labor, but in this instance, any such thing was altogether unnecessary; they had already congratulated him in the hearty recepalready to the hearty reception of the hearty would keep them half-smothered in a hot European blanket (instead of the open mat, allowing amid a renewal of applause. He said he must applogise for coming so late to the meeting; he immediately after would leave them exposed to that the mortality would be arrested; indeed it he meant the bill which was coming before Parliament that evening, with reference to the Colonial Church. He thanked the Archbishop and all of them for the kind reception they had into given him. When he was a second period we had a second with the introduction of wheat as food, and the use of proper European clothing. He had therefore great hopes that, in the words of Scripture, "a just given him. When he was called to his high remnant' might yet be saved, who "would take root downwards and bear fruit upwards." mense difficulties which attended his high com- (cheers.) In the third place, with respect to

Vicar of Mold, Flintshire. The effect of the choral service under the

English colonists: when he went to New Zealand part of his work. The light rev. speaker twelve years ago, there were 10,000 of these in alluded in feeling terms to the death of his dear last, that the Dean caused the usual afternoon last, the Dean cau the country, but not concentrated, as in an friend and holy servant of God, the Rev. Thomas

roffe will succeed to the vicarage of Alton, vacant by the death of the Rev. Canon James;

and that the Rev. Canon Carus, Vicar of Romsey,

will succeed Mr. Woodroofe in the rectory of

St. Maurice, in this city .- Hampshire Chronicle.

Whitehead, but was unable, from emotion, to proceed. "I will only say more, that his name is written on my heart." He had also to mourn the loss of another friend, who had given his noise occasioned for five or eight minutes by a noise occasioned for five or eight minut ne loss of another friend, who had given his indise occasionate at the or eight influences by a historia region and the sorervices as long as he could; but with the sorportion leaving after the anthem, being at too kyns, the widow of the late Dean of Wells, has row came comfort. When he was at Eton in 1841, there was one friend who came to him and promised that, if God should spare him till service under the dome, we hope it will only be 1850, he would join him in New Zealand. For carried out by the removal of the organ, leaving nine years he remembered his promise, and before 1850 was half over he had the joy of mented, in their proper position. On Wednesday receiving the Rev. Charles Abraham in New they sat in front of the organ, with their backs

Zealand. (Cheers.) The college was now to the altar. At the last monthly meeting of the Society for Promoting Christian Knowledge, a condi-tional grant of £2,000 made some time since, in aid of King's College, Nova Scotia, a similar amount having been subscribed in the colony, was ordered to be paid. It was reported that 4,000 Prayerbooks, besides other books and tracts, had been despatched for the use of soldiers ordered to the East. The following were elected the tract committee for the year ensuing:—Rev. T. A. Ainger, Hampstead; Rev. R. W. Browne, Chaplain to the Forces; Bev. W. Edmondstate, St. John's Holloway; Rev. Harvey, Rector of Hornsey; Rev. Humphry, Examining Chaplain to the Bishop of London; Rev. Dr. Jelf, Principal of King's ollege; Rev. J. Thomas, B.C.L., Chaplain t the Archbishop of Canterbury.

was an ordination, was on this occasion.
was an ordination, was on this occasion.
in every corner with Dissenters, Churchmen, and Roman Catholics, to see the young man ordained Deacon; and an editor of a newspaper at Sydney told the Bishop that he would make the journey specially to see him admitted Priest. This was called the Metropolitan Churches Fund. Yesterday week the Bishop presided Fund. Yesterday week the Bishop presided over a meeting of the subscribers; it was then over a meeting of the subscribers; it was then announced that instead of fifty churches, seventy-eight had been built since 1836; and that of the subscribers is the see, thirteen were entirely built at the cost these, thirteen were entirely built at the cost these, thirteen were entirely built at the cost these. the public to assist him wih subscriptions for the building of fifty churches in the Metropolis. sums had been granted in aid only. Altogether, £530,000 had been thus expended in church-building; accommodation thereby afforded to 110,000 persons, and the services of 120 additional clergymen put in requisition. With a view to a renewed effort for church extension in the metropolis, the following resolution was could only ascertain the names of those natives

who visited him, and then, when they came again, we claimed them as old friends, and were "That the following noblemen and gentlemen be requested to form a general committee, with power to complete their number to 36:—Lord Haddo, Lord Radstock, Lord Robert Grosvenor, received as such merely by calling them by their names. Visiting a second time one island where at first the natives had shewn such symptoms of nostility that life was endangered, he could only say he had the honor of being carried ashore on Sir R. H. Inglis, Justice Coleridge, P. Casenove, W. Cotton, H. Gibbs, Sir Thomas Phillips, R. Hanbury, J. G. Hubbard (Governor of the Bank the shoulders of the dreaded chief. (Applause). of England), W. Rivington; the Reverend F. G. Blomfield, A. M. Campbell, W. W. Champneys, W. Cureton, T. Dale, J. E. Kempe, H. Mackenzie, Dr. Spry, Hon. and Rev. H. E. He had placed a young man on the southermost of the Loyalty islands, where not long before an English ship's crew had been murdered, and this young man could now, having learnt their language, spend a night alone in the midst of them in the most perfect security. They were

CHURCH MISSIONARY SOCIETY.—The annual meeting of the Church Missionary Society was held on Tuesday at Exeter Hall, the Earl of Chichester in the chair. From the report it appeared that the receipts for the year amounted in all to £123,915 18s. 11d., and the expenditure to £131,783 13s. 11d. The following statistical future, would meet with a welcome reception and be secure among them. He had visited the islands in company with the Bishop of Newcastle, to bring young men away with them to educate as native teachers. Several voyages had been made with the greatest success, and without the slightest drawback; but on the last municants, 17,124. It was further stated that he lost three young men, and it became, for the in China the insurgent leader kept 400 men first time, his painful duty to use a burial service constantly employed in printing portions of The languages of these islands were a great bar he made his soldiers colporteurs, and his officers

o the rapid progress of his mission; whereas expounders.

New Zealand for ten thousand miles the language was radically the same—so that one translation of the Bible would do for all the sary of the Friend of the Clergy was celebrated his office, the ministry of souls.

on Wednesday. people—in these isles there would be one hun-dred different languages in two hundred miles. Peter's, Cornhill, by the lord Bishop of Chester; in the evening the friends of the charity dined His view, therefore, was to teach the English language to natives, and send them to explain the Bible to their countrymen, rather than to attempt the translation of the Bible into these together at the Hanover-square rooms, when it was stated that the society had 49 permanent pensioners, receiving between £30 and £45 a parious tongues. In conclusion, the right rev. year, and had up to the present time paid away, in pensions, a sum of £2,572, besides temporary the intention of Government to abandon Norfolk Island; it would be a noble and interesting work assistance to 172 clergymen to the extent of £2.072. They had also administered permanent convert this place, too well described as a hell relief to 90 widows, at an expenditure of £1,099; oon earth, into a centre for the diffusion of the and to 104 daughters they had distributed lospel, and so make it a heaven upon earth. £951; and to cases of temporary difficulty an amount of £930. Their expenditure altogether had been, during the four years of their existence, between £7,000 and £8,000. The sub-There were buildings there used as barracks, and for other purposes, sufficient to accommodate a university, and provide a house for professors of every language, and he was not with-out hopes that he should eventually see there scriptions of the evening amounted to £5,746 14s 3d, including several donations of 20 guineas, together for education. (The Bishop resumed and one splendid anonymous subscription of natives of every color in those islands assembled

thank the Bishop in the name of the society for his interesting account of this the most wonderful mission which the world had heard of since that the Bishop in the name of the society for his interesting account of this the most wonderful mission which the world had heard of since the Bishop in the name of the society for had been annual meeting of the Church Penitentiary Association was held on Thursday week, and a striking reproof to the present generation commenced with Divine service, and the cele-The Archbishop of Canterbury then rose to bration of the Holy Communion by the Bishop the acts of the apostles. And they could not conclude without an ascription of praise to God for the work which had thus been accomplished.

[For the following items we are indebted to maintenance of its inmates, and a further sum such a standing rebuke, and should not get of £500 towards the improvement of the premises, The Bishop of New Zealand is expected to be present at the monthly meeting of the Society for the Propagation of the Gospel on Friday of £200 had been made; £200 had been granted next. He will preach at Curzon Chapel, May to the House of Mercy at Bu sage, which had Fair, on Sunday morning the 21st, and the been enlarged to receive 25 penitents. following Sunday, at Cambridge, the annual institution at Salisbury being incumbered by a sermon, founded by Mrs. Ramsden, on the subject of Church extension over the colonies and dependencies of the British empire; and on Thursday, June 1, at Eton.

Inorgage dept of £750, the council fluid agreed to pay £350, provided the remaining £350 were granted, not be respected much longer. It is an dependencies of the British empire; and on Thursday, June 1, at Eton. sermon, founded by Mrs. Ramsden, on the sub- mortgage debt of £750, the council had agreed The Very Rev. Dean Newman, of Capetown, was among the passengers in the Seringaputam, which arrived in London on Wednesday, May 3. The following address, very numerously Tenter-street, Whitechapel, a grant of £50 had generation, if not sooner, take the endowments signed by a large and influential part of Mr.

Liddell's congregation, has been presented to the Bishop of London:

"To the Right Hon. and Right Rev. the Lord Bishop of London."

been made; and further grants to the houses of refuge in London, and £100 to that in Albert-street, and £50 to that in the Commercial-road, and the commercial road in grants to the houses of and devote them to purposes of all denomination. The very transfer from one locality to another, of the Bishop of London. We, the undersigned members of the congregation of S. Paul's, Wilton-place, desire to express to your lordship the feelings of attachnent and confidence which we entertain towards our pastor, and our sense of his devotion to his ministerial duties; and we earnestly deprecate had added 25 to the number on her list. With any attempt to enforce alerations which would do violence to the religious feelings of many of the congregation, and re-kindle the party spirit which the conciliatory conduct of Mr. Liddell, during his incumbency, has, by God's blessing, allayed." any attempt to enforce alerations which would IRISH CHURCH MISSIONS. - The fifth anniver-It is understood that the Rev. Canon Wood-

sary of the Society for (rish Church Missions was held last week at Exeter Hall, Sir R. H. Inglis, Bart., in the chair.

From the report it appeared that the total number of persons confirmed during the last three years had been 2,685. Six new churches The Deanery and Chancellorship of St. Asaph had been consecrated, five others were in pro-Cathedral, rendered vacant by the death of the Very Rev. Charles Scott Luxmoore, M. A., has had been laid. One new school-house had been been conferred by the Bishop on the Venerable Charles B. Clough, M. A., Archdeacon and Canon of St. Asaph, Rector of Llanferres, and of teachers connected with the mission during the past year had been 446, the total number of

ease in East Wells, a district very destitute of

WARBURTONIAN LECTURES AT LINCOLN'S INN CHAPEL.—The Rev. W. Goode, Rector of Allhallows, has been appointed Warburtonian Lecturer for the next series of lectures to be eached at Lincoln's Inn Chapel.

DEATH OF THE DEAN OF ST. ASAPH .- We regret to announce the death of the Very Rev. Charles Scott Luxmore, M.A., Dean of St Asaph, at his residence at Cradley. The late Dean was the son of the Right Rev. Dr. Luxmoore, Bishop successively of Hereford and St. Asaph, from whom he received a large amount of ecclesiast cal patronage. In addition to the Deanery, worth about £1,200 a year, the rev. gentleman was Rector of Cradley, worth £1,000 a year, to which he was presented in 1816; sinecure Rector of Bromyard, to which he was presented in the same year; sinecure Rector of Darowen worth £200 a year, to which he was presented in 1810: Chancellor of St. Asaph Cathedral, and Prebendary of Hereford. The late Dean's death renders vacant a seat in the Convocation of the he Archbishop of Canterbury.

In 1836, the Bishop of London called upon gift of the Bishop of St. Asaph.

THE SEE OF LYTTELTON .- It is expected that some appointment will be made to the newly-created See of Christ Church, Lyttelton, in the course of the present year.

From the John Bull. METROPOLITAN CHURCH EXTENSION.

It is a singular coincidence that an appeal having for its object the erection of additional churches in the metropolis, should be issued by the bishop of the diocese, at the very momen when a scheme for the wholesale demolition of sacred edifices is being pressed through Parliament. The propriety of the appeal so made by our reverend diocesan to the religious feelings of his flock no one will dispute; even those who are least well disposed towards the Church, cannot deny the urgency of the want proposed to be supplied, in the face of the fact that there are at this moment in the metropolis more than half a million of souls destitute o the means of public worship, even supposing them to be ever so much disposed to avail them selves of them. But it may well be doubted whether the appeal will come home with the same power to the hearts and consciences of churchmen, at a moment when the legislature is, by entertaining a bill for pulling down an indefinite number of old churches, displaying its utter disregard of religious foundations, and its want of reverence for Christian edifices and Christian cemeteries, hallowed not only by a formal act of consecration, but by the tradition of ages, and the relics of bygone generations.

Considered simply upon its intrinsic merits, the scheme embodied in the Earl of Harrowby's bill is one which a sound churchman and politician would naturally hesitate to support. The churchman caunot but remember that within the parochial territories attached to the various urches which sooner or later are to fall under the stroke of the noble Earl's axe, there are souls living which ought to be gathered in by the spiritual ministry of their incumbents.— However true it may be, that the congregations are not so full as might be desired-that many of the inhabitants formerly tenanting the streets and houses of the city have moved away to the by rail, it is not the less true that not one of | ance-and hence, too, all the marvellous, w

The churchman will further bear in mind In the morning a sermon was preached at St. that that part of the population which has moved away from the city parishes is precisely that which has the least claim to the ancient foundations of our metropolitan churches. The poor, the servants, the dependants are left behind, under the city clergyman's charge. The from the smoke of the city to the rural retreat: but the very wealth which has enabled him to do this, has placed it in his power to do in the suburban village or hamlet what his father before him did in the city, viz., build and endow churches. He has no claim whatever to the foundations from which he has moved away; he is able, and ought to be willing, to provide for himself an equivalent wherever he fixes his

Another objection which the churchman is sure to take to the demolition of the city churches is, that it involves the removal from out of men's eyes of a standing pattern of what churchmen ought to do, and, if you will, then to the west side of the great Babylon, and The report stated that during the past year five penitentiary associations had been established in the country, and an additional house of refuge in London. To the House of Mercy cies of bygone generations. The age requires

leave to remove it out of sight.

It needs not, however, the mind of a churchman to feel an objection to the contemplated measure of wholesale church demolition. The stability of property is involved in the question; for if sacred property, hallowed by many associations, is not safe from the grasp of confiscation, private property will, it may be taken for Suffolk, a farm-house had been rented capable of accommodating about 25 penitents; and a sum of £75 had been granted towards furnishing same hand which to-day pulls down a church the place and adapting it to the purposes intended. To the additional House of Refuge in another near Primrose Hill, will in the next been made; and further grants to the houses of designed for purely religious and church uses, had been received during the past year. In addition to these the ladies' honorary secretary great show of justice that it is unreasonable to tax him for endowments the benefit of which is reaped at a distance of some six or ten miles. ides it is poor encouragement to the man who may feel disposed to leave his property, or to teach him that public feeling and the law of the land no longer recognize his intentions as binding. Such an uncertainty thrown over binding. Such an uncertainty thrown over ancient foundations and especially over religious foundations, is calculated to dry up one of e most valuable channels of public usefulness.

The plain fact is that at this moment the church, became sensible of the deficiency of the spiritual provision made for her people, has two counsellors standing on either side of her. On the one side stands ancient Catholic piety and charity, whispering the suggestion that the present age, more enlightened as well as more wealthy than its predecessors, should provide for its own spiritual wants; on the other side stands modern utilitarianism, and hints that the foundations of the "good old times" having become comparatively useless, they had better

of denying itself for the sake of religion. Which of the two counsels may eventually prevail, is a point on which we will not so much as hazard a conjecture; but of this we feel to Mr. Dods' views, yet we do not see how any assured, that the utilitarian suggestion, though it may seem to assist, will in reality impede the free course of Christian munificence. The feel confident, not be increased but very materially diminished, if it should be unhappily attempted to replenish it in part from the sp ation of former ages. We trust the it is not yet too late to stop the progress of the contemolated measure of "appropriation," and we

Our Review.

or, an Exposition of the Involuntary Thos. Maclear.

We are indebted to the Publisher, part of the Province, through Mr. Maclear, for an early copy of this work; but have not, as yet, been able J. W. PARKER & Son, is a very remarkto give it a perusal. So far, however, as able book on a remarkable subject. Its the publication of a review is concerned, title is likely to give a false idea of its conwe cannot do better than insert in full an tents for it is intended to refute the popuelaborate, and, as one can easily see, a lar idea, that the starry worlds around us, carefully prepared notice, in the Gospel are inhabited by sentient beings. In do-Messenger, an authority in which, as to ing this, he uses four arguments. fidelity and discretion, we have every reason for placing the utmost confidence:-

The author of this work treats the subject of Spirit Manifestations in a manner entirely dif-ferent from any writer we know of. He admits that the phenomena attested by the spiritualists are actually exhibited, but denies their supernatural origin or their connection in any man-ner with spirits. He has a philosophy of his own by which he claims to be able to account on rational principles, for all the wonders of this kind that we read of. Table-tippings and rappings he attributes to electricity, and delares that any persons who are acquainted with the modus operandi can produce them.

But there is another department of Spiritual-

sm; the intelligence displayed in the pheno-

mena, which the believers of this popular delu-

ion attribute to spirits. These he accounts for on principles similar to those of mesmerism. The mediums are clairvoyants, or rather in the electro-psycological state. His theory is this: The lowesr orders of creation have instinct. The bird builds her nest, the bee her hexagonal cell, the beaver his hut and dam by instinct; verses of Genesis, and the commencement and by this faculty they sometimes exhibit pow-ers which are amazing. They foretell storms, and sometimes prepare for freshets months before they occur. Mr. Dods claims that man has not only reason, but this same instinct, in a higher and more perfect degree than any of the lower orders of creation—that it is latent in enjoy it; if the marvels of creation be anman, and not under the control of the will at all. omalies unless there are rational beings to If, however, it can be aroused, it will display itself in a more wonderful manner than in any of the lower orders—enable him not only to exhibit the sagacity and skill of animals, but ages, no being more intelligent than the also tof ore-know future events, and discern the lizard or the tortoise peopled this planet thoughts of others. By mesmerism or by elector rejoiced in the Providential care of its tro-psychology, this instinct may be called into Maker?" action, and hence all the wonders of clairvoythe city parishes is a depopulated wilderness. In every one of them there is scope for an active and conscientious elergyman to exercise clairvoyant, or psychological subject is under then, into the compass of a few years in the course of myriads of ages; why not, then, into the compass of a few miles in of the spiritualist. But as the mind of the clairvoyant, or psychological subject is under then, into the compass of a few miles in the control of the will, and is influenced by the thoughts of his mesmeriser, so the "spiritual" medium may give as revelations from the other world, that only which is passing in the minds of those composing the "circle." The writing, rapping and speaking mediums he admits may be perfectly sincere; their doings, being the effect of the involuntary not of the voluntary may be perfectly sincere. There were gradually and at long intervals inserted in the terrestrial slime, why may they powers, they have no control over them. They do what they are impelled to do by the electric Jupiter? We say, therefore, that the exforce. He even claims that electro-psychological subjects may be impressed with the conviction that they see sights and hear sounds, and the impression is so strong that it is impossible to persuade them that they are not real. so when Judge Edmonds relates the marvels of handkerchiefs being tied around the arms of from ladies' shoulders, bells rung, &c., &c., by nvisible hands. Mr. Dods admits that the Judge is perfectly sincere in making these statements, but that he and his company were deluded. He further declares that he can take the same company, and before a large audience create in their minds the same impressions, so that they will be willing to assert upon oath to the Deity. that they are real, while the audience will perceive that such wonders are not among the things spiritualism is accounted for. Whoever admits nis premises, cannot deny his conclusions. But with regard to the truth of his theory, though we are not prepared to admit it, yet it is not to be denied that there is much yet unwritten and unknown with regard to the involuntary powers of the mind, and the philosophy

Review on Electro-Biology, &c., will be convinced of this. Mr. Dods has spent twenty years in the study of this and kindred subjects, the art of firmly impressing upon certain minds a conviction of the reality of sights and sounds which are imaginary.

With regard to the religious tendency of the

the writer devotes much of his volume to an the writer devotes much of his volume to an able defence of the Christian religion against the attacks of modern spiritualists.—Much that he says upon this subject is truly admirable. He meets, for example, Judge Edmonds with an argument like this. The Judge contends that Christianity having in great measure that the design of the Alfailed of its purpose, it is the design of the Al-

mighty to introduce a new revelation by means of spirits of the departed. But in another part of the work he contends that such wonders as are now made manifest have been known since the foundation of the world-we read of them in the annals of all times. Mr. Dods puts these two together in a manner something like this:-You say Christianity, which has existed for 1800 years, has failed of its object. You contend throw the whole social system. These far 6,000 years, is now to acomplish what Christianity has failed to achieve. Now put the wo together and compare results. What has Spiritualism and what has Christianity done?

But Mr. Dods, with a parent's love for his child, makes too much of the science or philosophy, of which he is the discoverer and first xpounder. Prophecies in Scriptural times were in his view the utterances of men in the lectro-psycological state.—Thus Daniel interreted the dreams of Belshazzer; and thus, and rophecies hereafter. We regret the introduction these views, for we do not think they follow phy, even if that were true. His philosophy is do not eat on Christmas day remains for them his hobby, and he has ridden it too far.

The book is an interesting one, and though we, who are as yet skeptical on the subject of one who has sufficient faith to believe all the marvellous stories about spiritualism can reject consistent with itself, which spiritualism is not.

TALFOURD'S CRITICAL AND MISCELLA-NEOUS WRITINGS .- The third edition of these delightful essays and criticisms has just been issued by Phillips, Sampson & Co., of Boston. It is an octavo volume with double columns. A distinguished evidently detrimental to the interests of church critic says, "It is the high merit of Talfourd that in his lightest contributions to the press of the day, he is always thoughtful and careful of adding some poetical or philosophical refinement to his topic." In SPIRIT MANIFESTATIONS EXAMINED AND the graphic and extremely interesting let-EXPLAINED. Judge Edmonds refuted; ter of E. H. D., in our paper of the 25th ult., allusion is made to an excellent and Powers and Instincts of the Human very touching speech delivered at a Mind. By JOHN BOVEE DODS. New "Church Society" held in Moore, on the York, DeWitt & Davenport: Toronto, St. Clair, by a brother of "the great and good Judge Talfourd," who resides in that

THE PLURALITY OF WORLDS, LONDON,

1st-The argument from Astronomy. 2nd-from Geology. 3rd-from Zoology.

4th-the argument, a priori, from the

nature of man and his relation to the In the first, he opposes the brilliant ar-

guments of Dr. Chalmers, founded on the analogies of the earth and the planets, by shewing their dissimilarity. This he does with great ingenuity and command of language.

His reasoning, founded on the geology of the earth, is exceedingly plausible, and most powerfully written. He takes the ground which is in entire accordance with he sacred narrative, that the world was in existence many ages anterior to the formation of man-that a period of indefinite extent intervened between the first two of "the mighty series of creative works," recorded in the third and following verses. He then argues from this great truth-" If the end of the universe be that man uphold them, how reconcile this to the unquestionable truth that during countless

" The intelligent part of creation

ample of geology refutes the argument drawn from the supposed analogy of one part of the universe with another, and suggests a strong suspicion that the force of analogy better known may tend in the opposite direction."

Our limited space will not permit us to dwell on the argument from Zoology which is also carried out with great vigour and eloquence, as is also the argument a priori, as to the populousness of space derived from the nature of man and his relation

We may return to this very interesting book again, when we procure a copy, our present ideas of it being derived from an able and very lengthy review in Fraser's Magazine for April.

So far as we can form an opinion from the numerous extracts given, it appears to be written in a truly reverential spirit. of impressions. Any person who will read an article in a late number of the London Quarterly mers on the one hand, and of the anony. mous author of the "Plurality of Worlds" and the very little that we have seen of his ex- on the other, they are nothing more than periments has convinced us that he understands mere theories. In this world "we see as it were through a glass darkly," and it must ever be so, "until we know even as we are known." Gould & Lincoln of Boston, have just issued a reprint of this work, we cannot say much in its favor. True, work, with a preface by Dr. Hitchcock .-It is currently reported in literary circles in England, that Professor Whewell, of

Trinity College, Cambribge, is the author. Bogue of London has issued a third edition of the poems of a Mr. Gerald Massey.

There is much sterling talent about this poetry, but the Poet who has sprung from the humblest class of society, has indulged in the frantic denunciations against the richer classes in some of his poems, which if carried out into practice, would overthat Spiritualism, which has been in operation red-republican principles elicited much censure from many who admired the great talent of the young author. In the third edition, he apologizes for the sentiments ludging from past experience, which is most of the objectionable poems, stating that he likely to succeed, and which to fail in reforming was " very poor and hard-worked when he wrote such herce and savage verses.'

NORWEGIAN CUSTOM .- One of the prettiest of Christmas customs is the Norwegian practice of giving, on Christmas day, a dinner to the birds. On that morning every gable, gateway, or barn-door is decorated with a sheaf of corn fixed on y this means, the world is to be favored with the top of a tall pole, wherefrom it is intended Even the peasants will contrive to have a hand legitimately from the principles of his philoso- ful set by for this purpose, and what the birds to finish at their leisure through the winter.