A HOME PICTURE.

BT MRS. ANN E. PORTER

An old man sat by the chimney side His face was wrink ed and wan : And he leaned both hands on his stout cane, As if all his work was done.

His coat was of good old-fashioned gray. With pockets both deep and wide, Where his "specs" and steel tobacco box Lay snugly side by side.

The old man liked to stir the fire. So near him the tongs were kent; Sometimes he mused as he gazed at the coal Sometimes he sat and stept.

What did he see in the embers there ? Ay I pictures of other years : And now and then they awakened smiles, But oftener started lears

His good wife sat on the other side, In the high-backed flag-vest chair: You see 'neath the trill of her muslin cap The sheen of her silvery bair.

She wears a "blue-checked" apron now And is knitting a sock for him; Her pale blue eyes have a gentle look. And she says " they are growing dim."

I like to call and tell her the news. And chat an hour each day.

For it stirs the blood in an old man's heart

They're worn with this world's strife.
Though bravely once perchance they fough

Be kind unto the old, my friends;

They targht our youthful feet to climb Upward life's rugged area; Then let us lead them gently down To where the weary sleep. N. E. Farmer.



Der Boun attons are upon the ben bills. Hamilton, Friday, January 25, 1856 DR. LUSHINGTON'S JUDGMENT.

Concluded from our Last.

Candlesticks --- Dr. Lushington's opinion that they are "utterly incompatable with the doctrines and ritual of the Church of England;" may be very correct, but it was law not opinion that was required from him as judge; unfortunately, however, in this whole judgement he has found it much easier to say "I believe" and "I think," and thus bend the law to his purpose, than to produce plain, straightforward law for the decisions he was evidently desirous to give.

This special pleading is no where more evident than in his decision respecting the Candlesticks. They are so evidently sanctioned by usage since the Reformation, that he durst not order their removal, but he forbids their being lighted. Now we are no friends to driving the faithful from the House of Prayer for the sake of symbolic teaching, however excellent under other circumstances; hence, as the mass, of even our sincere people, do not at present understand the significancy of light on the altar, they deem it popish and are really alarmed; so, till our people can see that they do in their degree very strikingly indicate 11im who came "as a light to lighten the Gentiles," let us not light them. But we yet do protest against Dr. Lushington's assuming the office of Protestant Pope and forbidding either the light. ing of candles, or anything else for which he cannot show a positive law. Are we yet to find the "little finger of an ecclesiastical indge, heavier than "the thigh" of the Bishop of Rome? Where the Church has not spoken, let clergymen firmly refuse to be governed by any one save by any one save their Bishop.

But what does Dr. Lushington mean by saying that the high altar is "abolished"? We, in our simplicity thought, with Dr. says our learned ecclesiastical Judge, "The mass is gone-root and branch." Why! we thought the mass was the Holy Sacrament of the body and blood of Christ; and that we retained it in all its life-giving fullness, only purified from those painful and debasing superstitions with which popery had overlaid it! "No," says Dr. Lushington "it is gone root and branch." If so, either we of the present Anglican Church now far freer from the blinding sumes of are, -- or the holy men of Edward VI. Heury VIII, and the generations before, were,-lest without the possibility of being partakers of that awfully important Sacrament, concerning which our blessed Lord Himself said, "Except ye eat of the flesh of the son of man, and drink His blood, ye have no life in you." Since, if the mass were not the Holy Communion, our fathers, before the Reformation, were evidently without that vital Sacrament; and if it were, but is now "gone root and branch," it is equally clear greatly altered. This is a most singular that we have it not! Into such dilemmas delusion,-and one into which a man in Dr. does the fanaticism of learned ignorance be- Lushington's well-informed position ought . tray men !

these is another of the most unwarrantuble Rome, have been trained for it by Anglican and daring outrages upon the right of private Ritualism! Why, it is the very want of such judgment and personal freedom of action, holy, reverential usages, and the persecution which we think England has witnessed for which has been consequent upon it--temptmany a year. The learned judge says, the ing to revive them, that has tended to drive we of various colored cloths on the altar is men whose pious tastes and imaginations a Romish usage. If soit was known to be were perhaps stronger than their holy princisuch at the time the rubric and canon were ples, into a Communion where their exercise | L., Ennisville.

drawn up, and yet they do not forbid the is esteemed a virtue rather than a fault .-practice. By what right under Heaven Yet, we boldly assert, notwithstanding these then, does Dr. Lushington presume to do few losses from amongst the educated, that so! Simply because, in his opinion, the the overwhelming tendency in the Protestant Reformers ought to have forbidden it, be- masses is far more to irreverence than to cause it is a Popish custom! We hope for superstition. Hence the solemn chant, the the honor of all consistency Dr. L. never elaborately robed priest, the symbolic cross says the Lord's Prayer, or, verily, he must the splendid altar, its mystic lights, and al be a Papist, since they are distinguished by most awful ritualism, would appear now to its incessant use!

Again, he objects, nay forbids altarcloths to be embroidered or adorned with lace. Bah! the petty critic, we have no Deity. Thus at least once taught Infinite tailor! Thank God our Reformers were costly, but superstitious, that are forbidden. House of God, would be admitted into his own drawing-room! But a truce, it is the intense Protestant Popery of the thing that we denounce; thus to dare, in Protestant England, in the nineteenth century, to die tate to one earnest-minded, highly-educated congregation how they shall honor God, forbidding them to bring of their best to Him. when to any man of plain common sense, it is clear as the sun at noon-day, that the law of the Church leaves them at full liberty, or subject only, in the matter to their Ordinary, having thus provided its own remedy for any case of dispute or indiscretion. We go a step further, and assert that the liberality of the law is in favor of the costly decorations in question; since, what more costly, in the days when the canon was drawn up, than "silk"? But more, a " carpet of silk," seems to us so annoyingly near to embroidery in character, and perhaps beyond it in cost; that it requires a committee of milliners, rather than a grave Ecclesiastical judge, to decide which is most elaborate nd ornamental. We stated our intention last week, of

noticing Dr. Lushington's reasoning; we do so, most assuredly not on account of its force, but because of his position. He spoke much of the danger of Romanism, and intimated that the reverential practices of such men as Land, Juxon, Butler, Andrews, and the noble army of earnest primitiveminded Churchmen tended Romewards and consequently that safety was only to be found in following the steps of Grindall, Parker, Abbott, and their confreres. In proof of this he triumphantly pointed to the unbappy number of perverts from the Anglican Church to the Romish Communion within the last few years. But, with the blindness common to those who are possessed with "Romaphobia," he seems to have forgotten how tremendously this style of arguing recoils upon himself, and those who think with him; for what was it but the legitimate consequence of the unchurchmanlike teachings and doings of Archbishops it; can you pray all the time !" "O yes! Grindall and Abott, and their fellows, that Sir." "What!" when you have so many so filled once Catholic England with puri- things to do ?" "Why Sir, the more I have tanic funaticism that at length it overturned to do, the more I can pray." "Indeed, will the Church, murdered its King; and to Mary, let us know how it is; for most peothe present day has half desolated England ple think otherwise." "Well, Sir" said the with Dissent and infidelity! Yes, yes, let it never be forgotteen that for one victim which injudicious, and in some cases heretical, Anglo-Catholicism has sent to Rome; --- unsound and puritanic Churchmanship has led its hundreds to dissent or even worse.

The quasi reverential Julige asks whether the friends of a chastened ritualism, for it is equal to my day; when I begin to kindle up these he attacks, are wiser than the Reformers? It is exactly with this assumption of superior wisdom, as respects our genuine Reformers, that we charge him! But, we Churchmen of the present age are in a much more favorable position for judging of the effects, for good or evil, of a splendid, though chastened, ritualism, and, even, of what is real primitive catholic doctrine, than were many of the Elizabethen Divines; inasmuch, Hook of Leeds, that, "at the Reformation as they were smarting, on the one hand, all the altars, EXCEPT the high ultar, were from the bitterly cruel superstitions of pojustly ordered to be removed!" Again pery; and, on the other, while sharing the kindly hospitalities and sympathies of the German, Swiss, and Genevan reformed communions, they had almost necessarily,--such is the weakness of human nature,deeply imbibed their very serious doctrinal errors. And hence also, the Reformers of Harry's and Elizabeth's reigns were two after this little event occurred. very different sets of men.

Thus not only is the Anglican Church prejudice, than were the men whom Dr. L seems disposed to take as his infullible guides; but it has also had lessons of sad and bitter experience entirely unknown to them; we cannot but remember that if popery in the reign of the unhappy Mary slew its hundreds, puritanism has since murdered its Eternal its stables, and the Altars of the saved."-Acts iv. 12.-J. G. M's Collecta-Crucified its tables of carousal! Again, the aia. tendencies and dangers of the times are not to have fallen,-to suppose that the in-Altar Cloths .- The decision respecting dividuals whom the Church has lost to

be demanded no less to correct the earthly rationalism of men's minds, than it is to do bonor to the awful dignity of Incarnate patience with the man's intense smallness; Wisdom, when the arrogance of Babel and by all that's fitting, be ought to have been a the worldliness of Egypt found their proper corrective amid the terrible thunderings and men of another calibre! It is not things the terrific lightenings of the awful Sinai Never perhaps did judge commit himself to We wonder whether the embroidered work | be driven headlong by party prejudice utterton. Precedent is against him, law

that Dr. Lushington thinks too good for the ly unsupported by law, and with so wretched a logical defence as has poor Dr. Lushingagainst him, the facts cited by himself are against him, the change in the tendencies of the times is most strikingly against him, and every principle of British freedom and Protestant right of private judgment is most vehemently against him.

> We confess our sympathics, --- nay more our holiest convictions,-are with the persecuted Clergyman and Congregations of St. Pauls' and St. Barnabas' though we know too little of them to undertake to endorse all that they may have done; but doubtless, if faithful they will share the peculiar blessing pronounced upon those who suffer for righteousness sake, from false or mistaken brethren. But we have written, not for them, but from indignant feelings that the rights of Englishmen and Churchmen should have been trampled under foot, with the sanction of British law, in a manner which had it occurred in Germany or France we should at once have stigmatized as being the result of ignorant and hypocritical bigotry! But we do not despair,---deternmed passive resistance, on behalf of Christ and His Church, is our strength, and, if persevered in, shall be our victory.

MARY, A PRAYING SERVANT GIRL.

From the Penny Sunday Reader.

Vol. xIII, PAGE, 317. In the course of a discussion of difficult questions, among others it was asked, how the command to "pray without ceasing,"could be complied with? Various supposi tions were started; and at length one of the persons present was appointed to write an essay upon it, to be read at the next meeting; which being overheard by a female servant, she exclaimed "what, not able to tell the meaning of that text! It is one of the easiest and best texts in the Bible." "Well." said one of the party, "Mary, what can you say about it!let us know how you understand Girl, when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of rightcousness; and when I have washed me, I ask for the washing of regeneration; and as the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed from the Word; and as I am busy with the little children, I look up to God as my Father, thing I do furnishes me with a thought for prayer." "Enough, enough," cried the old divine, "these things are revealed to babes, and often hid from the wise and prudent. -Go on, Mary, ' said he, "pray without ceasing," and as for us, my Brethren, let us bless the Lord for this exposition, and remember that be has said, "the meek will He guide in judgement." The Essay as a matter of course, was not considered necessary

"Be careful for nothing, but in every thing by prayer and suppliation, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."-Phil.iv, 6, 7 "Behold the Lamb of God, which taketh

away the sins of the world."-John i. 29. "Neither is there salvation in any other : for there is none other name under Heaven thousands, and made the Temples of the given among men, whereby we must be

TESTIMONIAL.

The members of the Church belonging to the Parishes of Barrie, Innisfield, Essa, Penetanguishene Road and Oro, have lately presented the Rev. Edward Morgan with a Horse and Harness, as a token of their es-Spiritual wants. Messrs. Savigny and Boys deputed by the several Parishes were to present the Testimonial.

REMITTANCE RECEIVED .-- Rev. J. S.

SLAVERY QUESTION, -- REPORT OF THE NEW YORK GENERAL ASSOCIATION.

We have received, with a request to notice, a copy of this report, reprinted at Toonto by one, signing himself, John J. E. Linton, of Stratford, C. W. The object which Mr. Linton bas in view, is to warn us in Canada, from having anything to do with the religious bodies and their publishing societies who are pro-slavery, in the United States, and all whom, he thus in sweeping terms denounces, in his introductory remarks :---

"It will appear in this, the latter mert of the 19th century, an calightened era, as the UREATEST MONUMENT, from our Sariour's time till now, of irreligion, infidelity. inhumanity and vileness, the attitude of the American Churches and religious organizations in their support of the system of Slavery as it exists in the United States. Well, truly, has one of their own writers,the Hon. James G. Binney-styled the American churches " the bulwark of Sla-

Mr. L. fears the introduction of Slavery cutiments into Canada, and therefore warns us of American "book concerns," directing us "to obtain our British religious literature n books and tracts and Sunday School libraries, in an unmutilated and pure form, direct from the British and Irish Religious Societies, and Book establishments."

With similarly good intentions, he next njoins upon us to withhold "church-fellowship with the Ministers and members of the pro-slavery American Societies and Churches of the Episcopalian, Methodist, Baptist O. S., and N. S., Presbyterian and Congregational (South,) denominatious," and refuse to "admit their ministers to our pulpits."

While we from our breast repudiate slavery, we have reason to believe Mr. Linton's evils are imaginary. Certainly, from his remarks, we judge there is very little sound in what he says, and perhaps very little sound in himself. We know that every ism of the day is rabidly seized upon by every sect in the States, and that of Anti-Slavery, most firmly holds in the North. As for the Episcopal church it is alone far from the question, pro or con, and alone far from division and angry strife; while others make it their life to meddle with the subjects of the day, the Episcopal church keeping aloof, thus retains her peace and unity.

THE SACERDOTAL TITHE.

The little work bearing this title, by the Rev. Adam Townley, Paris, is finding its way far and near, and will, we are sure. prove of great service in leading Church people to think, and act upon the Christian truth as the true and only legitimate mode of maintaining the Christian Ministry. The work is now reprinted by Dana & Co., New of recent publications thus speaks of "The 50 cents yearly. Sacerdotal Tithe":

The insufficiency of Clerical support is a ubject which has been very extensively ventilated among us, within the few years past. We have had Shady Side and Sunny Side, and innumerable echoes of both of them on all sides. Conventions have given us debates. Committees, Reports, Iresb bates, New Committees, any quantity of Resolutions, and so on. Newspapers have added column after column, and an indefinite amount of Correspondence and Communications. Three things are evident from al this. 1st. The subject is one of very great I begin work, I pray that I may have strongth interest-and in clerical quarters, deep as well as general. 2d, I hat there is a great deal to be said about it; and 3d, That thut the remedy has not been yet applied.

The Rev. Adam Townley, of Paris, Canada West, has hit the nail precisely on all its impurities; and while preparing and the head, in his admirable little work "The are not afraid to declare that well-informed partaking of breakfast, I desire to be fed Sacerdotal Tithe." He shows that this is with the hidden manna and sincere milk of the means ordained of God for the support of his clergy. He shows that they are required as a recognition of the Divine Sovereignty, and a paying of due honor to Christ. and pray for the Spirit of adoption, that 1 that the duty of paying them voluntarily is may be His child, and so on, all day; every fully and repeatedly set forth in the Old Testament, and confirmed and atrengthened in the New; that even l'agans recognized the obligation; that the whole Church Catholic has always been of one mind in regard to this duty; that the carrying out of this duty is necessary to the efficiency of the Church; that the payment benefits those who puy while the neglect of them brings a judge-ment: and finally, conclusive answers are given to a number of popular objections. Of course the obligation here insist-

ed on is the obligation on the conscience, as resulting from the express making known of the will of God .---There is no reliance upon the law of the land for collecting tithes, any more than there is a religious upon the law of the land to compet people to be charitable, or to visit the widow and fatherless in their affliction, or to keep themselves unspotted from the world. This little book sets forth plainly, honestly, bluntly, a truth which is the manifest teaching of the Bible: but which is nevertheless as habitually "skipped" or glozed over by the majority of 1 roustants, as the Romanists skip or gloze over certain other texts which are very inconvenient for them. It is high time to do better. If the clergy, as a class, deal more honestly with the souls of their people in this matter, their seople will soon begin to deal more liberally with them. Indeed a beginning-though slow and feeble-bas already been made i some quarters. The vigorous circulation of works like "The Sacerdotal Tithe" will help on the "good time coming." Mr. Townley has done a favor not to the Church of Canada merely, but to the whole Church teem for his unwearied attention to their of America: for which we heartily thank him. [Dana & Co., 381 Broadway.]

> The Sermon preached by the Rev T. H. M. Bartlett, on the death of the late lamented Rev. Mr. Greig, will appear

Le The Annual Parochial Mecetings of the London and Huron District Branch of the Church Society, are appointed to take

place as follows: St. John's, London Township, February lst., Friday, 12, a. m.

St. Phomas, 4th, Monday, 7, p. m. Port Stanley, 5th, Tuesday, 7, p. m. Vienna, 6th, Wednesday, 7, p. m. Biddulph, 12th, Tuesday, 12, a. m. Goderich, 13th, Wednesday, 7, p. m. Stratford, 14th, Thursday, 7, p. m. St. Mary's 15th, Fridar, 2.p. m. London, 19th, Tuesday, 7 p. m.

Delaware, Strathrov.

Warwick, By order of the Managing Committee of the District.

H. HAYWOOD, Secretary.

" A programme of Themes and Texts for the Sundays' Festivals, and Fasts of the Ecclesiastical Year," by the Rev. N. W. Camp, D.D., Hudson, New Jersey, has just been published by Dana & Co., of New York. Its design is to furnish, the younger clergy especially, assistance in selecting suitable subjects for Sermons in corresponding order with the times and seasons of the Church's year. It seems carefully arranged, and so will prove highly useful in serving its purpose. The writer says, he " has been in the habit for several years past of prepar ing for his own use, a programme more or less like the one now offered. This is the first one he has ever printed, except an occasion**al** programme of Lenten Services, mainly intended for Congregrational use." This Programme " is published mainly in accordance with the wishes of several clerical brethren, who have kindly intimated that it might be useful to the younger clergy; useful if not in the selection of Thomas, Texts, &c., it might be so at least, in the plan herewith submitted."

THE CHURCHMAN'S MONTHLY MAGA-THE CHURCHMAN'S MONTHLY MAGA- a very solomn and holy thing—so solomn zink.—January.—The first number of and holy that the Church plainty intimates the new year of this Church publication is a deriro that the administration of the Sa most welcome. Among the contents we find a biographical sketch of Bishop Moore, of New York, with a clear and well executed portrait, -- also, a tale of the first century, entitled " Elfida, the Druid's Daughter: or, the Cross planted in Britain." Each num- which it is often performed, and, on the ber of this monthly contains 64 pages. The annual subscription is at two dollars.

THE GENESSE FARMER .---- The last number of this monthly periodical is before us, and is without exception the cheapest and best work on the subject. It comprises 32 pages in each number, has a large numbe of illustrations, and is replete with interesting practical and scientific reading for farmers. Numbers may be had from Mr. York. The Church Journal in its notices Howard, at Post-Office. The cost is only

IRISH CHURCH INTELLIGENCE

Death of the Dean of Down .- The Very Rev. Theopholus Blakely, Dean of Down, died last week in Dublin at an advanced age. Dressions which her holy example had made He was of Trinity Hall, Cambridge, and was appointed Dean of Connor by the Whigs in 1807. He was a zeolous advocate of the national system of education, and in his hours is now occupied by my brother. The religious views, what is commonly called a furniture remains just the same as when I High Churchman.

SCOTTISH CHURCH INTELLI-GENCE.

Another Missing Clergyman .-- The Scottish Press states that considerable anxiety has been occasioned, by the unaccountable disappearance of the Incumbent of an Episcopalian Chapel in Edmburgh. The Rev. gentleman, who had but recently settled there, left his residence about the middle of last month, and has not since been heard bod, and fell upon my knues just on the

PRESBYTERLANISM:

A Favorite Preacher .- Her Majesty has commanded the publication of the sermon preached by the Rev. Mr. Caird of Errol, in Crathe Church, in October last, during Her Majesty's sojourn at Balmoral, entitled "the Religion of Common Life." It is said that Prince Albert observed he had not heard a preacher like him for seyen years, and did not expect we enjoy a like pleasure for as long a period to come.

POPERY AT HOME.

Dr. Wiseman and the Austrian Concordat .-- Another lecture on the Concordat was delivered at Moorfields Mass-house, on Sunday evening, when Dr Wiseman enlarged on the superiority of the Church to the temporal power, and represented the Concordat as a concession by Rome to Austria. Abuse of the English Church .-- The Popish digaitary styling himself " Provost of

Northampton," in a tract on the Immaculate Conception, after dwelling on the " spectacle witnessed in the metropoles of Christendom." on the occasion of the proclamation of "the glories of the great Mother of God," indulges in the following strain of abuse against the English Church:

What a contrast, when we turn our eyes to the divided Episcopate of Protestantism in this corner of the world (even admitting its Orders), deriving its jurisdiction from the State, and with no pretensions to communion with the rest of Christendom, whilst the head of the State (though a lady), as the Cardinal Archbishop remarked on Sunday last, exercises supreme authority over them and their Church. Arius openly denied the divinity of Our Lord: Protestantism, subtle and pretending zeal for His honor, has at-

result or growth of this mystery.

MUTILATION OF THE MARRIAGE SER-VICE AND ILL TREATMENT OF WIVES.

The cause and effect suggested by this heading may appear very absurd to some persons, and we do not put it forward as applicable in many cases; but we teel sure that so long as mutilation of the Marriage Service, and ill-treatment of wives prevail so extensively among us, it is impossible for us to feel any confidence that they are unconnected, or that the restoration of the Marriago Service in its integrity would not be eventually collowed by improvement in the treatment of wires, especially if the service were more generally relighrated with the devotional carnestness and impressive noss of which it is susceptible. It appears to us a perfect anomaly that, while the illtreatment of wives is assuming almost the character of a national sin, the officiating clorgy in many of our large parishes should mear the fearful responsibility of omitting that portion of the Marriage Service which is expressly intended and enjoined by the Thurch as a substitute for a sermon 'declaring the duties of man and wife.

Surely this a subject deserving of early and sorious consideration on the part of the shops and clorgy. The rubric of the Church, and the canonical obedience of the clergy, combine to enforce the plea which we are urging. It is no answer to say that that the more reading of the Marriage Service in its integrity would not prevent men from becoming had husbands. We have no right to use any such argument, for we know ant how for neglect of duty in one quarter may have led, or be leading, to neglect of duty in other quarters; and for the sake of our own souls we are bound to take all the precaution in our power to prevent any share of the responsibility from resting up-

It must be remembered, also, that in very many cases of marriage, young men and women are present who will probably, ere long, present themselves at the Altar to be united in Holy Matrimony; and it is most important that they should be as deeply and as early impressed as possible with all he selemn words which the church has included and onjoined in the Marriage Service Word this dono, some of the ongagements with undesirable parsons, which are often so thoughtleasly made, might be provented .-Moreover, the whole tone and procoedings of wedding parties, on wedding days, might be beneficially affected; and this there is certainty abundant room for, in many cases It a true that a wedding is of a fostive character, and we have no desire to change that character; but it is more than this : it crament of the Lord's Supper should take place at the time of the wolding, or in imediate and evident connection the earliest convenient opportunity.

When we look, on the one hand, at the ex tousive mutilation of the Marriage Service and the unimpressive routing manner in age row by husbands and wives-the legis lative permission to make marriage a mere ly civil contract—the recent attempts to tamper still further with the marriage laws -it is not unreasonable to suspect and fear that, in some measure, these several ovils de really stand in the relation of the cause an offoct .- English Churchman.

A MOTHER'S PRAYER

Every one who has thought on this sub out must know how great is the influence of the female character, especially in the sacred relations of wife and mother. My honored mother was a religious woman, and sho watched over and instructed me, as plous mothers are accustomed to do. Alas! I often forgot her admonitions, but in my on my mind. After spending a large per-tion of my life in foreign fands, I returned ugain to visit my native village. Both m parents died while I was in Russia, and their was a boy, and at night I was accommodated with the same bod in which I had often slopt before. But my busy thoughts would not let me sleep. I was tlinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eye caught a sight of the spot where my sainted mother forty years before took my hand and said Como, my door, kneel down with me, and I will go to prayer. This completely overcame inc. I seemed to hear the very tones of her voice. I recollected some of her expressions, and I burst into tears, and arose from my spot where my mother kneeled, and thanked God that I had once a praying mother.felt then, I am sure they would pray with their children as well as pray for them. --Family Scrop Book.

THE NEW BISHOPRIC.

The Kingston Dally Veres of Jan. 17 says,— At a mouth, of the clergy, shured war done vestry, men and congregation of St. George's Church, held this day, to take into consideration a communication from his Lordship; the Bushep of Toroute, ou the subject of the contemplated appointment of a Bishop for the intended Bee of Kingston-the Archdescon of Kingston in the chair, it was resolved.

That, whereas this meeting has been credibly informed that a sum of£8,000 has been subcribed towards the endowment of the contemplated Sco of Kingston, in this Provined, on the condition that the Reverend Phomas Hincks be appointed as the first Bishop of the new Bee

And whereas a further sum of £4,000 will on necessary to complete such endowment, his meeting plodges itself to use every exertion to recure the said last mentioned sum, for the foregoing purpose, provided that the Reverend Thomas Hincks receives the appointment at the hands of the Governor Geogral.

GEO. ORILL STUART,

Jan. 2, 1856.

St. John, MILES PLATTING .- The new Church of St. John, at Miles Platting, in Manchester, was on Thursday consecrated y the Bishop of Manchester. It has been built and furnished at the sole cost of Sir Benjamin Heywood, who previously has done much by the erection of public baths, and cunning, concealing its end and object, &c., for the advancement of the porrer classes in this particular district. tacked the Incurnation more insiduously and building is Italian n character, but in the effectively by reducing His Blessed Mother style which prevailed in the north of Italy to the level of a "mere woman" and deny- previously to the Renaissance. It will afing those doctrines and rites which were the ford sittings for 507 adults and 200 children,

CITY DIRECTORY ___ Correction."-An unission having eccurred in the New Hamiton Directory in nating the professional secupation of Mr. Ranick we esrequested to correct the same. Tr. Rastrick is both an Architect and Civil Engineer.

BUNNESS NOTICE.

MARRIED.

At Chrit's Church on the 22nd inst., the Roy. Thordore Heise, Mr. Wm. Palue to Ernestino Fritzscho.

On the 17th inst, at St. Paul's Church, Glanford by the Rev. O. A. Bull. Mr. Thomas. Bateman Merchant of Caredoc, O. W. to. Heater, second daughter of Mr James Prench;); On the 15th instant, at Glanford by the Rev. G.A. Buh, Joseph Sauderson, widower, to Elisi

In Chast Church in this City, on Thursday

morning, the 17th instant, by the Rev J C Gatley James Pecumeth Icanaids Seq. of Kans as Torritory United States, to Julia Anna, as could daughter of Capt. MS Carson, of the

in this city, on Monday Broning, the 21st inst., of scarlet fever, John Rodney Weton hall, the youngest son of James Sodgwiel Wetenhall, Esq., aged 11 years and 8 ma.

In this city, on the 22nd inst., Mr. Ed ward Aeraman, aged 51 years. The decrese sas an old and well known resident of liam illen, and his loss is deeply deplored by al who know him.

At Stoney Crock, on the 21st instant, Mr. James Forshee, aged 48 years, 6 menths and 10 days.

In this city, on the 21st inst., after a long, and painful filmess, Anna D., the beloved wife of Robert Land, jr., Esq., aged 28. At Glassorton, near Port Maidand, C.W.

on Saturday, the 5th inst., Georgias, wife of Frederick Hyde, Enq., and mother of Dr. Jukes, St. Carharines, aged 57 years. In St. Catharines, on the 20th inst., Mr. Alex Laing, a native of Cambus Clackmaninshire, Scotland, agod 44 years.

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