The commissioners for building new churches state, in their thirty-fourth annual report, just printed, that within the past year twenty-three churches have, by the aid of grants from the funds at the disposal of the commissioners, been completed. In these churches accommodation has been provided for 13,897 persons, 9,723 of the sittings being free. Altogether there have been 570 churches completed by the aid of the commissioners, calculated for the accommodation of 565,780 persons, and 338,575 of the seats being free. Twenty-seven other churches are in course of erection, towards which the commissioners have, on certain conditions, contributed pecuniary aid from the funds placed at their disposal. Since the last report, applications for further church accommodation have been made from fourteen places, which are enumerated. In nine of these cases the present church accommodation, in proportion to the whole population varies as from 1 to 4 to 1 to 8. In three cases it is as 1 to 9. In one case (parish of Basford, Cider-hill, Nottinghamshire, where the population is 10,093, and the church accommodation 870) it is as about 1 to 11½; and in the other case (parish of Mynyddysllwyn, Monmouthshire, where the population is 5,994, and the church accommodation 296), it is as about 1 to 20.

ELECTION OF A PROCTOR IN CONVOCATION FOR THE DIOCESE OF CANTERBURY.

On Tuesday, the 15th inst., a meeting of the clergy of the diocese took place at the Cathedral, for the election of a Proctor in Convocation, in the room of the late Rev. Dr. Mill.—There were some seventy or eighty of the clergy present, including the two Archdeacons (Croft and Harrison—the former presiding), the Rev. Ashton Oxenden was unanimously elected.

We select the following questions and replies, from the report of the proceedings given in the *Guardian :*

Rev. C. J. Burton inquired, if it was the intention to apply to her Majesty for license to consider the recommendations, in the reports received by the two houses?

Archdeacon Harrison replied, that that was the point on which their deliberations would turn. The first thing to be considered was the constitution of the Convocation; and next, whether an address should be presented to the Crown, requesting powers to make such alterations in it as might be thought necessary.

Rev. Mr. Burton, asked, if it was intended that the two Houses of Convocation should reconstitute themselves or apply to a superior power to reconstitute them. This seemed to him a material point to aim at.

Rev. E. Moore observed on the necessity of their being acquainted with the opinions of the gentleman they had just elected on that subject; because the reconstruction of the two houses involved many important points—the admission of the laity among others, on which there seemed to be a material difference of opinion. Some thought there was no reason for the admission of the laity—seeing that whatever measures were adopted must at last be submitted to Parliament.

Archdeacon Harrison said the most simple answer to that question was embraced in the report of the committee, of which he was a member—which had considered whether the present Convocation adequately represented the prelates and clergy of the province of Canterbury.

Rev. Ashton Oxenden would be consulting his own feelings, and he thought the feelings of his reverend brethren, if he abstained from entering into any questions connected with the general subject of Convocation; and therefore, with all due deference to Mr. Burton, he must be excused making a direct reply to the question he had put. He thought that gentleman would agree with him, that it was far better for any one chosen to fill the high office in which they had been pleased to place him, to go to Convocation unpledged, unshackled. He would much rather have preferred not being elected at all, than to be forced into any number of pledges. He thought, with his proposer and seconder, that he was the fittest person to represent the clergy who was not the advocate of any particular party, or one set of views; but who went with an earnest and sincere desire to consider deliberately every separate question, and come to the best judgment he was able to form on it.—That was his desire. He tendered to his Rev. brethren his warmest thanks for the honor they had done him in his election. He thanked also not less those friends and brethren who had expressed their dissent in some measure from the views he had put forth in a printed circular, which he had forwarded to every clergyman. He felt that they had expressed their dissent in so kind and friendly a manner, and with so honest spirit, that he would rather have had their dissent expressed than that they should have kept silent. He still felt with regard to many who had experienced difficulty in supporting him, that he had their good wishes, which he valued highly; and he also thanked sincerely that friend who might have been the means of that being a contested rather than a quiet election. Having expressed his conviction that their friendship would have remained uninterrupted. had Mr. Riddle even stood the contest, and thanked him for his generous forbearance, he stated that it was his earnest desire to apply himself to whatever questions came before the Convocation in his own humble manner, but still to the best of his ability. It would be his wish and prayer, not that he might gain the favor of all, for that he knew to be next to impossible; but to consider the interests of that common Master whom they all served, and that Gospel under which they were all living, and the interests of that Church of which he felt it to be one of his highest privileges to be an unworthy member and minister. He would merely add that he was prepared before the election to answer any questions that might have been pressed on him; but he felt that he should now be consulting their feelings, and particularly those of the presiding Archdeacon and his own, by sitting down, having made the few remarks that he had. He repeated his thanks for the kind manner in which they had acted towards him, and trusted he should discharge his duty earnestly and faithfully as God gave him power.

COLONIAL.

Halifax, August 5, 1854.

Rev. and Dear Sir:—I purpose (D. V.) to hold a Visitation at Halifax on Wednesday, October 11.

Having visited every parish once, and the greater part of the diocese more than once, since my appointment, and knowing that the clergy cannot leave their cures without serious inconvenience, both to themselves and to their congregations, I have deferred calling them together, in the hope that the questions relating to colonial church assemblies would be settled by the Imperial Parliament. Being disappointed in this, I have at length determined, without further delay, to summon a meeting of the clergy and lay delegates to be held on the day following the visitation day, in order that the members of the church may decide for themselves whether they will hold periodical assemblies or not. If this question is decided in the negative, the business will be thereby concluded. If in affirmative, we shall then proceed to frame regulations for our own guidance, and for future elections of lay members; but no questions except with reference to the constitution and by-laws or standing orders of the assembly will be proposed at this meeting.

It has been allowed by speakers of all parties, in both houses of parliament, that the members of the church in the colonies ought to enjoy the privilege of meeting together, to frame such regulations for their own government as may be required by local circumstances, but various causes have prevented the passage of the bills, which have been introduced into the House of Commons for the purpose of removing any doubts that may exist as to their present position. One objection is, that no legislation is required, and that we have already full liberty to meet according to our own pleasure. This opinion has been acted upon in some dioceses, and it is open to us, if we please, to follow the example of our brethren.

Last year, a bill, prepared with great care by the bench of bishops, was approved by the government, and passed by the house of Lords, where it was introduced by the archbishop of Canterbury. In the Lower House its consideration was deferred because it was not sent down until late in the Session. In March last a new Bill, intr duced by the Solicitor General, passed the second reading by the overwhelming majority of 196 to 62, being supported by members of both sides of the House. Thus the principle was decidedly adopted, but in committee it was found to be difficult so to frame the clauses as to accomplish the desired object without doing more than was intended, and consequently the bill has been dropped.

Under these circumstances, I have thought it my duty to summon an assembly, taking as our guide the bill past last year by the House of Lords, by which we shall be governed, so far as it may be applicable, until other regulations are framed.

Every Clergyman licensed in the diocese will be entitled to a seat, but deacons will not have a vote. The lay delegates must have been communicants for at least twelve months preceding the day of election, and it will be your duty to take care that no person is proposed who is not thus qualified. The election may be made by the same persons, and in the same manner, as the election of Churchwardens, and *two* Lay Delegates may be elected for each district forming a separate cure of souls.

You will immediatly give notice to your parishioners of the intended election, which must take place before the last day of September. The votes must be taken in writing, and immediatly after the election you will forward to the registrar of the Diocese, Henry Pryor, Esq., a list of the persons proposed, with the number of votes recorded for each, and a certificate that the persons elected are duly qualified communicants as aforesaid. The poll book, or list of voters, must be sealed up when the result has been declared, and placed in the hands of the registrar on or before the day of visitation.

I trust that you will endeavor to make arrangements as will ensure a fair and impartial representation of the opinions of your parishioners; and I pray that in all our proceedings, connected with this important matter, we may individually and collectively be guided by the Holy Spirit, that we may have a right judgment in all things.

We hope to be able to provide accommodation for many of the Clergy, through the hospitality of Churchmen in Halifax, and I have to request you to inform the Secretary of the D. C. S., *without delay*, whether you will require such accommodation.

I am, Rev. and dear sir,
Your affectionate brother,
H. Nova Scotia.

Romanism and Dissent.

THE DISCRIMINATING CHARITY OF ROME.

Macaulay's "History of England" was at first put under the ban of the Inquisition at Rome; but latterly, as an English paper informs us, the anathema has been removed, and Macaulay (determined liberalist though he seems to be) may now piously be contemplated by Romish eyes within actual hail of the Vatican. Would our readers know the secret of this Popish miracle? It is unquestionably this. Macaulay was at first dreaded for his ostensibly free opinions about politics; but, on closer examination, was found such a capital railer against the Church of England that it was concluded his loose sentiments about free government might be endured if such a writer could be found denouncing that Church, which is poor Rome's chief thorn in the flesh. This is a curious result, apparently; but it is only (Rome never changes—any more than the Vicar of Bray did) a repetition of the same policy which was pursued by Rome in the days of Queen Elizabeth, when the Jesuits crept into Puritan pulpits and employed their gifts, in a Puritanical way, to denounce and vilify the English liturgy. One of these creatures actually took for his text Acts xii. 5, in the following shape: "Prayer was made without ceasing unto God for St. Peter;" and then proceeded to show how faulty the new Prayer-book of the Queen was because it was destitute of such kinds of petitions: (Collier, vi. 463; or vol. ii. p. 518, folio). Another of them was arrested on his return to Rome because he had turned Puritan; but he satisfied the Pope so thoroughly that he had made the best use of his Puritan opportunities in abusing the Church of England, that the Pope freely forgave all his practical lies and perjuries, and made him a handsome present into the bargain! Those who want fuller evidence of the truth of such statements as these will find it in the introduction to Nelson's Historical Collections, or the preface of Stillingfleet's Unreasonableness of Separation. Indeed there is almost any amount of evidence, if it is wanted, to sustain the allegation of Carwithen in his History of the English Church, that "the discernment of Jewel experience fully proved; and it was ascertained that the most popular preachers of the Puritanical doctrines were Popish priests:" (vol. i. 400, last edition; or chap. xvii., near the end). Now it would doubtless be particularly hard, if not absolutely monstrous, in the view of some, to pronounce Mr. Macaulay a Jesuit in disguise, and say that Rome first condemned his book to draw curiosity towards it, and then withdrew her condemnation that this curiosity might be gratified, and the unsuspecting be captivated by the bait of round and malicious abuse of the Church of England *by a liberalist!* So we must be very cautious and very moderate in our assertions, and content ourselves with the tame observation that if such a thing should, in some unheard-of way, turn out to be true, and be the world's eighth wonder, that possibly some musty old antiquarian could find a parallel for it amid the rubbish of forgotten facts near three hundred years old.

P. S. If any of our neighbours think that we are mistaken or prejudiced in our statements about the Jesuits having nestled among the Puritans, we commend to their dyspeptic suspicions "Calamy's Life of Baxter," vol. 1. pp. 100-103. Calamy ought to be as infallible with them as the Pope with an Ultramontanist. But if he fails then let them take, as an unfailing remedy, a dose of the Gangræna of the celebrated Presbyterian, Mr. Thomas Edwards. Say part i. p. 40, to begin with.—*Calendar.*

Burning the Bible.—A man named M'Teague has been tried at the Londonderry assizes for burning a copy of the Scriptures. It appeared that a Scottish clergyman of the secession church gave a copy of the Bible to a man namsd Dillon, a Roman Catholic, and that the latter, going to a public-house, showed the book to the traverser, who said it was an adulterated version, and threw it into the fire. The jury found him guilty of burning the authorised version, but acquitted him on the counts charging an intention to bring the principles of Christianity into contempt, and he was sentenced to six months' imprisonment.—*Clerical Journal.*

Affecting Incident.—While the 46th regiment were in rank in the barrack square at Windsor, prior to marching out for conveyance to Southampton *en route* to Constantinople, a motherless child, six years old, clung to its father's legs. He was peremptorily ordered to send it away, but resolutely answered, "I will not." Lieutenant Hutton, touched with the scene, took the child and placed two ten pound notes in its hand, with the hope that some one would befriend it. This, however, proved unnecessary, for having afterwards made his own mother (who is staying at Windsor) acquainted with the circumstances, she adopted the little fellow in time to give the father an assurance that the child should be well cared for.—*Bucks Advertiser.*

We have seen a specimen of native copper mingled with silver, brought down by a traveller from the Minnesota mine, near the Ontonagon river, south side of Lake Superior. The silver is in the proportion of nearly eight per cent. of the whole mass. We learn that the mining business is progressing very extensively on the upper lakes; and that there is every prospect of an immense population finding employment there in a few years.—*Colonist.*

TO CORRESPONDENTS.

Lines on the Mission to the Ottawa in our next.

"A Layman" on the Church Society, in our next.

H. C. C., many thanks.

LETTERS RECEIVED TO SEPTEMBER 13.

W. H. L., Quebec, rem.; Rev. R. B., Prescott, rem.; Rev. W. K., St. Sylvestre; Rev. W. C. C., N. Augusta, (the book has been sent by mail); C. D. G., rem., Hamilton, (expires with vol. 18, end of July 1855); Rev. J. G., Goulbourn, rem. for T. W., J. H., J. C., & W. M.; W. H. B., Quebec.

NEW ADVERTISEMENTS.

University of Toronto.
Organ for sale.
Situation wanted.

The Church.

TORONTO, THURSDAY, SEPTEMBER 14, 1854.

Additional confirmation appointments throughout the Guelph Rural Deanery, &c., &c., during September, 1854.

Durham	Friday	"	15, 11 A.M.
Travelling	Saturday	"	16,
Owen Sound	Sunday	"	17, 11 A.M.
Indian Village	"	"	3 P.M.
Travelling	Monday	"	18,
	Tuesday	"	19,
	Wednesday	"	20,
	Thursday	"	21,
Huntingford	Friday	"	22, 2 P.M.
Ingersoll	Saturday	"	23, 11 A.M.
Woodstock	Sunday	"	24, 11 1.M.

ARCHIDIACONAL VISITATIONS.

The Archdeacon of York will (D.V.) resume his visitations as follows:

Orillia	Friday	"	15, 6½ P.M.
Medonte	Saturday	"	16, 11 A.M.
North Orillia	"	"	4 P.M.
Oro	Sunday	"	17, 3 P.M.
Shanty Bay	Monday	"	18, 11 A.M.
Barrie	"	"	6½ P.M.
Penetanguishine	Tuesday	"	19, 4½ P.M.

* The first three here named were postponed from the former visitation.

NOTICE.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral, Toronto, on Sunday the 8th of October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay, to the Rev. H. J. Grasett, B.D., Examining Chaplain, their intention to offer themselves, and to be present for examination in the Library of the Parochial School-house at Toronto, on the Wednesday previous to the day of Ordination, at 9 o'clock, A.M. They are required to be furnished with the usual Testimonials, and the *si quis* attested in the ordinary manner.

We trust that our readers will duly weigh the statements contained in the report of the Committee on Clerical Salaries, presented to the Convention of Western New York; conceiving them to be as applicable to many of our Canadian Missions, as they can be to any Diocese, we make no excuse for giving the following lengthy extract from the report, for which we are indebted to the New York *Church Journal:*—

The subject of the inadequacy of the Salaries of the Clergy, and the neglect, in many instances, of the congregations to pay promptly the amount stipulated, is one in regard to which the clergy feel a delicacy in speaking. Many of them will suffer rather than complain, and hence this matter is with great propriety referred to a Committee of Laymen. In older parishes, the salaries were settled at a period when the country was comparatively new, when the means of living were cheap, and the congregations were feeble and poor. The salaries thus fixed have, in most cases, remained the same, notwithstanding the increased cost and expense of living, and the greater ability of the congregations to pay. Parishes more recently established have generally taken the amount paid by the older ones as their standard; and where an increase has been made, it has borne no proportion, or very little, to the increased expense of living. Thus it can be shown that in many places in this Diocese, in the last twenty years, the price of almost every article necessary to the support and comfort of the family has doubled in price—and yet it would be difficult, in the judgment of your Committee, to show an instance where the salary of the clergyman has been doubled, or even increased in anything like a fair proportion.

Examples could be pointed out where statistics would show that not only the cost and expense of living, but the ability of the congregation has doubled in the period above mentioned, and yet the salary of the clergyman remains unchanged.

That the clergy have a *right* to a competent maintenance, will not, we think, be questioned by any one. They spend their time, their money, and labor, in order to qualify themselves to minister in spiritual things for the benefit of the people. In the discharge of this high and holy duty, they forsake all other means of procuring a livelihood. This sacrifice appears to be necessary, and most certainly is demanded by the people. An actual benefit is conferred upon them, (the people,) and it is only an act of simple justice that payment should be rendered in return.

That there has been so little attention paid to this subject—that the laity generally of our Church have been so sadly deficient in their duty, your committee conceive to be owing to two causes:

1st. That Christians have not a proper estimate of the duty of devoting to God a reasonable proportion of the money and means which he has placed in their hands and at their disposal. They acknowledge that they are bound to serve God with all their heart, soul, mind, and strength, but seem to think that this is consistent with giving him a *very small*, exceedingly small portion of their money, and even that very reluctantly.

The means adopted for raising the salaries of the clergy, are such as to cause men to ignore the fact that giving in proportion to their income is a solemn religious duty. The matter is regarded, even by devout Christians, as a mere business transaction. They hire a pew with simple regard to its eligibility, and without reference to their duty to give according to their ability. Or, when the salary is raised by subscription, there are those who will give liberally or sparingly, according to their personal regard for the clergyman, not making it a duty to give according to their means, as God has prospered them, to the support of the clergyman whom the parish may have chosen for its rector. Whereas every Christian should feel himself conscientiously bound to set apart a portion of his money as an offering to God for the support and spread of the Gospel.

2. The second cause of the inadequate support of the clergy, the committee conceives to lie in the neglect arising from thoughtlessness on the part of Christian people. In many instances, all the members of the vestry do not even know what salary their pastor is to receive—and we may say, that in most cases, the majority of the congregation do not know, and do not interest themselves to inquire or ascertain. This subject is committed as a mere matter of business to the vestry, and thus it happens that a clergyman may be deeply beloved by his people, to whom no tidings could be more unwelcome than that their pastor must leave them; and yet the members of the congregation never seem to think that they have it in *their power*, by a little exertion and sacrifice, to promote their rector's comfort, and render his stay permanent, and conduce to the prosperity of their parish, by preventing the necessity of frequent "clerical changes."

In conclusion, as your committee is required by the words of the resolution, to "make such a recommendation to this convention, as in their judgment may tend to remove the difficulty," they would beg leave to offer the following suggestions:—

1st. That as the inadequacy of clerical support is owing in no small degree to the fact that the congregations are not aware of the magnitude of the evil, and in many cases, not even of its existence, it is proposed, if the convention shall deem the matter contained in this report of sufficient importance, that the ministers of the various parishes be requested to read this document to their several congregations, so that the subject may be laid before every parish in the diocese.

2. That hereafter, in making the annual parochial reports, there be inserted the amount of salary stipulated for the support of the clergyman, together with the amount received from the missionary fund, if any, and also the amount of arrearages, if any—and that hereafter the secretary be directed to leave a blank for that purpose in the printed forms for parochial reports.

3d. That this convention earnestly recommend to each and every parish to pay their minister semi-annually, in advance; thus enabling him to make a frugal and economical use of the means put into his hands for his support, and thereby causing his congregation to be more healthy and punctual.

Since the committee had prepared the foregoing report, that portion of the Right Rev. the Bishop's able address touching the subject of the salaries of the clergy has been referred to us, and we take great pleasure in saying we most cordially concur with him in the view he has taken of the matter, and the recommendation he has made of appropriating our donations upon Thanksgiving Day to that most worthy object; and we hope the convention will adopt, in substance, the following resolution:—

Resolved, That hereafter, that upon each day set apart by the governor of this State as a day of public thanksgiving and prayer, it be recommended to each parish within our diocese, to make a donation to their parish minister.

All which is respectfully submitted.

J. Benedict, *Chairman.*
J. Juliand,
P. M. Dox.

[The resolution above offered was discussed and passed, after being amended so as to read as follows:]

Resolved, That hereafter, upon each day set apart by the Church, or civil authority of this State, as a day of public thanksgiving and prayer to Almighty God, it be recommended to each parish within this diocese to make a donation to their parish minister, by a collection in church, and by contributions in private, for his benefit.

CONVOCATION.

In the *John Bull* of the 21st ult., we find many cheering proofs given of the harmonious effects of the *Convocation Movement*, we trust that the same happy results may be experienced in this Diocese. The article above referred to concludes thus:—

"A striking exemplification of the happy progress which the cause of peace and charity has made in our Church within the last few years was afforded on Tuesday last, in the Chapter House of Canterbury Cathedral, on the occasion of the election of a Proctor for the Clergy of the diocese, in the room of the late Dr. Mill. At the last general election of Proctors in this diocese a sharp contest took place, in which the election of the late lamented Proctor was opposed by the Rev. Ashton Oxenden, the representative, at that period, of the party determined to stifle the attempt to revive the active functions of Convocation. On Tuesday last, the opposition candidate of 1852 was returned by the unanimous votes of the Clergy of the diocese; High Churchmen and Low Churchmen, Convocationists and those who had hitherto maintained the character of Anti-Convocationists, uniting together in returning as their representative a man who himself avowed a change of sentiment in regard to the question of synodal action, and who, while very properly refusing to pledge himself to any particular line of action, promised to use his best endeavours to make the function to which he was called by the suffrages of his brethren available for the advancement of the interests of the Church and the promotion of true religion. Nothing could be more gratifying than the spirit of Christian charity and mutual recognition, and the evident anxiety to avoid topics or remarks calculated to create disunion, which pervaded the meeting, and under the influence of which the different speakers addressed the Clergy assembled on this interesting occasion.

Nor is this happy effect, incident to the Convocation movement,—that of softening prejudices and conciliating opponents,—confined to the Church and to her Clergy. It extends to the general public. The organs of public opinion, which were at one time all but unanimous in denouncing and ridiculing the movement, have adopted a different tone of late. It is now thought possible by many, who not long ago, thought it utterly impossible, that Convocation might be of great use in remedying defects and rectifying anomalies in the practical working of our Church system, and thereby promoting the efficiency of the Church and her beneficial influence upon the nation at large. In the midst of so much that is calculated to dishearten us in the political world, it is most cheering to behold the prospect opened by the Convocation movement,—the prospect of a Church strong in her spiritual panoply, united within herself, and bringing to bear npon the people at large the influence of a spirit which is not of this world, the healing and ennobling spirit of genuine, primitive Christianity. It were sinful to despair of a country upon which so bright a prospect is dawning."

THE OLD COUNTRYMAN.

We have read wtth pleasure the articles on the Clergy Reserves in the late numbers of our contemporary. The writer has evidently taken pains to make himself well acquainted with his subject. We wish all the articles we meet with in this paper evinced the same laudable desire; but we have too frequently met with original ones, as well as extracts from other papers or books, which have been evidently inserted only in consequence of their containing some little wit, without any regard being paid to the injury which the cause of truth might sustain by their circulation; for instance, in the issue of the 21st ult., as an illustration of "Scripture well applied," we find copied from the Ohio *Organ* a slanderous anecdote, calculated to injure Bishop Doane in the estimation of those unacquainted with the character of that revered prelate. Had our contemporary made due inquiry as to the veracity of such a tale before inserting it, he would have learnt that it was circulated to the prejudice of the bishop by his enemies more than two years since, and immediately received a flat contradiction from the very clergyman who is said to have so well applied Scripture. We feel assured that in this instance our brother has erred unwittingly, and will readily make the *amende honourable.*

"SHOULD THE CLERGY ABSTAIN FROM MEDDLING WITH POLITICS."

We commend the following article, clipt from the *Clerical Journal*, to the consideration of those, who have condemed some of our Clergy for endeavouring to influence the minds of a professedly Christian people, prior to their exercising their privileges as electors:—

"The late Bishop Stanley (of Norwich), was once asked by a Clergyman whether he did not think it a good rule for members of the sacred profession to abstain from meddling with politics. "Sir," replied the bishop, "the bible is a book full of politics, from beginning to end; the very same verse which tells us to fear God, tells us also to honour the King." It would appear that something of the same kind has flashed across the mind of the *Times*, for an article which appeared on Thursday, August 17, intimates that the new bribery bill is to be made effectual by the exertions of the clergy. If they are able to put an end to all bribery at elections, by the force of moral suasion and the sanction of spiritual obligations, then the nation will have "some belief in them and their mission," which otherwise is likely, it seems, to be wholly withdrawn. Now although the animus of the above-cited passage is anything rather than good, and though the test proposed is simply ridiculous, yet it may be doubted whether the clergy have really done *all* they might do, or ought to do in such a cause. If a well-prepared sermon against bribery, setting forth in plain and intelligible terms what was the duty of an elector in exercising the franchise, what temptations were likely to assail him, and how base as well as how dangerous to the country the offence is, some good effects might result, even if no diminution took place in the amount of bribery practised, at least something more would be known of its nature and effects, and at all events those who are the sworn instructors of the people would have delivered their own souls. If men have political rights, they must have correlative political duties, and *all* duties are by the true Christian regarded as religious, they come therefore, within the province of the minister of religion, to explain and enforce them, and Bishop Stanley's opinion may be taken to heart by all the clergy in the kingdom."

THE MINISTRY DEFEATED:

AND IN CONSEQUENCE RESIGNED.

On the evening of the 7th the ministry were beaten on several divisions on the Bagot election. The votes were: yeas 49, nays 63. Some of the subseqnent divisions placed ministers in a worse position. They resigned office the next day. Sir Allan McNab was sent for to form a new administration.

We are indebted to telegraphic reports of the *Daily Colonist*, for the names of the ministry.

Mr. Morin stated that, in consequence of the resignation of the late ministry, his Excellency had re-constructed his cabinet, and that at present the members of the cabinet from Lower Canada kept their places, while those from Upper Canada had been replaced as follows:—

Inspector General—Hon. W. Cayley.
President of the Council—Hon. John Ross.
President of the Committees of Executive Council—Sir A. N. McNab.
Attorney General—Hon. J. A. McDonald.
Solicitor General—Hon. H. Smith, of Frontenac.
Postmaster General—Hon. R Spence, of Dundas,

CHURCH SOCIETY REPORT.

We are requested to state that the delay in the issuing of the Report has been caused by the impossibility of getting the requisite paper—a want which appears to be felt all over the world. A supply has been promised our publisher next week.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections made in the several Churches, Chapels and Missionary Stations on behalf of the Mission Fund appointed to be taken up on the 9th of July, 1854.

MISSION FUND.

Previously brouget forward		£373 4 9
Woodstock	£3 15 0	
Eastwood	1 4 8	
East Oxford	0 12 11	
Embro	0 14 7	
Beachville	0 6 2	
per Jas. Ingersoll, Esq.		6 13 4
St. Mark's, Barriefield	0 17 0	
McLean's School House	0 7 7	
per Rev. E. C. Bower		1 4 7
Cartwright, per Churchwarden		0 14 0
172 Collections amounting to		£381 16 8

T. S. Kennedy.

Reviews, Books and Pamphlets.

On our first page will be found an interesting article on the feasibility of establishing a direct communication between Europe and America by means of a submarine electric telegraph, for which we are indebted to the *Canadian Journal*, published by Maclear & Co. for the Council of the Canadian Institute. This publication contains many other valuable papers—*e. g.*, The Physical Structure of the Western District of U. C., with Map and Section: By W. E. Logan, F. R. S., Director of the Geological Survey of Canada, &c. On a New Smoke-consuming and Fuel-saving Fireplace: By Neil Arnott, M.D., F.R.S., &c. &c.

The re-publication by Leonard Scott & Co. of the *North British Review* for August has been laid on our table by Mr. Rowsell. Contents: Vinet; his Life and Writings—Hugh Miller of Cromarty—Early English History—Books for Children—Greece during the Macedonian Period—Niebuhr and Thirtwall—Dante—Poems by Matthew Arnold—Sir Robert Murchison's Siluria—Past and Present Morality of British Statesmen.

The Spirit of Missions—edited for the Board of Missions P. E. Church in U. S. of America—for September, contains copious extracts from the accounts given by the Bishop of New Zealand of the progress which, from the first dawn of the light of truth, the Gospel had made in New Zealand and the islands adjacent, and from the same source, an account of the Milanesian Mission.

Correspondence.

"MISSIONS FOR THE OTTAWA."

A Churchman, living not 100 miles from the Ottawa, respectfully asks a place in your next number for the *whole* truth.

Diocese of Toronto, 19*th August*, 1854.

"To preach the Gospel is not only to teach those things which are to be said of Christ, but those also which are to be observed by every one who desires to be confederated into the society of the Body of Christ, which is His Church."—*Bishop Taylor.*

The sentiment is St. Augustine's, in his book *De Fide et Operibus*, chap. 9—"Hoc enim est evangelizare Christum, non tantum docere quæ sunt dicenda de Christo, sed etiam quæ observanda ei qui accedit ad compagem corporis Christi."

A. J.

Colonial.

TESTIMONIAL.

We copy with sincere pleasure the following testimonial to the Rev. Mr. Armstrong:

On Saturday last, the 26th inst., the members of the loyal Orange lodge, No. 61, (called the "*Connaught Heroes*,") presented the Rev. John Gilbert Armstrong, Incumbent of St. Mary's Tullamore, and one of the grand chaplains of the grand lodge of British North America, with a very elegant set of silver mounted harness, with whip, &c. complete. The harness was manufactured by Mr. Arthur Griffiths, of Stanley's Mill, late of Yonge street, and does him very great credit.

The following is a copy of the address accompanying this handsome gift, and of the Rev. Mr. Armstrong's reply thereto:—

To the Rev. John Gilbert Armstrong, &c.

Rev. Sir and Brother,—It is with unfeigned pleasure I undertake the pleasing duty which devolves upon me as Master of Orange lodge No. 61, of addressing you in the name of the officers and members of this section of our institution.

Being desirous at the present time of making a public acknowledgment of many obligations under which we rise to address you, for the free and faithful exercise on your part, upon various and important occasions, of those noble and exalted talents of which you are known to be possessed, we beg that you will permit us respectfully to present to you this token of the undivided esteem and affection of the brethren of our lodge towards you.

Of the present itself we desire to offer no recommendation. It is too poor to merit a consideration; too ordinary to be an object of curiosity; and too plain to be desirable as an article of taste. Still we trust it will not be looked upon as altogether inappropriate, and that you will value it on account of the *genuine feeling of respect* which prompts us to bestow it, rather than on account of the *mere intrinsic value* of the article itself.

It is a subject of grateful acknowledgment and devout thankfulness to the Almighty, that while our duty to our God has been by you inculcated, both by doctrine and example, you have not left us in ignorance, nor permitted us to stumble, in any respect whatever in our duty to ourselves and our country in our prosperity.

With our congratulations be assured of our best offices; and, believe us, that whatever adds to your happiness will be to us also a source of unmingled satisfaction. And that you may be spared amongst us as our faithful minister, our respected councillor, our able champion and our beloved brother, is the sincere and earnest desire of every individual member of our lodge here present.

Signed on behalf of lodge No. 61.
George Hamilton.
Master.

Tullamore, Aug. 26, 2854.

To George Hamilton, Esq.,
Master of Orange lodge No. 61.

Sir and Brother,—The present which you have handed me, and the address which accompanies it from yourself and the members of lodge No. 61, are to me as complimental on your part as they are unmerited on mine.

I assure you I highly prize the token of your good wishes towards me—which your becoming modesty precludes you from commending—as a *very elegant gift;* and more especially, as one of the many proofs at your hands of that regard and attachment which, I believe, has always subsisted between us since I was appointed your grand chaplain.

As to my humble services, on which you have been pleased to pass so high on encomium, I desire to say nothing, but rather fervently to reciprocate the sentiments which close your address; and with the best wishes for your happiness, here and hereafter,

Ever to remain faithfully yours,
J. Gilbert Armstrong,
Incumbent of St. Mary's, Tullamore;
And one of the grand chaplains of the Royal Orange Institution of British North America.
Christ's Church Parsonage,
Berwick, August 28, 1854.

PROVINCIAL PARLIAMENT.

THE GOVERNOR GENERAL'S SPEECH.

Gentlemen,—It affords me much satisfaction to meet you. The increase in the members of the Legislative Assembly will, I trust, give additional weight to the deliberations of the Legislature, and afford more ample security than has hitherto existed, for the due representation in Parliament of all interested in the Province.

Subjects of great magnitude and importance will necessarily come under your consideration during the Session. The Imperial Parliament has recently passed two acts which impress upon this Legislature responsibilities of a very grave character. One of these acts empowers the Canadian Parliament to alter the construction of the Legislative Council. The substitution of the principle of popular election, for that of nomination by the Crown, in the appointment of members of that body, is obviously a task of considerable difficulty, in the execution of which little aid can be derived from experience, as Parliamentary Government and ministerial responsibility in the British sense of the term are for the most part unknown to the Constitutions of countries where the Legislative bodies consist of two elective chambers. In order, however, to give this important branch of the Legislature the weight and influence which it is most desirable it should possess, some changes in its Constitution seem to be imperatively required, and the difficulties to which I have referred will, I trust, be surmounted.

The other act removes the restrictions which have for some time past prevented the Provincial Legislature from dealing with the Clergy Reserves. From an early period in the history of Upper Canada, this provision, which was originally intended for the support of the Protestant faith, has been a source of discord and agitation in that section of the Province. It is most desirable for the interests of religion and social harmony, that a final and conclusive adjustment of this long pending controversy should take place without delay. The subject was distinctly brought before the people at last election, and their opinion upon it expressed in no equivocal manner. I trust, therefore, that you will be able without difficulty to agree upon a measure for accomplishing this object, which will give general satisfaction.

The condition of properties held under the Seignorial Tenure will also, it may be presumed, engage your attention at an early period, with a view to the determination of certain questions affecting them, which cannot be kept in suspense without detriment to the interests both of Seignors and *censitaires.* You will no doubt see the importance of approaching this subject with caution, and with a due regard to the legal and equitable claims of all parties interested. Security of property is an indispensable condition to commercial progress, and persons who invest their funds in property in Canada must look to the justice and moderation of the Legislature for that protection which in a neighboring country is afforded by judicial tribunal.

You may probably take into consideration the expediency of assimilating the Municipal institutions of Lower Canada, in so far as circumstances will permit, to the system which since its introduction, has contributed so materially to the prosperity of Upper Canada. Also of extending to the former section for the Province the advantage of the Municipal Loan fund act. On these and other subjects of importance measures will be submitted for your deliberation.

Gentlemen of the Legislative Assembly:—

I will direct the public accounts for the past year to be laid before you, and I rely on your readiness to make the necessary provision for the exigencies of the public service.

Honorable Gentlmen, and Gentlemen:

You may probably be of opinion that the prosperous condition of the Province affords an opportunity of which Parliament may properly avail itself, to revise the existing tariff, with a view to the removal of such duties as affect raw material employed in ship-building, and other branches of manufacture, within the Province, and to the reduction of others, to which articles entering largely into the consumption of the people are now subject.

I will lay before you a copy of a treaty which has been concluded between her Majesty and the Government of the United States. I recommend to your consideration the propriety of amending the act, passed in 1848, for the free admission into Canada of certain articles, the growth or production of the United States, so as to bring it into harmony with the provisions of this treaty. The Government and Congress of the United States have evinced a liberal and friendly disposition in dealing with this subject, and I trust that they will be met in a corresponding spirit by the Provincial Legislature. The removal of duties on the importation of the natural products of Canada into the markets of the United States will, it may be supposed, have a tendency to perpetuate and extend the prosperity which has prevailed of late to so remarkable a degree.

HOUSE OF ASSEMBLY.

Quebec, September 7th.

Mr. J. B. Dorion moved that, as a matter of privilege, the poll books of the county of Bagot be brought up.

Mr. Drummond asked if there were any petition.

Mr. Dorion said no. He regarded it as a matter of privilege.

Mr. Drummond then thought the motion ought to be referred, and Mr. Morin held the same opinion, but after some conversation, the motion was carried.

The return being produced by the Clerk of the Crown in Chancery, Mr. Dorion explained that Mr. Brodeur had been appointed Returning Officer, and in that capacity had returned himself the member for Bagot. He therefore moved that the return be read.

Motion carried and return read.

Mr. Dorion would then go a step further and move that Mr. Brodeur be interrogated whether he were or not his own returning officer.

Mr. Chauveau asked for time to consider the question.

Mr. Papin did not think that necessary, as it would only unnecessarily delay the question.

Mr, J. H. Cameron could not support the motion, as carrying it in that form might possibly subject Mr. Brodeur to a fine of £50 a day, and the House ought not to force him to place himself in a position to criminate himself. The proper course was to move that the Returning officer be brought to the bar and examined.

After some conversation, Mr. Dorion said he had no objection to alter his motion, as suggested by Mr. Cameron.

Mr. A. A. Dorion said there was no penalty, and thought the question might be put as first proposed.

Miscellaneous.

BOOKS AND STUDY.

The "busy bee" knows better than to fly from one flower to another without getting what honey she can from each. She would only waste her time, and carry nothing back to the hive, if she stayed among flowers that would yield no sweets; or if she did not press her way down into the bottom of the flowers where they lie.

Books are like flowers, and the children who read them are like the bees. Some books have no good, but much evil in them; and those who spend their time in reading them spend it foolishly and hurtfully. They are bees that store no honey, and may be poisoned.

Other books are like sweet flowers, and those who read them with care, and think about what they read, are like bees who load themselves with the sweet treasure, and hasten home to lay it up for some useful purpose. Happy the child whose memory-cells are stored with the fruits of wholesome reading—*Children's Mag.*

THE THUNDER STORM OF YESTERDAY.

(From the Ceylon Times, May 23.)

Connected with this terrific thunder storm some curious features have came to light in Slave Island, where in place of thirty of the Ceylon Rifles—no less than *seventy two* were struck down (thirty of whom were taken to Hospital). The men it appears were standing at ease on the verandah, with their arms in hand. The lightning struck the tiles, making a round hole about two inches in diameter, at the same time displacing a quantity of tiles in all directions. It then struck the corporal whose life is despaired of, rendering the whole of the front of his shako and tearing off the brass ball and bugle, and making a deep cut on his forehead, from which—making a blue line on his neck and breast—it passed down his back. From him a portion passed to the rifle muskets of the others, shattering and splitting the stocks of all of them in pieces. One half a gun stock was picked up 50 yards off. In its descent a portion of the fluid passed down the wall, making a large hole in it. Probably there is no instance on record where the electric fluid descended on so many human beings at once with so little comparative injury. This may be owing to their arms, which whilst they attracted the lightning, at the same time by its seizing on the firearms saved their lives. This is proved by the fact that all those struck have complained of the most severe pain in the arm which rested on their pieces.

The deluge of rain was so great that Lieut. Philpotts, R. E., measured the fall from 3 A. M. to 11 and found it to amount to upwards of five inches in that short space of time. We have not heard of other damage, but doubtless we shall hear of the occurrence of additional fearful accidents.

We may here instance another case of the tremendous power of the electric fluid. On the 16th instant at Galle, about 7 P. M, a severe storm burst over the fort. An Artillery man who was in the Light House at the time saw the lightning strike the ramparts of the fort. On examining the place next morning a hole was found in the top of the parapet about *four* feet within the exterior retaining wall; this hole was *three* feet in diameter and *twenty* feet deep; at the bottom of the hole were found two chambers extending about *six* feet on either side close behind the remaining wall, which odd to say, was not at all damaged; the earth was however completely cleared away from it.