

ing Committee, and therefore not considered by that body. Prayers were read by the Bishop and the meeting adjourned.

Annual Meeting of the Brookville Parochial Branch of the Church Society, D. T. The annual parochial meeting of this branch of the Church Society was held in St. Peter's Church on the 14th, the Rev. Dr. Lewis, rector, in the chair.

The report having been read, its adoption was moved by the Rev. H. Patton, and seconded by the Rev. Mr. Harris.

The following resolutions were then put and carried unanimously:— Moved by Dr. Reynolds, seconded by the Rev. H. Patton.

As the constitution of the Church Society has for its object the building up of the Church, and seeks to accomplish it, under God, through the instrumentality of an educated ministry, the circulation of the word of God, the Book of Common Prayer, and the maintenance of the traditions, it has a special claim upon the prayers and hearty cooperation of the members of the Church.—Carried.

Moved by Ormond Jones, Esq., seconded by the Rev. T. S. Kennedy.— That it becomes every pious member of the Church, while acknowledging with gratitude the past success which God has granted to our Church Society, to pray also for a still more abundant blessing upon its future efforts in promoting the benevolent objects for which it was established thirty years ago.

Moved by George Sherwood, Esq., seconded by D. B. O. Ford, Esq.— That in the opinion of this meeting it would greatly tend to the efficiency of the Church, if the members resident in the intended Diocese of Kingston would use increased exertions to raise the Episcopal Fund, to the sum required, in order to entitle the proposed diocese to the election of a chief pastor.

J. TRAVERS LEWIS, LL.D., Chairman. W. B. McCLEAN, Secretary.

Romanism and Dissent.

IGNORANCE IN THE NINETEENTH CENTURY.—The General of the Janits has addressed a circular, dated Rome, Jan. 10, to the provincials of the order, in which he instructs them to act with respect to the different forms of political government. The company of the Jesuits being, he says, solely a religious order, and devoted exclusively to the salvation of men's souls, the various members of it are everywhere to act as faithful subjects of the government under which they live and in no case to interfere in political matters. In that manner only can they, the circular declares, conform to the principles on which the order is founded.

The Church Journal gives the following curious specimens of the Roman Catholic philosophy of history; selected from the lectures delivered in New York by the Rev. Dr. Manahan: for example:— "It is a remarkable fact in regard to the Reformation, that those thoroughly converted, and ancient Catholic countries—such as Spain, Portugal, Italy, and the most ancient of the Swiss Cantons—held out strenuously against that onslaught on the Catholic Church. Throughout those regions where the Reformation was hailed as a blessing was their hostile attitude of mind. Pagan warfare and bloodshed—Scalvans and Norsemen turned their hostile arms against every effort of civilization and conversion. It is also a remarkable fact, that those who joined the Reformation went over at once, as it were, in mass, within the space of less than one century, showing evidently that the people were prepared for the change."

In other words, the Protestant countries of Europe—Germany, England, and so on,—have turned their hostile arms against every effort of civilization and conversion? That Spain, France and Italy have been peaceful, and that Germany, England refused to be converted and civilized by the Spanish Armada. Even Napoleon's projected invasion for "civilization and conversion" of England, only provoked the "hostile arms" of the obstinate barbarians. Such ingratitude and unreasoning hostility, and such a total want of the charitable hypothesis of invisible ignorance, could England have been aware of the success with which "civilization" has been carried by thoroughly converted and ancient Catholic countries,—such as Spain, Portugal, Italy,—within their own borders, and among the peaceful, prosperous, orderly, and well-governed colonies, in the new world? Had she ever heard of the conversion and civilization of the Netherlands that met apostle the Duke of Alva? Was she not ignorant of the "buckles of merino" contained in the robes of the nobles of those regions where the Reformation was hailed as a blessing, and must surely have been blind to those same robes of Roman Catholic regions; else how could they have preferred their own "pitiable" state of "Pagan warfare and bloodshed" to that picture of halcyon peace, and order, and prosperity, which Italy and Spain have so long held up to their admiration? But there is another historical point, upon which a flood of new light is about to be poured by the Rev. Doctor. Says Dr. Manahan:— "We advise the descendants of the 'Pilgrims' to open their eyes:—

"There are some who connect the progress that has been made within the last century,—in the Reformation. The Pilgrims of Plymouth, Rock and Maryland were not actuated by that narrow, selfish spirit which pervaded the narrow-minded sects of England. It was the ordinary spirit of those Pilgrims, and William Penn, against those ancient, that gave birth to our free and glorious Constitution. Their war against anti-Popery was the harbinger of the great battle of freedom.

The warfare of the 'Pilgrims' against anti-Popery! And that the harbinger of the great battle of freedom! Misery, it is said, makes strange bed-fellows. If so, Dr. Manahan must be the very epitome of Misery. For a stranger conjunction than he manages to bring about between the Maryland and Plymouth Rock Pilgrims is not to be found in annals of his history.

We learn from the Dublin Evening Mail, that General Lord Seaton, Colonel of the Second Life Guards, and better known to the military world as Sir John Colborne, has been appointed to the command of the army in Ireland, in the room of Sir Edward Blakeney, who retires after twenty years' service.

THE CURIOUS DISCOVERIES OF SCIENCE.— Either will supply any bouquet you please to your wine, and any flavour you like, or jelly; and there is a metal so potent that it will reduce your rival at a ball to a Pariah not more presentable than a black in an American drawing-room. Almond-soap is indebted occasionally to coal-tar for its agreeable qualities, and occasionally to less delightful and less palatable substances. Hippuric acid and British cigars are allies of a very old date. Ham and pyroligneous acid have long since passed into equivalent notions. Vinegar and potato-ashes are the potash-makers of all the taste which lives in jargonelle peas, valerian and potato-herb are the sponsors of the Ribston pippin; a similar compound stands for the representative of quince, another for pine-apple, another for melon; a similar compound transmutes British brandy into the choicest Cognac; another will turn any alcoholic base into whiskey. He would be a clever cook who should construct an oyster-patty without an oyster, but the chemist will do it for you at five minutes' notice. The tricks of trade are notorious, and the tricks of philosophy mount higher, and descend deeper.—The modern Thales is not content with buying up the wine presses. He can turn any Burdock into Champagne, and any gooseberry into Champagne. A single grain of the compound of the metal "tellurium" administered to a healthy man, will make his neighborhood perfectly intolerable for weeks, and sometimes even for months, after he has swallowed it; and there are compounds of arsenic, not one or two alone, which can be used

as the material of the fusée asphyxienne," and which have the double property of taking fire as soon as they are exposed to the air, and destroying all the animal life within the range of their influence.—News of the World.

LETTERS RECEIVED TO MARCH 21. Rev. W. L. Liford, rem.; S. P., Port Stanley, rem., vols. 17 and 18, for Mrs. B.; A. P. Manners, rem., vols. 17 and 18; Rev. R. B. G. Montreal; W. W. B., St. John's, N. B.; Rev. G. A. B., Hamilton, rem. for Children's Magazine.

NOTICE TO CORRESPONDENTS. "J."—Letter received; report next week. "A member of G. and W. D. Church Society"—Ditto.

"Charlotte and Mary"—Received. The surnames not being sent we cannot publish the letter, but we have laid it before the authorities of the Holy Trinity Church, and trust that steps will be taken to prevent the recurrence of the nuisance of which they complain.

NEW ADVERTISEMENTS. New English Books just received. New Books just received.

The Church.

TORONTO, THURSDAY, MARCH 22, 1855.

DIocese of Toronto. NOTICE. The Bishop of Toronto begs to inform his brethren the Clergy of the Home and Simcoe Districts that he intends to confirm at their several Missions and Stations during the month of May next.

The collection for the Theological Students' Fund is appointed to be taken up in April. As the Society's books will be closed on the last day of that month, the clergy are requested to forward the amounts as early as possible.

FOR THE CHURCH. ON THE UNPOPULARITY OF RELIGIOUS TRUTH.

EVANGELICALISM (SO-CALLED). Continued. No. VIII.

We proceed, according to the intimation contained in our last article, to dwell briefly upon some of the peculiar features which marked the teachings of the (so-called) evangelical school, and to advert to a few of the unfortunate results which appear to many amongst us to have sprung from those peculiarities, and to have rendered the great reformatory movements originated by its founders incomplete, and, as a whole, unsatisfactory.

At the time when these brave and earnest-hearted reformers arose, the great mass of the nation were in lamentable ignorance as to the grounds of the faith which they professed to hold "concerning Christ and the Church." With reference to the Church, indeed, many clung to her with a dull tenacity. It was what they were accustomed to; it was respectable and according to law; there was no "methodism" about her; and, owing to the general apathy which prevailed, she allowed men to slumber on in the ways of decent worldliness. Hence the general ignorance concerning the Church; and her scriptural and catholic claims to their submission and attachment did not at that period preponderate in the popular mind any strong tendency to undervalue her authority or to separate from her communion. But the ignorance which existed concerning Christ led the multitude practically to reject the doctrine of repentance towards God, and of our justification through faith in that all sufficient atonement which was offered upon the cross for us. As this melancholy state of things presented itself to the minds of those of the clergy who, one after another, were awakened into earnestness, they were thrown into the deepest concern for the imminent danger to which the souls of the people were exposed; and in this prevailing ignorance of the great plan of human redemption through the Incarnation and blood-shedding of Christ, and the destructive consequences resulting from it, they found that one absorbing master-thought which is necessary to the character of a religious reformer.

Without some such overpowering consideration men naturally shrink from the religious reformer's fate, which has ever been what it will ever be—calumny, misrepresentation, and, as far as circumstances will permit, persecution. It is no pleasing task to cast oneself into the eddying and turbulent tide of popular opinion; not merely to breast it bravely for oneself, but to seek to turn it from its course. It was this which the founders of the (so-called) evangelical school sought to do; and they did it, impelled as they were by a true earnestness, and by the one overmastering consideration of men's ignorance of the work of the Redeemer.

1. It was this one thought which gave its color and tone to all their acts and teachings, and to remedy it, was the one object of their lives. Hence they took up the salient points of the scheme of our salvation, and spoke so constantly and so exclusively concerning Christ, that men forgot that there were any words in Holy Scripture "concerning the Church;" and though they still profess (each time they repeat the creed) to believe in Her existence as an article of faith, yet, in consequence of this defective teaching, there are multitudes who have not a single definite idea of the true meaning of that article of their belief. Hence the inability of the popular mind to realize not the guilt only, but almost the possibility of such a sin as schism.

2. In their deep anxiety for the extension of what were now distinctively termed "Evangelical opinions," the founders of this school hailed as fellow-laborers in the good cause all who professed to "love the Lord Jesus Christ in sincerity." As long as they held the great doctrines of repentance and faith, all other things were considered "non-essentials,"—candidates for the ministry, although preferring "the establishment," on the ground of influence and respectability, had no sort of misgivings as to the validity of Dissenting Ordina-

tion (so called). The whole School would have been shocked by the idea of its being wrong to co-operate with non-conformists in religious works and services, and they recognised little difference between themselves and their "separated brethren" beyond those arising from the legal sanctions which the Church possessed. Simeon and others, on their visits to Scotland, seem to have altogether avoided the Episcopalians of that country, and constantly occupied the pulpits of Presbyterian teachers, and "fenced tables" at Presbyterian Sacraments.

The necessary and unavoidable result of this mode of proceeding evidently was to destroy utterly in the minds of the people all idea of the ministerial communion; and it has led to that almost hopeless and most injurious confusion, which is distressingly evident in popular opinion, between the authority which a valid commission conveys and the qualifications which are necessary to its proper and effective exercise.

3. In consequence of the apathy and ignorance which in those days generally prevailed upon the subject of religion, very few were taught from their earliest childhood to conduct themselves in a manner worthy of that regenerate life which in Holy Baptism had been conferred upon them. They fell from those pure and unworthy ways in which they were pledged to walk, and followed in darkness of soul the paths of indifference and sin. Hence, in consequence of this sinning against the grace of Regeneration, arose the general necessity for conversion. The urgency of this need presented itself strongly to the minds of the founders of the school in question, and they dwelt upon it so earnestly and continuously, pointing out the marks and tokens of what must ever be, to a greater or less extent, a sensible operation of the mind, that they obscured the doctrine of the invisible working of the blessed Sacraments, and have led the masses to suppose that though they are to be observed as significant rites and instituted memorials, they are not to be regarded as effectual channels of grace. By thus depreciating their value they lessened their importance, and by diminishing their importance they still further destroyed the idea of any special and divine authority being required for their administration, for no great authority could be required to perform rites which, upon their theory, were of little moment.

4. Teachings which in the popular mind thus tended to destroy the very idea of "the Church" as an outward and visible organization,—which utterly confused all ideas of ministerial authority, and obscured and denied the doctrines of the Sacraments,—naturally and inevitably produced another result,—viz., a violent tendency towards schism. If a few earnest and godly people could constitute themselves into a church, why should they continue in "the Establishment," where, according to their views, there were many things which were distasteful?

If personal piety and the power to preach were the chief points in the ministerial character, why should they not select one from among themselves to act as their pastor, who in these respects was perhaps far superior to the parson of the parish? If the Sacraments were only empty signs, conveying no direct gifts of grace to the worthy receiver, except in as far as the outward symbol affected and aroused the inward feeling, why should they trouble themselves about the authority requisite to administer them? The outward representation of the truths which the Sacraments are intended to commemorate would be equally effectual upon the mind of the devout recipient by whomsoever administered. This mode of reasoning, logically and unavoidably resulting from the principles propagated by these men, did, as a matter of fact, almost at once present itself to the minds of their followers. If we open the life of that most excellent man, the elder of the Venns, we see how early and how strongly this tendency manifested itself at Huddersfield. The same fact is abundantly visible in the record of Mr. Simeon's unwearied labors at Cambridge, as well as in the memoirs of all the leading men of that day. We know as a certainty, which no one attempts to deny, that the movement of reform which they originated induced multitudes to forsake the Church and fling themselves into the ranks of Dissent, although it did not, as in the case of Mr. Wesley's efforts in the same direction, result in the formation of a positive and distinct sect.

5. Again—By thus strengthening the hands of dissent, they were in no small measure indirectly instrumental in adding to the violence and strength of that tempest of political and religious hatred by which, in 1830-32, the church was assaulted, and which, even in the minds of her most hopeful children, seemed for a time to render her destruction as an establishment all but certain.

6. Once more—The defective system introduced by these men must be confessed, when judged by its practical results, (as compared with the consequences of the Truth set forth in its completeness) to have been to a great extent operative upon the Church as a whole. No one, indeed, can with truth deny that it led to many noble efforts for the temporal and spiritual good of mankind—worthy of all respect and reverence in the motives by which they were prompted—if in many cases unsatisfactory in the consequences which they have produced; but when weighed in the balance of comparison with the more recent movement of church reform which has marked the concluding years of the last half century, it must be pronounced wanting.

As this is a subject to which we shall ere long return, we content ourselves with merely indicating it at present; and in our next article we propose to advert to those causes which have rendered popular a system which at its commencement was so violently opposed.

HONESTY THE BEST POLICY. A new light appears suddenly to have broken in upon our Romanist brethren, now that it is too late however to profit by experience, and they have at length made for themselves the discovery that an open enemy is better than a treacherous friend; that liberalism is a solemn mockery, a thing existing only in name; and that such as they have suffered from the Tories, whose very name is identified with that of persecutors of Catholicity, they have not less to fear from their late friends of religious liberty "that latitudinarian and infidel party which (as the True Witness dolefully observes), has patronised them solely for its own purposes and not from love to them or God; but out of hatred to its own adversaries within the domain of protestantism itself."

We quite concur in the truthful view which is here taken of the late liberal-Romanist alliance, the first fruits of which was the sacrilegious plunder of the Clergy Reserves: we join heartily with their own organ in lamenting "the almost incredible folly of Catholics in giving their assent to the anti-catholic principle that it was desirable to abolish all semblance of connection between Church and State."

There must surely exist some grave fears for the future, aggravated, it may be, by occasional slight twinges of conscience, which could extort so unreserved an expression of genuine feeling from our able contemporary; some ill-defined yet gloomy forebodings looming through the misty future, of that fate recoiling with two-fold violence upon themselves which they have so materially and unjustly contributed to inflict on others; the principle once established that a better appropriation can be made of means solemnly dedicated to the service of God, who can hazard an opinion as to what extreme measures of inquiry the unholy license vested by such a precedent in the hands of ungodly men may not be used? The solid foundations of the religious structure once undermined, what is to prevent it from falling and burying the worshippers in the ruins?

We have been the first victims at the altar of persecution and injustice; we may not be long without companions in our misfortunes; and if a time of fiery trial should fall to the lot of our Romanist brethren, they will be left without even the substantial consolation which heart-felt sympathy with distress affords. The present movement on the southern side of the lake gives unmistakable evidence of this! What shall we say then to these things? What but that after all, "honesty is the best policy?" that He who said "Do unto others as you would they should do unto you"—bequeathed not this maxim to the world as a lifeless sentiment, to be uttered by the lips yet unchoiced by the heart, but as a stirring vital principle, bringing forth the good fruits of charity and love.

As the Easter Vestry Meetings will be held shortly, we think it may be of service to republish such articles of the Constitution of the Synod as relate to Clerical and Lay representatives:— 2. The Lay representatives shall be male communicants of at least one year's standing, of the full age of 21 years, and shall be elected annually at the Easter Meetings, held by each minister having a separate-cure of souls; and all laymen within the cure of 21 years of age or upwards, who shall have declared themselves, in writing, to be "members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have a right of voting at the election. 3. The minister himself, if present, shall preside at the election; and in his absence, the Curate or assistant minister, or a chairman elected by a majority of those present. 4. The number of representatives to be elected within any cure shall be one or more, not exceeding three in number. 5. Each representative shall receive from the minister or chairman of the meeting a certificate of his election, signed by the person presiding at the election, and shall continue in office until his successor is appointed. 6. If a vacancy should occur in the number of representatives, the minister shall proceed to hold a new election with as little delay as possible, after due notice.

CHURCH OF ENGLAND EMIGRANTS TO THE UNITED STATES. A subject of vital importance to the Church, and one which has hitherto been completely overlooked in the mother country, is beginning at last, we are glad to perceive, to attract due notice; we speak of the want of spiritual care and sustenance exercised over the thousands of our fellow-countrymen emigrating annually to the United States. It is deeply to be lamented that men should leave at the same time their home and faith; that into which whole generations of their forefathers have been baptized, and wherein they have lived and died! It is a notorious fact that the powers of the American Church are taxed to the utmost to meet the growing demands made upon her energies by the "steady influx" says the Gospel Messenger (from the various denominations around her) and her attempts to seek out and reclaim the numerous British emigrants (most of whom, it is to be feared, on reaching a land where no particular form of religion is established by law, either indulge their new-fledged ideas of liberty in repudiating religious views, or join the most attractive or convenient form of Dissenting worship within their reach) have proved utterly inadequate to the magnitude of the good work to be accomplished. When, moreover, we consider that a large proportion of these very emigrants are worthy members of society and of that rank in the social sphere, their defection from the Church of their fathers is the more to be regretted, as they are the very class over whose conversion (so called) dissent is so forward to vaunt. Under these circumstances the following letter will be read with interest, as giving an earnest of remedial measures being shortly adopted to meet the requirements of so urgent a case. Mr. Caswall, it should be observed, is one "who has thoroughly identified himself with the cause of reunion between the mother and daughter churches." We heartily wish him "God speed."

To the Editor of the Colonial Church Chronicle. Dear Sir,—It may interest your readers to know that a plan has been set on foot, the object of which is to preserve in the minds of the Church of those emigrants who proceed to the United States of America. Myriads of Englishmen, baptized in the Church of England, are at the present moment scattered over those States like

sheep without a shepherd. It were much to be desired that emigrants should be directed to situations in which the advantages of their own Church may be enjoyed. It is but just, also, that the American Church should be assisted by us, in providing for the spiritual welfare of those whom Europe casts forth upon the western continent, at the rate of more than three hundred thousand a year.

A mission to a heathen land would be considered highly prosperous if it succeeded in converting a thousand persons annually. By means like those which are now proposed, it might reasonably be expected that several thousands every year might be saved to the Church, and saved from irreligion, Mormonism, and other kindred delusions. It is important to state that the plan is at present only in embryo, and that it cannot be considered as established until it has received (as most probably it will receive) the approbation of our brethren beyond the Atlantic.

I remain, dear Sir, Yours, very respectfully, HENRY CASWALL. Figheldean, Wilt., Jan. 19, 1855.

We have seen a splendid copy of Stephan Thesaurus Lingue Græcæ, which, from adverse circumstances, a clergyman wishes to dispose of. It is offered for less than one-third of the original cost; and we would respectfully suggest to the rich of this world, that one of them should make a present of the work to Trinity College. This would confer a benefit on the College and relieve the present owner of it from some anxiety. The work is in eight folios, full bound calf; and may be seen at Mr. Rowse's book store. The price asked is £20 currency.

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Carrington Place, per Rev. J. Padfield 0 10 0 St. Peter's Ch., Cobourg 10 10 0 Stiles' School House 0 7 10 Drope's 0 7 2 per Rev. Archd. Bethune 7 5 0 Bath, per Rev. F. H. Harper 10 10 0 Fitzroy Harbour 1 5 0 St. Mark's, Paekelham 0 15 0 Town Hall, Fitzroy Mills 15 0 0 9th line, Fitzroy Church 10 10 0 Swamp Tavern, Fitzroy School House 0 5 0 per Rev. J. A. Moore 8 10 0 St. Philip's Church, Millford 0 12 6 St. John's do. do. 0 7 6 per Churchwardens 1 0 0 St. James's Church, Carleton Place 1 0 0 St. George's, Ramsay 0 11 3 St. John's, Lanark 0 6 3 per Rev. J. Lauder 1 17 6 Trinity Ch., Streetville 0 15 8 Churchville 0 11 1 per Rev. R. T. Macgeorge 1 6 9

116 Collections, amounting to.....£199 8 1 WIDOWS AND ORPHANS' FUND. Carrington Place, Murray, per Rev. J. Padfield.....£0 10 0 St. George's, Kingston, per Rev. Wm. David..... 6 6 0

MISSION FUND. Carrington Place, Murray, per Rev. J. Padfield.....20 5 0 PAROCHIAL BRANCHES. Camden East, Parochial Branch, per Rev. P. Shirley..... 1 15 0 St. Thomas, Parochial Branch, per Treasurer..... 6 15 0 Northville, per Rev. J. Trav. Lewis 13 1 8 Northport, the whole sent per Rev. T. Bousfield..... 3 15 0 Cornwall 1 amount collected..... 7 10 0 Special Mission Fund, Girl's Parochial School, Cornwall..... 6 10 9 Port Stanley, per J. M. Blackman 3 18 9

ANNUAL SUBSCRIPTIONS. Rev. J. Travers Lewis..... 1 5 0 Rev. W. Baker, Esq..... 1 5 0 Rev. J. M. W. Blackman—annual subscription..... 2 10 0

Reviews, Books and Publications.

Ups and Downs, or Silver Lake Sketches, by COUSIN CICELY. Published by J. C. Derby, Nassau St., N. Y.—A collection of tales written in an easy and pleasing style, the more acceptable from an excellent moral prevailing theme. We can recommend their perusal to amuse and improve a passing hour. For sale by H. Rowse.

The Canadian Journal for March, a record of the Proceedings of the Canadian Institute: Published for the Council by Maclear & Co. Contents:—The Polar Eclipse of May 20th, 1856—Note on the Prof. Chapman. On the transfusion of Milk, as practised in Cholera, by James Bovell, M.D. Trin. Coll.—On the colouring matter of flowers. Proceedings of the Canadian Institute. Monthly Meteorological Register of Toronto, &c. &c.

We have also received Chamber's Journal for February. Contents:—Utopian Emigration—Hearing for the Deaf—Fortunes of a French-Russian—Mrs. Jameson's Commonplace-Book—Opening up of London—Maretime, by Bayle St. John—Chapier XIV—War in England—Poem—Soldier-Brothers—Novel Questions of the Age—The Great Gap Collection—Kind Thoughts for Balaclava—Maretime, Chapter XV—Agnes Strickland's Life of Queen Mary—An Unenviable Fate—Take the Baby—Poetry and Miscellanies—The Second Baby—A Honolulu Newspaper—Maretime, Chapter XVI—Image-Worship

in well-earned peace, fattening on the bread of a grateful country? But alas! classic virtues are no more in the realities of the 19th century now as in the face; we, in our lack of charity, a covert motive beneath the exterior sanctity of philanthropy, and cease to pitying old and sepulchral, and cease to doubting confidence in every pitiable prodigy with plausible tale and rueful contentment; moments find myself impugning the sincerity of those strong religious impressions which act so powerfully the would-be monarch of the in his holy war.

—American Jottings—Bars, Groceries, Main Law, and other things, by W. CHAMBERS.—The Month, Science and Arts—Poetry and Miscellanies—Out of Work, and Why—A Winter Cruise in the Mediterranean—Small Shot—Maretime, Chapter XVII—The Month: The Library and the Studio—Curious Experiment in Botany—Poetry and Miscellanies. For sale by A. H. Armour & Co.

Correspondence.

To the Editor of the Church. My Dear Sir:—I observed under the head of "Stipends of the Clergy," in your publication of the 10th of February, an article which I read with much pain, as it shews a lamentable want of Christian duty, surpassing anything I could have expected at the date when the investigation by the Committee alluded to, was being carried on; but we may hope that there may be found much improvement, should another investigation be made by the same Committee (which appears most desirable), in these more prosperous times: prosperous more especially in the rural districts, and not without its very beneficial effects on commercial pursuits, and should it be found not improved in proportion to the rise in most of the necessities of existence, the time may be fairly said to have arrived, when an alteration in the system of Stipends to our Clergy shall be more liberally accomplished, or our Church cannot be expected to flourish in this Colony. Let us take an example from the liberal conduct of our Lay Churchmen in England, who are not only so instrumental in her being regarded as the glory of England and admiration of all who are at all acquainted with her influence on society. Now where is this influence on society in this country, generally speaking: may we not rather call it the shadow of influence, in these more prosperous times: prosperous more especially in the rural districts, and not without its very beneficial effects on commercial pursuits, and should it be found not improved in proportion to the rise in most of the necessities of existence, the time may be fairly said to have arrived, when an alteration in the system of Stipends to our Clergy shall be more liberally accomplished, or our Church cannot be expected to flourish in this Colony. Let us take an example from the liberal conduct of our Lay Churchmen in England, who are not only so instrumental in her being regarded as the glory of England and admiration of all who are at all acquainted with her influence on society. Now where is this influence on society in this country, generally speaking: may we not rather call it the shadow of influence, in these more prosperous times: prosperous more especially in the rural districts, and not without its very beneficial effects on commercial pursuits, and should it be found not improved in proportion to the rise in most of the necessities of existence, the time may be fairly said to have arrived, when an alteration in the system of Stipends to our Clergy shall be more liberally accomplished, or our Church cannot be expected to flourish in this Colony. Let us take an example from the liberal conduct of our Lay Churchmen in England, who are not only so instrumental in her being regarded as the glory of England and admiration of all who are at all acquainted with her influence on society.

An error crept into our last number, which we are desirous to explain. At the foot of the second page appeared an item remarking on the strange interpretation of prophecy made by a "Protestant prophet, one Dr. Wilson, a Presbyterian." We need scarcely say (what the tone of the article in question shows) that it was clipped from one of our Roman Catholic exchanges, and surreptitiously found its way in amongst our miscellaneous scraps,—it having attracted our notice as being a curious specimen of how much scripture may be distorted to suit particular views.

PREVIOUSLY ANNOUNCED. 2161 2 5 Jarrick, additional, per Rev. J. Smyth 2 6 0 Goderich, per Rev. E. L. Elwood 2 5 0 St. Catherine's, per Rev. A. F. Atkinson 10 2 8 Trinity Church, Howard 3 4 4 Town Hall, Morpeth 0 18 11 per Rev. C. C. Johnson 8 17 3 Trinity Church, Cornwall 4 0 0 Christ Church, Moulinslet 1 0 0 per Rev. H. Patton 5 0 0

Carrington Place, per Rev. J. Padfield 0 10 0 St. Peter's Ch., Cobourg 10 10 0 Stiles' School House 0 7 10 Drope's 0 7 2 per Rev. Archd. Bethune 7 5 0 Bath, per Rev. F. H. Harper 10 10 0 Fitzroy Harbour 1 5 0 St. Mark's, Paekelham 0 15 0 Town Hall, Fitzroy Mills 15 0 0 9th line, Fitzroy Church 10 10 0 Swamp Tavern, Fitzroy School House 0 5 0 per Rev. J. A. Moore 8 10 0 St. Philip's Church, Millford 0 12 6 St. John's do. do. 0 7 6 per Churchwardens 1 0 0 St. James's Church, Carleton Place 1 0 0 St. George's, Ramsay 0 11 3 St. John's, Lanark 0 6 3 per Rev. J. Lauder 1 17 6 Trinity Ch., Streetville 0 15 8 Churchville 0 11 1 per Rev. R. T. Macgeorge 1 6 9

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Reviews, Books and Publications.

Ups and Downs, or Silver Lake Sketches, by COUSIN CICELY. Published by J. C. Derby, Nassau St., N. Y.—A collection of tales written in an easy and pleasing style, the more acceptable from an excellent moral prevailing theme. We can recommend their perusal to amuse and improve a passing hour. For sale by H. Rowse.

The Canadian Journal for March, a record of the Proceedings of the Canadian Institute: Published for the Council by Maclear & Co. Contents:—The Polar Eclipse of May 20th, 1856—Note on the Prof. Chapman. On the transfusion of Milk, as practised in Cholera, by James Bovell, M.D. Trin. Coll.—On the colouring matter of flowers. Proceedings of the Canadian Institute. Monthly Meteorological Register of Toronto, &c. &c.

We have also received Chamber's Journal for February. Contents:—Utopian Emigration—Hearing for the Deaf—Fortunes of a French-Russian—Mrs. Jameson's Commonplace-Book—Opening up of London—Maretime, by Bayle St. John—Chapier XIV—War in England—Poem—Soldier-Brothers—Novel Questions of the Age—The Great Gap Collection—Kind Thoughts for Balaclava—Maretime, Chapter XV—Agnes Strickland's Life of Queen Mary—An Unenviable Fate—Take the Baby—Poetry and Miscellanies—The Second Baby—A Honolulu Newspaper—Maretime, Chapter XVI—Image-Worship

in well-earned peace, fattening on the bread of a grateful country? But alas! classic virtues are no more in the realities of the 19th century now as in the face; we, in our lack of charity, a covert motive beneath the exterior sanctity of philanthropy, and cease to pitying old and sepulchral, and cease to doubting confidence in every pitiable prodigy with plausible tale and rueful contentment; moments find myself impugning the sincerity of those strong religious impressions which act so powerfully the would-be monarch of the in his holy war.

But in the strong case now before us, despite doubts and suspicions, is there no healing balm, no soothing consolation to an uprooted religious zeal which a quiet but respectable sentence under government could bestow?

"I pause for a reply," and am, Yours, ob't serv't. Toronto, March 16th. LAUCUS.

To the Editor of the Church. Dear Sir:—For many years I have been a constant reader of the Church, and from long experience of the straight forward consistency of that journal, I have come to regard it as an oracle of sound churchmanship.

I assure you, Sir, it is a great comfort to an old man, especially in these degenerate days, when a spurious liberality is overgrowing the old fashioned truths of our faith, to be able, without critical examination, to put a religious paper into the hands of his young grandchildren, confident that all they may read therein will tend to their edification as "members of Christ, children of God, and inheritors of the Kingdom of Heaven." And this I have long done with the Church. But, dear Sir, I was last week both surprised and pained, eye humiliated, when little Tom came running into my room, with big eyes larger than ever, with the enquiry, "Grandpa, who was Bishop Capers?" I referred him to the U. S. Church Almanac, which a friend kindly sends me, but no such name appeared among the Bishops of the American Church. A reference to the article in your paper soon explained the matter to me, but not to Tom or Ned, or Mary, who now joined in the discussion. I had some difficulty in making them see any distinction (in office) between Bishop Strachan of Toronto, and Bishop Capers of Charleston, with his six clerical brothers. They could easily understand that a preacher is not a minister of Christ's Church, unless "called and sent" by Episcopal authority. But when the Church newspaper endorsed the title of Bishop, as applied to Mr. Capers, their young faith received a shock which whole weeks of regular teaching may be unable to counteract. I told them the article about the late Mr. Capers had been evidently put in there by mistake, as I am sure it did; and that I now request of you, Sir, is that you will acknowledge as much by publishing this letter in some early number of the Church, and thereby convince the little ones of the error of Mr. McMillan.

With best wishes for your health, and an earnest hope that you may avoid all mistakes for the future, I remain Yours truly, THOMAS COOPER.

[We feel obliged to our correspondent for drawing our attention to the article referred to in his letter, which was, as he rightly imagined, inserted by