

year the most rev. prelate introduced a bill in a similar form, but framed so as to obviate the objections of those who had opposed the former measure, but which still also met with a good deal of opposition in the other house. In the present session, again, the bill now in question was introduced, which was met with considerable opposition in the same quarter as before; and although it was prepared to say that if an opportunity was given either by a select committee or in some other manner, the objections that had been stated might not be overcome, nevertheless the result unfortunately had been that legislation on the subject this session had also been suspended. Although he was not aware that his noble friend was under any misapprehension as to the opinion of his right honorable friend, he had consulted him (Sir George Grey); and he (the Duke of Newcastle) had his assurance, and was able to give that to the rest of the government, that the attention of the government should continue to be devoted to this subject, and with the assistance of the Church in the Colonies he was not without hopes that at the commencement of the next session a bill would be introduced which would meet the objections which had been raised, which were, he understood, rather objections of form than of substance.—16.

Two discussions have taken place within the last few weeks (one of them last week) which, though apparently entirely unconnected, cannot, when considered together, produce a comparison between the zeal with which the Church and the State are respectively served, which must be most cheering to every well-wisher to the Church. It is not necessary to them that the observations we are about to offer are addressed, so much as to that portion of the press, and to those persons, who are constantly pursuing the Clergy, as a body, with detraction. A short time since a debate took place in the House of Commons on account of the allowance of £600 a year to the Bishop of New Zealand having been omitted in the estimates, and Sir Joseph Pakington afterwards submitted a motion to the House on the subject, which was withdrawn, on the understanding that the grant should be continued if on appealing to the Government of the Colony they should refuse to provide the necessary funds themselves. Shortly after this a vacancy occurred in the Government of the Colony of South Australia, and to this post the Colonial Secretary appointed the Hon. Mr. Lawley. The circumstances connected with this appointment have been so fully discussed both in Parliament and by the press, and of so painful a nature, that we would gladly abstain from any remark upon it were it not that it appears to us that several of the observations made by Mr. Lawley, and among others the Secretary of the Colonies, have taken up an entirely false position in their defence of this appointment. It appears that Mr. Lawley, according to the testimony of many persons competent to form an opinion on the subject, from an intimate knowledge of his possessions considerable talent, and as far as two years' experience as Secretary to the Chancellor of the Exchequer enables them to judge, is of great industry and business-like habits; but, to use the words of the Colonial Secretary, "I do not like any young man I fear in his position of life, he had been early in life addicted to a hardly know how to describe—but, in ordinary language, which will be understood by every body, and all will understand what I mean, he had been 'on the turf.' It is not surprising, therefore, that he was a gambler in horse-racing; for betting is nothing else than gambling, and a kind of gambling which is more widely spread than any other gambling. The career of Mr. Lawley was, however, justified by his friends, on the ground of horse racing, being, 'as the Hon. Mr. Lawley said, English sport, and it is here that they take their stand on false grounds. There have been, we are informed, many noblemen and gentlemen who have bred race-horses merely from the love of the amusement, and they simply furnished the means for others to bet; but Mr. Lawley, as it appears, was not one of these. He did not breed horses, he took only the gambling part; a part which has ruined him as it has done scores of our aristocracy and gentry. It is not usual for Cabinet Ministers, who are responsible to the nation, to be engaged in such a pursuit, and therefore we may suppose that the Chancellor of the Exchequer knew those of Mr. Lawley; and if he knew them he could not have been greatly surprised to find that the same spirit of gambling adventure had induced him to speculate in the Colonies, where he was appointed private secretary to the Chancellor, at a time when financial schemes were in contemplation calculated to affect considerably the price of the funds. Mr. Lawley's friends say that he did not avail himself of official information. That he possessed it is admitted, and it is not denied that any but a madman would have operated in the funds in a direction contrary to that which his own calculation pointed out to him as the safe side. That the result disappointed expectation proves nothing. However, this latter fact was one that could not be passed over, and the appointment to which his 'turf speculations' had been deemed no bar, has been cancelled. In justification of the appointment of a gentleman with these predilections, and of a Colonial experience whatever, it is asserted that no man of real talent and standing will go out to the Colonies as Governor at the low salary offered. Lord Grey in his work on the Colonies says, 'The advantages of these appointments are not such as to lead to their being often accepted by persons who have much distinguished themselves. . . . hence the choice generally lies among persons of less tried fitness.'

Let us turn from this picture to that of our Bishops in the Colonies. While men of moderate talent are with difficulty persuaded to 'expatriate themselves on the very small sum allowed to the Governors of the Colonies,' our Bishops find a Selwyn and an Armstrong, two of the highest intellects, of unspotted character—quitting the circle in which their talents and their virtues excite the admiration and regard of all giving up the society, the learned which has so many charms for them, and voluntarily setting forward in their Master's service, satisfied with the mere means of living. We call the attention of those patriots which weekly minister to the despotic tastes of the ignorant and irreligious, to this contrast. There are certain journals, and we regret to observe, some who address a better class of persons, and from whom we expect better things, who, with an ignorance of the world which they slander, squall only by their malignity. However, they represent the Clergy as a body entirely governed by a love of money. Let them ponder on the two debates we have alluded to, and on the speech of the Bishop of New Zealand at the Mansion-house in allusion to the cessation of the ministers of good men who, year after year, quit their homes and all the conveniences and comforts of English life, to go forth, not in bodies where one may cheer another but solitarily, to the most distant and the most unhealthy climates, to endure the privations and hardships of a wretched taste must confess with shame the injustice they have done the Clergy. We acknowledge with thankfulness that among the laity there are splendid instances of munificence—that there are some who devote large proportions of their wealth to purposes of religion and charity; but the persons we have called attention to, give themselves.

Since writing the above, we have read a letter in the Times of yesterday, which we have transferred to our columns, and which will be found to support our observations with regard to Mr. Lawley.

IRELAND.
IRISH CHURCH MISSIONS.

The following extracts are from a letter circular of the Society for Irish Church Missions to the Roman Catholics.—

OSKERT.—The Society for Irish Church Missions was instituted under its present form, in the year 1837. Its objects are, to preach and teach the truths of the Gospel, openly, boldly, and lovingly, to the Roman Catholics of Ireland, through the instrumentality of the Established Church. Its operations are sanctioned by His Grace the Primate, the Archbishop of Dublin, and all the Irish Bishops.

Success.—In the district of West Galway, when the Society commenced operations, there were not more than 500 Protestants; now at least 6,000 converts attend Church, while fully 3,500 children are taught in the Society's schools. The Bishop of Tuam has confirmed 2,558 converts from Romanism since October, 1849. Fourteen new churches and sixteen licensed school-houses have been provided in this district, affording sittings to nearly 10,000 persons.

In the city of Dublin, during 1853, the agents of the Society paid 42,120 visits. Owing to the increased number of converts, a new Church in the rear of Townsend-street has been built for the special accommodation of converts, and has been licensed by the Archbishop of Dublin. In addition to the original Inquiring Class at St. Michael's, similar classes are held every night, and are crowded to convenience.

AGENCY.—The Society's Agency at present consists of 622 persons, of whom 56 are Missionary Clergymen, 362 Lay Agents and Scripture-Readers, 142 Schoolmasters and Schoolmistresses, beside several hundred Irish Teachers. There are also a large number of Visitors employed under the Local Committees.

TO CORRESPONDENTS.
A. T.'s communication on Missions to the O.A.W.s, has been received, but the name of the writer not having been given, we must decline inserting it in this number.

LETTERS RECEIVED TO AUGUST 30.
Rev. T. B. F. Thorold, add., sub. and rem.; F. W. S. Guelph, rem.; J. R. Carlton Place, rem. in full, vol. 18 for self and three others; P. D. Montreal, rem.; F. G. Bowmanville; Rev. M. Amherstburg, rem.; Rev. J. O. Sombra, rem.; Rev. A. J. Walpole Island, rem.; J. B. Thorold, rem.; (much obliged); Rev. J. K. Merses, rem.; G. P. Mill Point, rem.; Rev. T. C. L. Truro, N. S., (a letter has been sent by mail); Rev. W. C. Kingston, (much obliged); Rev. H. C. C. Etobicoke, (it was an error. No charge will be made); Rev. J. A. M. Carlton Place; Rev. E. G. S. Edwards-ton, rem.

NEW ADVERTISEMENTS.
An English Lady wishes a re-engagement as a Governess.
Small edition of Psalms, Hymns, and Anthems, now ready.

proper. Independently of the three Sunday services which he attended, he established 13 stations, at which he ministered once a month, on a week day, to numerous and attentive congregations, some few of whom occasionally, at great inconvenience, attended his Sabbath services in the front, but by far the greater majority were unable (though willing) to go so far to Church, and were forced to attend the ministrations of the many sectarian preachers who from time to time announced their intention of holding forth in their neighborhood on the Sabbath. As their clergymen could not afford them the privileges which they longed for, though sorely grieved that so many were left to the teaching of blind and ignorant guides, yet he would not venture on the responsibility of advising the members of his Church, particularly those who could not read, to refrain from assembling themselves together on the Lord's Day, lest their families should degenerate into a state of heathenism. His immediate charge was a parish of 200 square miles, densely populated; 13 monthly stations, besides 3 Sunday services, how could he (and his not an isolated position) hope to contend against the various forms of error which, alas! are propagated under the guise of religious teaching. Is there no remedy for this evil? We think there is! We have but little doubt that four young men of irreproachable character, and of certain attainments, might be found ready to devote themselves to the service of the Lord, if the prospect were held out to them of being duly ordained to the order of deacon so soon as they were able to pass such an examination as would test their fitness to expound the Scriptures, and also their acquaintance with the distinctive principles of the Church. Each of these might open a Church-school, which would partially support them, and £50 a year might be paid to them from the Church Society; their ordination would be recognized, and they would be sent for to visit the sick, and to baptize the children, and, being in orders, the parish priest need not object to their ministering in his church, in order that, at least once a year, he might administer the Lord's Supper in their several stations. Until the Church adopts some such system as this, we see no prospect of her extension; it will even be difficult to supply the vacancies which must occur in the missions she now occupies. The want of such an organization as we have ventured to suggest, is not only felt in this country, but the reports of the Convocation in England show that even there, if the Church would extend her usefulness, she must avail herself of the services of men which she has hitherto excluded from the ministry. If this want be felt there, how much more here, where ignorant and fanatical teachers abound in every locality. We shall again (D.V.) return to this subject, and in the meanwhile commend to the careful consideration of our readers the following extract taken from a leading article in the *English Churchman*, treating on the subject of the proceedings of the late Convocation:

"The Committee advert to the necessity for additional help to the clergy in certain parts of their parochial work. They suggest, first, what the laity may do in this way, and secondly, what the clergy themselves may do. We would advise literate persons as deacons, who should remain in this office, and in the discharge of its duties, for five years, before being ordained priests, and that while they were deacons they should not have sole charge of a parish, but be associated with a priest, as in fact, all deacons should be.

Among the labors in which the laity may systematically co-operate, the following are specified:—
1. Visiting and instructing the sick, poor, and ignorant.
2. Exhorting the careless.
3. Teaching children and adults in schools.
4. Collecting funds for the extension of the Church at home and abroad.
5. All other labors of Christian love which can consistently with the rules of the Church, be performed by laymen.

The special qualifications for the five years' diaconate are—
1. Moral character and religious life.
2. Soundness of doctrine.
3. Knowledge of Holy Scripture.
4. Knowledge of the articles and offices of the Church.
5. A peculiar gift for imparting religious instruction.

They may be persons who have 'not attained the same proficiency in the classical languages as is now required, and who are not in the office of deacon'; but they are 'not to be admitted to the office of priest until they shall have made themselves acquainted with the branches of learning now usually required of candidates for the priesthood.' The latter may be thought of some of the suggestions concerning the laity, there can, we think, be no doubt that important practical advantages would be gained by carrying out, extensively, and carefully, the suggestions with regard to the diaconate. There are inconceivable dangers in all lowering the clerical standard of classical learning, and we believe that they will be far outweighed by the advantage of giving more encouragement to a large class of earnest-minded, devoted, and practical men, who can and will do good service to the Church, even though they be ignorant of every other language except that in which, exclusively, they are ordained, and enjoined to minister to their brethren. Comparatively few minds can attain, and retain, all the classical, all the literary, and all the practical knowledge which go to form the character of a learned and efficient parish priest, and therefore it is well that with the learning of the priest should be combined the practical knowledge of a well-informed, active, earnest-minded deacon, known to possess good common sense, intelligence, and discernment in spiritual and secular matters.

The next suggestion by the Joint Committee is, that in our populous towns a large staff of clergy should be attached to some central church, and bring their united action and experience to bear upon the masses around them, in a thoroughly missionary spirit. They also suggest that the bishops of the several dioceses should enlist the services of peculiarly qualified and devoted men, 'for the special work of preaching and exhorting, under the bishop's sanction, throughout his diocese,' being 'joined by the bishop for temporary service in parishes where their presence was desired by the parochial clergy,' and thus 'to supply wants arising from such inequalities in ministerial gifts as must be found in so numerous a body as the English clergy.'

We deeply regret to find that the English papers confirm the report, that the Capt Arnold, killed at Gurgewo, was the son of that estimable and kind-hearted philanthropist, John Arnold, Esq., of this city. His early death will be a severe blow to his family, as he was a good son and an affectionate brother, and deservedly esteemed by all who knew him. The following is from the correspondent of the *London Times*—

"Poor Captain Arnold was unfortunate from the very moment that he left Austria for Turkey. Soon after he had gone on board the steamer which took him down the Danube, he lost a small travelling bag in which were papers of great importance to him. His next loss was his passport, but this was a matter of less consequence, as an Austrian officer who was on board with him gave him a duplicate of identity. Before he reached Sinitza this passport was also missing. On entering the steamer at Turn-Severin our unlucky countryman received a sharp kick just below the eye from one of his horses, but the three Austrian officers who were on their way to Shumla and Varna treated him with great kindness, and polished him so effectually for 24 hours that he was able to continue his journey. On reaching Sinitza it was discovered that the Russians were still on the left bank of the Danube, and therefore the Austrians resolved to ride down from Sistow to Shumla. Captain Arnold was strongly advised to go to the head-quarters at Shumla with them, but he was resolved 'to have a look at what was going on at Gurgewo,' and went directly to Rustchuk. A letter of introduction which he had in his pocket was given to him by the Austrian sent to Varna by one of his travelling companions. His other papers and above 1,000 ducats which he had about his person must have fallen into the hands of the Russians. The *Temerac Zeitung* has a letter of the 26th ult., doing us do very goodly, in which it is said that Captain Arnold must have been in the very thickest of the fight, as his body was so disfigured as to be hardly recognizable."

CONVOCATION.
Looking forward as we do to an early meeting of our Diocesan Synod, we venture to express a hope that the laity and clergy will come prepared for the despatch of business, and not merely to express regret that they have not the power to do all which they would. If we cannot legally enforce any rules or regulations which may be agreed upon, there are many things which we can and we think ought to do. The following extracts from a leading article in the *Royal Cornwall Gazette* we recommend to the careful perusal of those interested in this subject:

"We have long felt that in asking the license of the Crown to meet for business, Convocation was beginning at the wrong end. As there are two kinds of business which it is competent to do, one of which the one requires the command of the Crown to enter upon it, and the sanction of Parliament to make it binding upon the country; while the other may be discussed of its own will—though indeed it has no power to enforce its conclusions, and is incompetent to do that which it might and could, in those matters where it might lawfully and usefully interfere, and rely on its prudence to ally mistrust, and on its useful exertions to obtain enlarged powers. It is always the part of wisdom to contract the power, instead of retaining hands till we shall be enabled to do what is beyond our reach.

The object of the meeting last Wednesday was to receive reports from committees of the bishops and clergy appointed specially to consider the subjects to which they refer. These subjects are of very great importance, and relating to the constitution of Convocation itself, and to the reforms it may require—the other to the best means of enabling the Church to provide for the spiritual destination of the country. * * * Another matter in this report was the dispute in Convocation at the beginning of the century and the end of the previous one, upon which an objection has been raised to restoring the *Episcopate*, and the *Episcopate* to the country. Under William III. and George I. we had in effect a disputed succession, with attempts to coerce and corrupt the Church. A free Convocation or a free Parliament would be very likely, under such circumstances, to be an arena for the exercise of every suggestion which in the way of a premier; but the fault was in the times.

The second and more important report applied to the spiritual necessities of the country, and the means of extending the ministrations of the Church to the people. Every suggestion here is very important and not to be censured lightly. Distrust is allayed at the outset by the express declaration against any alteration or mutilation of the Services. The suggestions apply, as to the Services, to authorize and recommend, not generally, but for such cases as the incumbent may consider to require it, and with the sanction of the bishop, the division of the Morning Service, and the selection of suitable abridged forms for particular occasions now unprovided for as to the Ministry, to provide for a more effectual organization of a provision for a subordinate class of clergy, to be ordained as literate in inferior classical attainments for an extended diaconate, with power indeed to be advanced to the priesthood, yet not without the literary qualifications which are required—a class of readers, as the text where, from previous neglect or other causes, it is desirable to make an extraordinary effort—colleges of clergy to work upon the heathenism of great towns—the correction of the evils of the pew system—and a material increase in the Episcopal staff.

Whatsoever all are the suggestions, we have said, are thrown out to be considered by the clergy and people. Some of them are within the existing powers of the bishops and clergy; others would require the action of Convocation under the special license of the Crown, and the sanction of Parliament. In addition to the direct benefits aimed at, they tend to guard the Church against the undue intrusion of lay authorities in spiritual matters. Every suggestion here is very important and not to be censured lightly. Distrust is allayed at the outset by the express declaration against any alteration or mutilation of the Services. The suggestions apply, as to the Services, to authorize and recommend, not generally, but for such cases as the incumbent may consider to require it, and with the sanction of the bishop, the division of the Morning Service, and the selection of suitable abridged forms for particular occasions now unprovided for as to the Ministry, to provide for a more effectual organization of a provision for a subordinate class of clergy, to be ordained as literate in inferior classical attainments for an extended diaconate, with power indeed to be advanced to the priesthood, yet not without the literary qualifications which are required—a class of readers, as the text where, from previous neglect or other causes, it is desirable to make an extraordinary effort—colleges of clergy to work upon the heathenism of great towns—the correction of the evils of the pew system—and a material increase in the Episcopal staff.

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Fresh committees were appointed to consider two very great questions—church discipline and church rates. Truly Convocation is up and doing, and the Church is showing itself in the country a living and an active power.

SUNDAY SCHOOL FETE IN GODERICH.
On Thursday last, 17th inst., the annual Sunday school celebration took place with more than usual success and brilliancy. It was calculated that there were no less than 204 children of both sexes, comprising the Sunday School of St. George's Church, and the Sunday School under the able superintendence of Mr. Saunders of the Union School of the township of Goderich. The little people dressed in holiday attire, had been eagerly looking forward to this, their greatest holiday in the year, and appeared remarkably cheerful and happy. Service being performed in St. George's Church, at 3 o'clock, the Rev. E. L. Elwood delivered an impressive address upon the general duties of Sunday School teachers and pupils; that the advantages and privileges which they enjoyed in teaching and being taught, were, or ought

to be mutual, and that the blessings intended to be conferred upon them through the medium of Sunday Schools, of religious instruction, the simplicity of their working, their assembling of themselves together on the Sabbath with their parents and friends, would become more and more apparent as each successive year rolled over them; but above all, the happy consciousness of having been partakers in their labor of love, could not fail of being a source of great gratification throughout their lives. The service being thus ended the Light Company being formed two and two in their respective classes, the different flags and banners were distributed at intervals and carried by boys, the school teachers male and female heading their classes, the rector with his churchwardens, Isaac Rattenburg and Hugh Johnston, Esquires, on his right and left, leading the procession, which then moved forward towards the rectory where refreshments and amusements awaited them, in fact a juvenile picnic. One vast awning surrounded with national and other flags, covered tables laden with confectionary, &c., such as the juvenile eye delights to dwell upon. As a great many of the parents and friends joined here the assemblage now swelled to a number within a very little of a thousand. A halt being ordered, Mr. White addressed the assemblage in his usual happy and impressive style. The refreshments being now ready, the young people sat down and partook of them in a way and with a zest that belongs peculiarly to young people. Now came the sports, running, and leaping, and justling, all seemed determined to make the most of it and set to work in right earnest. It was a happy scene—life in all its stages, the little urchin that could scarcely walk, the romping boy, the scarce less romping girl, manhood, womanhood, old age in all its different phases. Then there was a Piedmontese with his barrel organ and little monkey dressed grotesquely in scarlet, taking his hat off and gathering pennies, for which he bowed most seriously, and ran off to give it into the outstretched hand of his master, which afforded a great deal of fun; and last, not least, the Goderich Saxehorn band, under their gallant leader, Mr. Packham, of Hamilton, delighted the company during the evening with their sweet sounds. As night began to set in fireworks were let off, and afterwards the assembly reluctantly began to disperse; thus closed a day long to be remembered in Goderich.—Communicated.

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.
Brought forward 336 10 8
Paris, per Rev. G. Rutland 1 12 6
St. John's, York Mills, 1 11 11
Station, No. 1 15 11
per Churchwarden 1 7 5
Bytown, per Rev. S. S. Strong 5 5 9
Nelson and Wellington Square, per Rev. T. Greene 1 10 0
St. John's, York Mills, 1 11 11
ville 2 11 8
Emiskillen 18 9
per Rev. A. Macnab 3 10 0
145 collections, amounting to 849 16 4

Reviews, Books and Pamphlets.
We have received from Mr. Rowse Leonard and Co.'s reprint of *Blackwood's Edinburgh Magazine* for August. Its contents are—Tricoupi and Aison on the Greek Revolution; Student Life in Scotland; the Insurrection in Spain; the Ethnology of Europe; the Gangetic Provinces of British India; the Secret of Stoke Manor: a Family History; Conservative Resendancy Considered.

Also, from the same establishment, *The London Quarterly*. Contents: Diplomatic History of the Eastern Question; Teotalism and Laws against the Liquor Trade; Hermann Eschylus; Kafir Wars and Cape Policy; the Great Social Problem; the Orders in Council on Trade during War; Marshall on the Representation of Minorities; European Emigration to the United States; the Russian War of 1854.

The Gospel Triumphant, for Alliance and Intercommunion throughout Evangelical Christendom, by R. Dick, has come to hand.

We acknowledge with thanks the receipt of a copy of *An Address delivered before the House of Convocation for Hobart Free College, Geneva*, by the Rev. W. A. Matson, M.A.
AGATHA BEAUFORT, OF FAMILY PRIDE, (one of the Library of Standard Novels.) By the author of "PIQUE," *Stranger & Tonensend, New York.*
We have received from Mr. Armour the work with the above title. It is highly recommended by the Press. We do not know whether it is intended to come under the category of religious novels, but from the glance we have taken of its pages, a religious spirit seems to pervade them, and as a work of fiction, it contains much of thrilling interest to the reader. In the hero's fate is vividly exemplified the truth, that with a humble reliance on Almighty protection, the path of duty, however irksome in its aspect, if heartily and conscientiously pursued, in its ultimate issue unfailingly brings peace.

to be mutual, and that the blessings intended to be conferred upon them through the medium of Sunday Schools, of religious instruction, the simplicity of their working, their assembling of themselves together on the Sabbath with their parents and friends, would become more and more apparent as each successive year rolled over them; but above all, the happy consciousness of having been partakers in their labor of love, could not fail of being a source of great gratification throughout their lives. The service being thus ended the Light Company being formed two and two in their respective classes, the different flags and banners were distributed at intervals and carried by boys, the school teachers male and female heading their classes, the rector with his churchwardens, Isaac Rattenburg and Hugh Johnston, Esquires, on his right and left, leading the procession, which then moved forward towards the rectory where refreshments and amusements awaited them, in fact a juvenile picnic. One vast awning surrounded with national and other flags, covered tables laden with confectionary, &c., such as the juvenile eye delights to dwell upon. As a great many of the parents and friends joined here the assemblage now swelled to a number within a very little of a thousand. A halt being ordered, Mr. White addressed the assemblage in his usual happy and impressive style. The refreshments being now ready, the young people sat down and partook of them in a way and with a zest that belongs peculiarly to young people. Now came the sports, running, and leaping, and justling, all seemed determined to make the most of it and set to work in right earnest. It was a happy scene—life in all its stages, the little urchin that could scarcely walk, the romping boy, the scarce less romping girl, manhood, womanhood, old age in all its different phases. Then there was a Piedmontese with his barrel organ and little monkey dressed grotesquely in scarlet, taking his hat off and gathering pennies, for which he bowed most seriously, and ran off to give it into the outstretched hand of his master, which afforded a great deal of fun; and last, not least, the Goderich Saxehorn band, under their gallant leader, Mr. Packham, of Hamilton, delighted the company during the evening with their sweet sounds. As night began to set in fireworks were let off, and afterwards the assembly reluctantly began to disperse; thus closed a day long to be remembered in Goderich.—Communicated.

amongst us, coupled as they have been with affectionate kindness and great urbanity of mind, and, we feel assured, will be displayed in other spheres, to the glory and honor of God and the furtherance of His Holy Gospel, so that other ties and other duties in the Great Household of our Lord and Master in occupying your attention, may be if it possible, lessened, but we in this new country will severely feel your loss and long regret your retirement from amongst us.

We sincerely and devoutly pray that all success may attend your ministry, wherever you go, and that the thoughts of our happiness in this world can afford may be yours.

We are, Rev. and dear Sir,
Your sincere friends and well-wishers,
JAMES R. GOWAN,
D. WHITLEY,
M. SANDFORD,
H. BOYS,
D. A. MCCARTHY.

Signed on behalf of ourselves and those whom we represent,
To the Rev. GARRETT NUGENT.

THE ANSWER.
My dear Friends,—I receive with the sincerest pleasure the very affectionate and flattering address which you have just now presented me, and in doing so allow me to reciprocate all your very kind wishes and regrets at parting. It is to me a matter of very great thankfulness that services so imperfect as I feel mine have ever been at the best as regarded by you with such kindness, and so great a cordiality, and I trust that, having been received so favourably by you, they may not have been unaccompanied by the blessing of God. The difficulties which your generous kindness has so greatly magnified I have ever thought more deserving of a smile than of any serious consideration, and surely no man blessed with health, who believes Christianity to be true, can ever regard them in any other light, especially when he has before him the example of a diocesan whose untiring zeal, even in his declining years, has been so noble beneath his notice, or mentions them only as a source of anxious reminiscences.

Other ties may soon bind me once more in "my own, my native land," but I trust distance shall never remove from my mind the memory of absent friends, and that the same kind appreciation of my poor services which you have so generously exhibited may ever render my work of duty pleasing and make my ever a "labor of love." Believe me, few will more rejoice in your temporal advancement, in the prosperity of Canada, than myself; and I trust that while I am permitted to do the purest satisfaction of my own soul, and to feel and know that the "righteousness which exalteth a nation" is ever more and more halloving your prosperity, and leading you more and more to "honour the Lord with your substance and with the first fruits of all your increase."

That His kingdom, which is "righteousness, peace, and joy in the Holy Ghost," may be firmly established in the hearts of each one of you is, my dear friends, the sincere prayer of your very affectionate well-wisher,
GARRETT NUGENT.

To J. R. Gowan, D. Whitley, M. Sandford, and others.
To the Editor of "The Church."

THE KIND OF CHURCHES THAT THE CHURCH SOCIETY SHOULD AID.
DEAR SIR,—In reading the minutes of the Church Society of this Diocese, I have been struck with the fact that all aid is refused to churches in the course of their edification, or of brick or stone. Now, rev. sir, although I have not myself, in the opinion of some, to what the Rev. A. Pyne in his excellent report of the exploring tour which he has made through the settlements on the Ottawa, styles as a "missionary fault-finding," I cannot help believing that those churches to whom aid is thus refused are the very kind of churches which have the greatest claim upon the funds of the Society.

If I understand the leading object of the Church Society aright, it is emphatically to assist the back townships—to aid our struggling brethren in the woods. I venture to assert that out of the 130 clergymen in this Diocese who advocate its claims upon the people, the vast majority advocate it chiefly upon the ground that it is a missionary Society for the supply of the Gospel in the Church to our destitute brethren in the back settlements. To these we send the travelling trunks; and, I doubt not, the hearts of thousands of our fellow-countrymen are warmed by their God's Word; how beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things! The struggling members of the Church thankfully meet their three welcome ministrations. I have seen many men coming thereto with their wives and children on ox sleds (the only vehicles they own), even in midwinter. The next place of assembling for the public-school-house; but the grand aim of the self-denying missionary is to secure the erection of a church. He feels that till that is accomplished nothing is placed on a sure and permanent footing—he has no congregation organized. He accordingly encourages his people to secure this most desirable object, and he is easily prevailed upon to assist in the erection of a church. He feels that till that is accomplished nothing is placed on a sure and permanent footing—he has no congregation organized. He accordingly encourages his people to secure this most desirable object, and he is easily prevailed upon to assist in the erection of a church. He feels that till that is accomplished nothing is placed on a sure and permanent footing—he has no congregation organized. He accordingly encourages his people to secure this most desirable object, and he is easily prevailed upon to assist in the erection of a church. 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