Weep not, oh widow! weep not hopelessly: Strong is his arm, the bringer of salvation; Strong is the Word of God to succour thee.

Bearforth the cold corse; slowly, slowly bear him; Hide his pale features with the sable pall; Chide not the sad one wildly weeping o'er him: Widow'd and childless, she has lost her all.

Why pause the mourners! Who forbids our weeping?

Who the dark pomp of sorrow has delayed! Set down the bier! He is not dead, but sleeping :

Change, then, oh sad one, grief to exultation Worship and fall before Messiah's knee. Strong was his arm, the bringer of salvation: Strong was the Word of God to succour thee

FALSE FOUNDATIONS.

A correspondent of the Lutheran Standard makes the following judicious remarks touching many of the modern efforts on behalf of Modern Reform:

"The first, and perhaps greatest, mistake of modern reform movements, outside of the church, has been in fixing the precise source whence vice and all corruption springs. The Word of God, as we have seen, gives the inherent depravity of our hearts as the source of evil. So-called reformers, however, while some of them would grant the original source of evil to be in the heart, where the Bible places it altogether, seem to think that the immediate cause of vice must not be so deep. Each class of these reformers, in his own sphere, as the particular vice against which he brought his energies to bear demanded, have placed the origin of evil in the various things of earth, upon and through which men carry out their shame. They apparently lorget that the deceitfulness of the human heart is the main-spring which sets all in motion, and that it is set on fire of hell; that, if innate depravity be driven equally liable to be abused in carrying out its evil purposes. Take, for example, the following: It is not uncommon in our day to hear persons say, " money is the root of it is "the love of money which is the root money, however, dwells in the heart, and is idolatry exercising a most deleterious influence over those in whom it developes itself. Thus also it is generally, in socalled moral reform movements. The thing is condemned, while that which leads to the abuse of the thing is kent almost altogether out of sight. Methinks, then, that they who hope to reform the world a whit, have more than a herculean task before them; before they can ever hope to do it, they will be obliged to remove or destroy every thing, animate and inanimate, which innate depravity may have in its power to use for vicious or unholy purposes. And where, we ask, does that thing exist which may not be thus abused? It cannot be found in the heavens above, in the earth beneath, or in the waters under the earth. The aims of all such reformers, therefore, are plainly opposed to the plans of God, made known to us in the Gospel. If He had desired the world to be thus reformed, He would have only to say the word, and all His creatures would return to their original

good of unbelieving men to be accounted growing worse all the while. While pubfor? Their principles, as do the principles lie attention is riveted upon one vice, and

verse. The intents of man's heart are evil and evil continually. Our reply to this question is this: outward circumstances alone force such men to put on the semblance of virtue in opposition to the natural inclinations of their own hearts; their very virtue is but vice in sheep's clothing; remove the outward clogs to a free development of the natural lusts of the heart, and not only the ears, but the entire form of the monster will soon appear. We need not back up this assertion with proof; the history of man in all ages of the world is an exemplification of its truth, and the Word of God tells us it is so. And what makes these outward circumstances? The spirit of godliness and true religion in the hearts and lives of believers, spreading over Young man arise! he spoke! and was obeyed. the community an atmosphere in which open vice and immorality cannot breathe; the light of Christianity, whose brightness drives darkness into secret places, far renoved from the public walks of life. If you would effectually cure vice and immorality, then forsake the false principles of the world, and labor in the church for the spread of the pure doctrine and light of Christianity. This alone is safe and pure morality. While a few, by outward influ. ences, may be forced against their natural nclination to put on the semblance of virtue. the masses will revel in the false satisfacions of lust; if the heart of the people be not regenerated by the grace of God, vice will and must have a fearful growth and increase. "Whatever is not of faith is sin." and the fruits of sin cannot be virtue and morality. But some very earnest and devoted friends of these reform movements will tell us they do not act upon the principle above stated; they take an active part in them because it is necessary to have a union of effort against public vices, which can only be had by associations formed from all classes of society. This, we reply, is quite as great a mistake as the other. That "in union there is strength," when there is real union, we freely grant; but the union spoken of here is a direct misnomer; it is disunion which is at the basis of all moral reform organizations out of the church; it is so at least for Christians. The only union which the Word of God merely from some one particular substance, knows and allows is that which has as its it will easily discover a thousand others basis, "one Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all,"-Eph. 4: 3-15. These organizations cannot have these, for they are peculiar to the church. all evil." The Apostle, however, tells us They are a congregation of conflicting elements, believers and infidels, professed of all evil." Now money is wisely designed to serve many useful and perhaps Church, and worshippers at the shrines of mammon. And Christians are especially a most inoffensive creature product of God, warned to have no communion with the powers of darkness.—2 Cor. 6: 14-18.

Again, those who in this ground join in Again, those who in this ground these organized efforts against vice, as they are called, while they repel with indignation the principles of infidelity, are in fact, without knowing it, adopting views which are strongly and directly infidel in their tendency. By advancing this principle of union as an excuse for uniting with men outside of the church to accomplish that which belongs to the church alone, they, in effect, say it is not the grace of God alone in the means appointed by Himself which accomplishes the work; but that the united strength of men, both in and of the church must be concentrated against vice in addition to the former. " Evil communications corrupt good manners."-1 Cor. 15: 33. The result of such unions is the encouragement and growth of infidelity. Was there ever, in any country blessed with many Gospel privileges as we

the sight of God. From two such great mistakes as those In close connection with this stands the we have pointed out, viz.: the mistake in second grand mistake, to which we call regard to the origin of evil, and the mistake attention, viz.; all modern moral reform in reference to the principles upon which movements have been based directly or efforts for its cure should be based, it is indirectly upon one of the cardinal doctrines | quite natural that a series of mistaken aims of Infidelity; that there is some good in and efforts should follow. To some of man in his natural state. Hence these these, with their results, we yet invite atmoral reformers, those especially who are tention. We shall be as brief as possible. likewise professing Christians, tell us: "we In modern reform efforts, some one partiknow that the grace of God alone, in the cular vice is singled out from the many. means of grace, can change the heart; after and for the time its cure only is attempted this, in our efforts out of the church, we and if those engaged in this reform do not do not strive; we would only that men trace all other vices to the one against should be led by these efforts to lead sober, which they are laboring, they at least conpure and peaceable lives in community in sider them of less importance. Now havwhich all men have power in themselves ing placed the origin of this vice in some to do; and having thus, by our efforts out particular thing, used by the vicious for of the church, brought those addicted to evil purposes, against it they direct their vice to give up their vicious indulgences, energies and their efforts. These efforts they are now in a position to be influenced are brought to bear by exciting and movby the church in the means of grace, which ing the people, through pathetic appeals was not the case before." Now we know for sympathy, enthusiastic encouragements that to men of the world, such a train of to duty falsely viewed, theatrical, comic speech sounds very smooth and pleasing to and tragic representations of the vice in its the ear; and we are pointed with an air of various forms, and by means of all the contriumph by the advocates of this doctrine trivances which the mind of man can to hundreds of worthy men in community invent to excite a deleterious state of feelas living proofs of its truth. But are there ing in the community upon this subject. not some hardened atheists and infidels of Thus community becomes wild and fanatideepest dve found also in society whose cal; the most popular speakers and represoutward lives are irreproachable? But is entatives of character are brought upon the it atheism, or infidelity, or a principle of stand to keep up the excitement; experiment good in men themselves which makes them after experiment is tried organization follows so? No, the vice and degradation of the up organization with amazing rapidity, to masses of unbelievers assure us that such prevent public feeling from settling down to cannot be the case. Now we can well its natural calm; children, young men and admit that men have the power to choose, maidens, maddle-aged, and old men are and that under certain circumstances they drawn away night after night to attend will live outwardly moral lives, without the reform meetings; the family circle is to a direct regenerating influence of God's grace; very great extent broken up, and offentimes this the confession of the church also whole communities are in the wildest state teaches us. (Aug. Confession, Art. 18.) of delirium for weeks and months together. How, then, says the spirit of infidelity, will Thus time, money, business, prosperity, you reconcile this with the doctrine of social blessings, and the church are freman's entire fall from holiness and purity quently sacrificed in this phantom chase; of character? How then is the apparent and with what result? To find matters

are, so much widely spread and practical

infidelity of various forms as now curses

the American people? Let Christians

ponder this question, and answer it as in

TORONTO, CANADA, CTOBER 12, 1854.

the hosts of other vices keep growing steadily and surely; as soon as a convenient opportunity presents, the devil steps up with these, undermines the apparently fair fabric which has been erecting, and it falls; "one devil has been driven out, but seven more have entered in, and the last state of man is worse than the first." The effect of excitements upon the members of society, especially the younger and growing portion of community, is most deleterious. Home, with its sanctifying influences, loses its charms; fathers who should be the priests of the household, are out most of their evenings; mothers are often away, and children are left, to a great extent, to follow their own inclinations; and thus while one subject of vice is apparently reforming, a hundred others are much more certainly made candidates for his place. The church, too, is sapped of her energies by these associations of reform. If the time and means which are thrown away, yea, worse than squandered, in these useless efforts, even by professing Christians, were given into the treasury of the Lord, to spread abroad the influence of the church in means of grace, then, under God's promised blessing, might we indeed soon expect to see the kingdom of satan, which is founded in error, reared in vice, of the rock mentioned above."hurch Journal. and polished in the deceptive glows of appetite and lust, crumbling into dust. It is high time that Christians should wake up from their sleep of death, labor for the Lord in His vineyard, and no longer wander far away to feed upon the husks of an infidel

These, however, are not all the evil results of this false system of reform move-ments. Not only is home bereft of its salutations, and further to are to you the charms, and the church sapped of her en- gratification which my soul fin seeing the ergies, but error and unbelief are thereby strengthed and encouraged. Infidels and unbelievers, seeing Christians ieaving the | we live, and from which we e, in time to church to labor on the same platform with themselves, are encouraged to push forward with more vigorous effort the talse doctrines of their own vain philosophy. They are emboldened to proclaim "their own excellences, and the weakness of the church," when even professed members of tha church, by action, confirm what they themselves teach. Thus the influences for good are weakened, and the influences for evil are strengthened and confirmed.

# Ecclesiastical Intelligence.

THE JERUSALEM MISSION.

From the Report of the Jerusalem Diocesan Missionary Fund, we learn that their income for 1853 has been £1,170 15s., including £472 5d. balance from previous year. Of this £412 15s. 9d. has been sent to Bishop Gobat, and the balance remains subject to his draft. It appears from the following paragraph that the Bishop is very liberally in advance of the receipts of the fund, and has considerably exceeded the whole in Jesus, and that all maybine together in

come. The Committee say:—
"The sum expended by the Bishop during the year for all those purposes to which the Diocesan Missionary Fund is destined, was no less than £1,650 6s., upwards of £600 more than the outlay of the year preceding. The committee desire to call attention to this fact, and its causes, viz., the increased attendance at the schools, the opening of a new school at Bethlehem, and the numbers to whom it has been und necessary to extend temporal relief, because they were deprived of home and employment for studying God's Word; and they repeat statement made before, that 'though to a nsiderable extent this large expenditure has en met by money sent from Prussia and from India, besides what they have been enabled to contribute from this country, a balance, and they fear a large one, still remains to be supplied from the Bishop's private resources.

In regard to his proselyting from the Eastern churches, the Bishop says in his Annual Letter: "With respect to the religious movement mong the native Christians of diverse Churches. nentioned in former letters. I have not much to ay on this occasion. Its extent seems to have een partially checked by diverse causes, as for astance, during this year (1854), by the rumors of war at a distance, and the feuds and fightings of parties in the land, where the state of things is all but anarchy, by the greater activity of the hierarchy in suppressing light and inquiry, and above all by some noisy men, as there are everywhere, who at first made a high profession of Protestantism, but proved afterwards to have een actuated by every kind of sordid motive and hypocrisy. One of them has been discovered discredit by a false profession of Protestantism on the work of evangelization. On the other and, the work takes a more decided form and

The school appears to be flourishing: but, owever deep may be the impression made upon ome of the children and Mahommedans, it is ear that they cannot all be yet numbered as

"The Jerusalem Diocesan School was opened n 1847 with some ten or twelve scholars. It is a contains 100. About forty of these are of Jewish origin; two are Moslems. The remainder are gathered from the various Native Christian munities, Greek, Latin, Armenian, &c., from Abyssinia and from Europe. It is under the uperintendence of a head master, whose wife scharges the office of matron, two under masters, and two female teachers, brought up at the Training Institution at Cheltenham.

more in privae houses."

As the while Bible is thus used as a classook, an opportunity is thus afforded of bringing the truth befre those whom it would be imossible to reth by any more direct missionary effort. Mahomedan children, by their parents' truths of the ospel. Children of unconverted is as follows:—
Jews hear of he Messinh; Latins, Greeks and "The committee imself the Miator through whom the sinner he is to appreh through the mediation of his to the circumstance that Mr. Sting's resolurirgin mothe or the angels, or the saints. tion does not infer any alteration the fundarejudice on side of truth. An instance of basis of its operation. the good that ay thus be done occurred not

word of God has made a deep iession.'

in a house rented by the Bisho me out applications must therefore be rejected, nowered quarter, not far from Christ surch, Mount Zion. Happily, however, theremises, once urgent.

"The committee would further call attention that congregations desirous of borclose to the sepulchre of Davidere the brow were found, proving that thens were those

"To his excellent Holiness Bishop of London, Charles James Blond.

"Most Excellent,-Duris stay here in Schumla for a short time, r Priest, Mr. Francis Cannon, brought to mowledge your arrival of the gallant armies ngland (which ountry you spiritually bless maintain the integrity of the Ottoman Em under which come, an increase in our ty and peace, which has been for the time abed.

"May your assistance, be such as it is, effect that much desired city of all the Christian races, with the ruliation here, so that the populations may liveer the protec-tion of the Empire which gov us, freed from former inequalities, and the may obtain again peace, such as is enjoyy all the other well-governed nations in Eur

"But I desire a beginning ir mutual love through correspondence, and will.—I sub-scribe myself, of your exce Holiness, the

+ "The humble Metropn of Preslava, "BENJAMI Minister of the Orthodostern Church. In Schumla, May 12 (24), 1"

Londonly 31, 1854.

your return to Schumla, you be so good as to express to the Archbis of Preslava the great pleasure which was rded me by his kind and brotherly letter, to assure him of my earnest desire and prahat every branch of the Church Catholic me led to hold, in all its fulness and simplicine tenth as it. the great work of enlightg and purifying the world, and of cherishand diffusing a spirit of peace and concorrough the great amily of mankind. Fearft are the calamities of war, that in which we now engaged may, under God's providentuidance, open a oor for his Gospel to havee course and be larkness, and at any rate it kely to secure for Christian Churches in East a larger neasure of safety and trallity than they have hitherto enjoyed.
"I entreat from the vene Metropolitan,

whose letter you have conveto me, the benefit of his prayers.-I rem Rev. Sir, your faithful servant in Christ,

J. LONDON. "The Rev. Francis Canno

We spoke in our last at slength, of the proposal of Dr. Walker to fon Bishopric for cornwall; we have now to ce his no less nunificent plan for establiz a school of salmody in London. Our chungic undoubt edly wants a great reform; are are inclined to think that the Choir-colleg St. Columba's Church, Kensington, will go fwards supplyng that which is wanted; it verve as a sort of model school; and we are to see that it is placed under the able supendence of Dr. ames Pech, of Oxford. Sixteoys will only be admitted; and ten will be pl on the foundation—i.e., they will be boar lodged, and acated in music, and will be peted to attend, free of expense, a school for theneral educa tion. The organ for the churchich has been built by Messrs. Grey and Dan, is one of the finest character, and hase pecularity which will soon become, no do of very frequent occurrence. The organ iided into two parts, and these are placed on site sides of the choir; but the key-board is a choir itself. and communicates with the twosions, sixtyeight feet apart, by means of ele wires. This is a convenient application of at discovery.

— Clerical Journal.

### SCOTLAN

SCOTTISH EPISCOPAL CECT SOCIETY. The stated Annual Meet of the General Committee of the Scottish Pscopal Church members of our own Church, we believe Society, takes place in Edin'a on the 27th been benefited by it, as well as those inst, at twelve o'clock. The vill previously be morning prayer in St. Jols hapel, at halfpast ten o'clock, at which a Certory will be to Bishop Jeremy Taylor, who built the cathe made in aid of the funds of t beiety. The following comprises \$ pincipal busi- there deposited. A memorial window was pro-

twenty-two to twenty-four are fed and clothed, and eighteen re boarded in the school; a few tion of it, can be made avaable or advances out the wishes of the elergy and people. on loan to congregations an paies desirous

for? Their principles, as do the principles lie attention is riveted upon one vice, and of the natural heart, lead to the very re
lie attention is riveted upon one vice, and of the natural heart, lead to the very re
efforts are being directed solely against it, years old, thehild of unconverted parents, it is proper regulations are adde, there is the establishment and maintenance of Scriptural Schools." It has just been that, if proper regulations are adde, there is announced that the Rev. Dr. Trench, one of the

hearing an allusion at home the expected coming of the Messiah, stoutly intained, in opposition to her parents, the lessiah was already come. He further says, believe there are a good number in the schon whom the word of God has made a deep ission. Should be no risk of loss, while it would be productive of great advantage to congregations labouring under pecuniary difficulties. From the state of the funds, they are satisfied that, unless this or some similar plan is adopted, there is little proposed of the Society below. there is little prospect of the Society being able "The school was for several is carried on in a house rented by the Bisho the Christian schemes; and that the great majority of such

Zion. Happily, however, theremises, once affording ample accommodat were found 'too strait for' them 'to dwin; and the Bishop, finding but little prot of securing Bishop, finding but little prot of securing loans, subject to the condition of being repaid loans, subject to the condition of being repaid Bishop, finding but little protect at an exadequate premises in the city ept at an exbitant rent, came to the resolu of building a by periodical instalments; as this rarely suits the convenience or interests of lenders, while it the convenience or interests of lenders, while it diocesan school-house outside city walls. the convenience or interests of lenders, while it is frequently the mode in which many congrepiece of ground in a most biful situation, gations can do most for the church. Many close to the sepulchre of Davidere the brow may be unable to pay a large sum at once, who of Mount Zion slopes down the beautiful by means of annual subscriptions and collections, as or to tree on the hill's side, running from east to w. The eastern extremity had been already appriated to the purpose of a cemetery, and thehe remains of the first bishon repose. The starm (quite of the purpose of a cemetery, and thehe remains of the first bishon repose. the first bishop repose. Thestern (quite of money is lent by banks and other public distant enough from the burialund to obviate bodies, on personal security, and that a loss any ill arising from too greatoximity), has been selected for the new buil \* \* On do not therefore see, if the affairs of the Society clearing away the rubbish to pre it for being used as the foundation of the school, ornamental stone-work and the orles of a tower

"With these observations, the committee beg of a tower on the ancient walke city, which to suggest that loans to the extent of £5000 had evidently turned at this co from a course | should be made, from the capital of the Society, running from north to south, direction from for the purpose of aiding in the building of west to east, and been carried the summit of the rock mentioned above."hurch Journal. houses, subject to the following regulations, which are not to be altered without the sanction LETTER FROM THE ARCHBIS OF PRESLAVA of a meeting of the general committee of the TO THE BISHOP OF LONDON. Dollowing letter and reply have been published must be given: must be given:—
"1, That the said sum of £5000 shall be

placed at the disposal of the Finance Committee of the Society, whose special duty it shall be to consider and dispose of the applications for loans for the above purposes—to see that proper security be taken—and to fix in what orm, and in whose favour, the obligations shall

· 2. The Finance Committee are not to assist any congregation established subsequent to September 1853, without the sanction of the

general committee at their annual meeting in September.

3. All buildings towards which assistance is given must be secured to the church by deeds to be approved of by the finance committee; and the Bishop of the diocese in which they are situated must be ex officio one of the trustees.

"4. In no case shall the loan exceed one-third of the total cost of the building, nor shall any loan for a church exceed £500-for a Parsonage, £250-or for a school or teacher's

"5. At least three good personal securities, to be bound conjunctly and severally (none of them being clergymen), must be given for payment of the annual instalments, and in the event of the death, bankruptcy, or removal from Scotland of any one or more of them, it shall be in the power of the finance committee, if they see cause, to call on the remaining securities to pay up a proportion of the loan, or find additional security.

find additional security.

"6. That if the loan is to be repaid in seven

in Jesus, and that all maybine together in from time to time to make such regulations as the great work of enlight and purifying they shall see proper, as to the form in which they shall issue Schedules of Queries, to be filled up by the applicants, and no application shall be taken into consideration by the comshall issue Schedules of Queries, to be mittee, until such schedules are filled up. "8. All applications for loans must, in the

glorified among nations who still sitting in first instance, be submitted to the Diocesan Association, or a sub-committee of the same, appointed by the Bishop, which shall transmit them to the Building Committee of the Society, accompanied by plans and estimates, and Scheof queries with answers-with a special report as to the desirableness of the application; and no application shall be forwarded to the Building Committee, until it has also received the sanction and approval of the Bishop of the diocese. The Building Committee shall then report the whole to the finance committee.

"By following out these regulations, the ommittee are of opinion that while much benefit may arise to many congregations and to the church, from the assistance so proposed to be given, without any risk to the funds of the Society, it is evident that by a temporary advance of £5000, buildings to the extent of £15,000 will be secured permanently to the Church: and that as the instalments come to be gradually repaid, and again lent out to other applicants, a further and continued threefold increase, corresponding to such new loans, will arise to the Church. If, after a short trial, the scheme should be found to operate in the favourable manner which the committee anticipate, it will remain for the Society to consider whether a further portion of its capital should not afterwards be placed at the disposal of the finance committee for the above purposes."

### IRELAND.

At the recent annual visitation of the Diocese of Dromore, it appeared that a great increase, as compared with former years, had taken place in the numbers attending divine service, communicants, and those attending Sunday We are disposed to think that of every diocese of Ireland similar accounts might be given; there has been such an awakening of the minds of our population in general, in con-sequence of the reformation movement. The members of our own Church, we believe, have Romish Church. The Rev. Edward Kent proposed that a suitable memorial should be raised dral of Dromore, and whose mortal remains are The following comprises a panelpar business to be transacted at this eting:

I. Report by the Specia Camittee, appointed on 18th September 83, to consider whether, consistently with respect to the safety of the Bishop, very properly we think, suggested that a church should be erected, in which those doctrines of Christianity which in addition, leedlework and knitting. From the capital of the loads, or a por-

The committee of the Church Education of borrowing money for the propo of building Churches, Parsonages, or Shool or whether peal to the public, on the occasion of establishthe Society should not offer o me a grant of in Kildare-place a training and model school of (say) £2000 to each dioces, fipermanent their own, which "will give," it is said, "an church endowments, conditionall upon each impulse to all their operations through the onsent, or a least connivance, are taught the diocese contributing a like amount The report country, if only to God's blessing be added the liberal offerings of his people." "The committee, having onsided both the in these words :- "If God will put it into the Armenians o Jesus as the alone Saviour, motions referred to them by the neral com- hearts of his people to place £1,500 annually at mittee, were unanimously of opini that in the our disposal, for the maintenance of our school, is to seek accs to God; not as a being whom present position of the church, and so, looking we could guarantee its efficiency. When public bounty has been so largely extended to a system devised to relieve conscience, when set Those who kew how hard it is, even by the mental rules of the Society, it wo be expediagainst the truth of God,' shall not private plainest proo to eradicate error, will appre-hend at once e value of thus enlisting early tions and conditions after mentied, as the struggling to maintain it. Let the British nation reflect that the most effective machinery for the good that ay thus be done occurred not long since in 1 case of a Jewish child. The cing money on loan, to assist building of any people, next to a Scriptural and Apostolchurches, parsonages, or schools not only ical Church, is the establishment and mainte-

science had a public meeting in Kingstown with it as soon as practicable."

We are sorry to find by the foregoing parlished it, and brought it to its present maturity of excellence and usefulness. The Archbishop, profession.—N. Y. Times. in closing the meeting, directed attention to two points: first, "that the Society, not being a proselytising Society, is not a Society for conveying spiritual instruction of any kind." "It is for conscience as conscience, and not for truth as truth, the Society was established." Secondly, "there would not," he believed, "be constant cause for it, as, if properly supported,

it would soon come to a happy end."

The indefatigable Archbishop also presided at a meeting at Enniskerry, of the Society for the Propagation of the Gospel; and will either preach for the Society or preside at a meeting in its favour at Liverpool in a few days. The recent attacks upon the Society have called forth the able and persevering advocacy of his

#### COLONIAL.

ORDINATIONS, RUPERT'S LAND. On June 29th, being St. Peter's Day, the Bishop held an Ordination in St. John's Church, Red River, when Mr. William Mason, formerly Wesleyan missionary at Rossville, Norway House, and Mr. William Stagg of the Church Missionary College, Islington, were admitted to Deacons' Orders. Mr. Stagg was then appointed to the charge of the mission at Fairford, Mani-

On July 25th, St. James' Day, the Bishop held a second Ordination, when the Rev. W Mason was ordained Priest, and the Rev. J. Hunter, who had been necessarily absent from the Visitation in December last, was admitted and installed Archdeacon of Cumberland. The Rev. W. Mason, who has labored with much appointed to York Factory, Hudson's Bay.

ADDRESS. St. Catherines, Sept. 30, 1854.

REV. J. S. LAUDER, Reverend Sir:—In presenting you with the enclosed purse, we desire at this period of your departure from among us to express our esteem for you as a friend and spiritual adviser, our regret at your leaving, and our gratitude towards you for the faithful and diligent manner in which you have fulfilled the duties of your holy office during your resi-

dence as curate in this parish.

As you will soon be called upon to fill a higher sition under the banner of our Church, may your endeavours in the discharge of your increased responsibility be crowned with merited success; and when the period of your labours in the folds of Christ is reached, that the reward of a "good and faithful servant" may be yours, is the earnest desire of the undersigned; who in our parting with you, beg further to wish, that providence in his goodness may for the that providence in his goodness may for the worker and shower down upon you every

We remain, Reverend Sir, Yours affectionately, E. S. ADAMS. Mayor of St. Catherines, and 52 others.

REPLY. To E. S. Adams, Esq., Mayor of St. Catherines,

pleasure and gratitude your very kind and courteous address; and in doing so, I regret that you did not allow me more time, so as to return a more deserving reply. I thank you indeed, for the flattering manner in which you are pleased to speak of my humble labors among you. It is to me a satisfactory reflection that they have been appreciated by you; but not unto me ascribe the praise, but unto God, to whom I never neglected to pray for you that my minis-

greater than mine is to leave you, and I shall | - A greater part of the holy veil, and some of always remember you with a pleasing remembrance as the scene of my first, and I think I coal combined together, in the form of a loaf, labours. Other people may soon occupy my attention, but in my leisure moments I know well my thoughts will often wander back where Christ was baptized. The stone where

to the happy days I spent in your midst. the duties of a new charge, no present could be gin. A piece of the stone on which our Saviour your great kindness and wise forethought in this —A piece of the stone on which our Lord wrote respect, except my grateful and warmest thanks. the commandments given to Moses on Mount

I may be found a faithful servant to the end.

COLLEGIATE ACADEMY AT WINDSOR .- We have the pleasure to announce that the Rev. D. W. Pickett, of Kingston, New Brunswick, a graduate of King's College, Windsor, has been apointed by the Governors, Principal of the Academy at Windsor, and will probably assume his duties by the middle of October. We earnestly tope that he may have a goodly number of pupils to begin with .- Halifax Church Times.

#### UNITED STATES. THE CHURCHMAN AND ITS EDITOR.

" The readers of the Churchman may rememher that in our prospectus at the beginning of the year it was stated, among other things, that rrangements had been made whereby leading editorial contributions were to be had from Dr. the name. All which is evidently putting him in a false position; it is such a construction as he did not dream of; and he would never have st. John the Baptist used in the desert.—Some entertained any proposition of the kind. As the of the rods of Moses and Aaron. - Crusader.

on the subject of the working of the National henceforth he is not, and must not, be held responsible for the editorial conduct of the paper; The Society for Protecting the Rights of Con- and that he will withdraw from all conr

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Dublin presided, and the Bishop of Meath proposed one of the resolutions. It was cheering to posed the of the resolutions. It was ensering to see those prelates on the same platform, contending for the same rights, and giving the weight of their sanction and influence to the objects of the society. The Bishop of Meath eloquently "expressed his gratitude, in commarked ability, decided opinions and great industry, have made their mark upon every department of the paper.

The solid, "with every friend of Gospel liberty in Ireland, to the Lord Archbishop of Dublin, for having suggested the Society, established it and having suggested the Society suggested the Soc

RHODE ISLAND.—The Convention of this Dio cese, on Wednesday last, chose for Bishop the Rev. Thos. M. Clark, D. D., Rector of Christ Church in this city. Dr. Clark was elected by a large vote of both orders. We know nothing as yet of his determination, but we know that a decision which would carry him from his wide sphere of usefulness in this city and Diocese, would here be received with deep and universal

RELIGIOUS INSTRUCTION .- An exchange paper says: "In New Hampshire, of the 90,000 children between the ages of 4 and 21, not more than 30,000 are connected with any Sab-

GEORGIA.—We copy from the Churchman a very interesting narrative, and one somewhat fuller than the one that has already appeared in our columns, in reference to the noble conduct of the Bishop of Georgia:—

Mention is also made of the labors of the Bishop of the Disease of Georgia rabids shows that he

of the Diocese of Georgia, which shows that he is not unworthy to be classed with such Prelates as Bishop White, who, when the yellow fever raged in Philadelphia, was firm at the post of duty; and of a Presbyter, who, though omparatively a stranger, will doubtless find a ordial welcome in the heart of every genuine hurchman in that land. Bishop Elliott "has een faithful to the poor foreigners, and stood by them, nurse, priest and physician." "He was with a poor creature who had no friend; it was necessary to have an inquest on his body," the disease having been fatal. The people were in such a panic that the coroner could scarcely find men to act as a jury; and as soon as the business was ended, they rushed from the scene as though death were in the air. The oroner and the bishop were obliged to cut off the clothes of the deceased, and prepare his body for interment. The bishop "would have been alone [in the discharge of his minis-terial duties] if the Rev. Mr. Dalzell, from the West Indies, called to Columbus, had not heard of his condition, and actually came and helped in his labor." Mr. Dalzell has had some experience of the pestilence during his residence in the West Indies, and was enabled to render much valuable aid. He has been a great comfort to the Bishop and his people. St. Paul counted not his life dear unto himself, so that he might finish his course with joy, and the minis-try which he had received of the Lord Jesus. Assuredly, then, such ministers of Christ may in faith look for the "recompense of reward."

and Mrs. Elliot during the raging of the yellow fever, thus speaks of the voluntary aid given them by the Rev. Mr. Dalzell :-

I cannot forbear to mention the noble conduct existence of yellow fever, he hastened to Savannah, and up to the present moment he has been indefatigable in his labors. I saw them all and Fifty-two others.

MY DEAR FRIENDS:—I receive with great had witnessed were heart-rending.—Church

## Romanism and Dissent.

LIST OF RELICS IN ROME

In the church of Sante Cruce, a finger of St. Thomas the apostle: that same finger with which try might be blessed to your souls.

Be assured, your regret at my leaving is not Christ.—Some hair of our Saviour Jesus Christ.

A greater part of the holy yeil, and some of he touched the blessed rib of our Saviour Jesus hall always have reason to say, my happiest with the fat of St. Lawrence the martyr .- A vial the angel stood when he announced the great To a young clergyman about to enter upon mystery of the Incarnation to the Blessed Virmore seasonable than a well filled purse; for sat when he forgave the sins of Mary Magdalene. You speak kindly and indeed truly, of the higher position I am about being called to in the ministry and the responsibilities attached thereto; but let us remember that while we cast our burdens upon the Lord, we will not feel their weight. I sincerely reciprocate all. In the Church of St. Ceeile in Trastevere! feel their weight. I sincerely reciprocate all In the Church of St. Cosma and Damiano : a vial your kind feelings for myself and my future of milk of the Blessed Virgin Mary .- Some welfare in the church of God, and I only hope remnants of the house of Mary Magdalene .-Some also of the prophet Zacharias. In the Church of St. Prassede: some of the shift of In your welfare, both temporal and spiritual, I shall always take a lively interest, and in part-the Blessed Virgin Mary.—Some of Moses' rod.

-Some of the earth on which our Saviour Jesus ends; and if we meet not again here below, I | Christ stood during his passion. - Some of the trust we shall meet in a happier land above. cane and sponge with which our Saviour Jesus That God's blessing may attend you and your Christ was given to drink. Some of the towe families, and that His Providence may always with which Christ wiped his disciples' feet.—watch over you while passing through this transitory world, is the fervent prayer of wrapped after his birth.—Some of the garments Your sincere friend and well wisher.

J. S. LAUDER.

With which St. Stephen was stoned.—The column to which our Saviour Jesus Christ was tied to be scourged. In the Church of St. Mary, in Traspotina, there is an image of our Saviou Jesus Christ who spoke to the holy apostles Peter and Paul while they were scourged.— Some milk of the Blessed Virgin. In the Church of St. Mary, in Trastevere, there is a stone on which the angels knelt during the martyr of St. Stephen on the Janiculus. In the Church of St. James, Scoseacavalli, there is a stone on which Abraham tied Isaac to sacrifice him. In the Church of St. John, in Leterano, the head of St. Zacharias, confessor and father of St. John the Baptist.—The head of St. Panerazio, martyr, which bled profusely for three days and three nights, while this holy church was a prey to flames .- A cup in which St. John the Apostle and Evangelist drank poison, by order of the Emperer Domitian, without being injured; and Seabury, Dr Henry, 'and other men prominent in the Church.' By 'other men,' the editor of course understood to be meant such others as immediately.—A garment of said St. John, which begins the said from the diagram of the said from th the proprietor and he might agree upon. The proprietor, however, understands the arrange-immediately brought them to life. Some of the oprictor, however, understands the arrange-entas giving him a right to engage with whom he pleases for such editorial papers, without the his blessed hands after the last supper.—Some editor's knowledge and consent, and in per- of the sheet with which our Saviour Jesus Christ nance of that understanding he has solicited wiped his apostles' feet -A purple robe with and procured such writing to be done against which our Saviour Jesus Christ was despicably the editor, thus setting the editorial department at strife and controversy with itself. And he spots of blood.—The veil of the Blessed Virgin, claims the same right in regard to anonymous communications. This of course leaves to the ness of her only son, while on the cross, still editor nothing really pertaining to that office but spotted with blood. Some blood and water