the 14th chapter of St. Luke, and the 14th verse, "And thou shalt be blessed, for they cannot recompense thee." At the meeting held afterwards at Merchant Taylors' Hall, in reply to the toast of "The Vice-Presidents of the Institution," the Lord Chancellor, as a clergyman's son, expressed his sympathy with the objects of the corporation, and promised his utmost co-operation in forwarding its ends. The collections at the cathedral and the ball exceeded those of any former ordinary occasion, excepting the year 1853.

BORNEO.—The Rev. Dr. F. T. M'Dougall, who has been for some time the chief missionary in the island, and who has been appointed Bishop of Labuan, will shortly be consecrated by the Archbishop of Canterbury. The Bishop designate is a Fellow of the Royal College of Surgeons, and practised for many years as a medical man. —The Rev. W. Chambers, writes from Bantling, on the Sakarran, Nov. 14, 1854: "For the first time I have heard the Lord's Prayer uttered correctly throughout by a Dyak, who was brought here sick, and will remain with me for the present. He has also reached as far as "the Holy Catholic Church," in the Creed. Now, at length, the apathy—all but universal—which the Dyaks at first showed about religious subjects seems breaking up, and there are several persons here who profess to believe in Jesus Christ, and to intend to obey his commands." On Christmas-day, Mr. Chambers wrote from Sarawak:—"I baptised, in the presence of all our Europeans, four of the Dyaks who accompanied me from Lingga. They made the responces heartily, and, I trust, with sincerity."

SOUTH AUSTRALIA.—(*From a Correspondent.*) —Adelaide, March 23rd, 1855.—As I believe a mail is leaving to day for England, it may interest your readers to know that yesterday (March 22nd) a Synod, convened by the Bishop of Adelaide, passed provi-donally seven clauses contained in certain canons and constitutions presented for their consideration by his lordship, the effect of which is, that the Church of England in South Australia will be placed on a constitutional basis; and that Synod-men will be elected in Easter week in each year, by the different congregations, who will be summoned by the Bishop to assist him and his clergy in providing for the discipline of the Church, and temporal maintenance of the clergy.

The great want experienced by the Church here is a want of men. Young men proposing to take orders, and having good testimonials, would be able to complete their education as theological students in South Australia, at a comparatively small expense; and clergymen of real piety and energetic character would find ample employment. The income of our clergy is generally £300 per annum. In some instances it considerably exceeds this—in no instance, I believe, does a priest in charge of a parish receive less. Two clergymen are now especially wanted, who would receive that income, and be provided with a horse; and whose special business it would be to itinerate as missionaries in the unsettled and thinly-peopled parts of the colony. The Rev. W. Short, of Great Ormond-street, would, I am sure, give any information relative to the diocese to those who wished for it.

COLONIAL.

CHURCH SOCIETY, DIOCESE OF TORONTO.

The general monthly meeting of the Society was held at the Society's rooms, on Wednesday, the 11th July, at 3 p.m.

The Hon. Jas. Gordon, Vice-President, in the chair.

Present—Rev. Jas. Beaven, D.D., W. S. Darling, G. S. J. Hill, D. Blake, M.A., S. Lett, LL.D., Hon. P. B. DeBlaquiere, J. W. Gamble, Esq. M.P.P., H. Mortimer, Esq., and the Secretary.

The Secretary read the usual prayers.

The balance sheet, prepared under the direction of the auditors, for the annual report of the year's accounts, up to the 30th of April, was read and laid on the table.

Whereupon it was moved by Rev. Jas. Beaven, D.D., seconded by J. W. Gamble, Esq., and unanimously

Resolved, That the thanks of this Society be given to the auditors, Edward Goldsmith, Esq., and J. W. Brent, Esq., for the zeal and care with which they have discharged their responsible duties.

The Secretary then read the following statement of the last month's accounts, and laid the abstract and balance sheet upon the table.

General Purposes Fund.

Dr.			
To paid out for salaries, &c.	£41	13	4
Petty cash	2	19	8
Balance	257	6	2
	303	9	2
Cr.			
By balance from last month	£242	11	5
Cash rec'd from Parochial Branches for 18th year	23	7	9
Incorporate members' subscriptions, including Lewis Moffatt, Esq., life subscription	37	10	0
	303	9	2

Widows and Orphans' Fund.

Dr.			
To balance	£621	10	8
Cr.			
By balance	£614	10	8
Clergymen's subscriptions for 18th year	5	0	0
H. Bunting, rent	2	0	0
	621	10	8

Mission Fund.

Dr.			
To balance	£431	7	0
Cr.			
By balance	£431	7	11

Theological Students' Fund.

Dr.			
To balance	£163	6	9
Cr.			
By balance	£132	1	5
Collections	31	5	4
	163	6	9

On the recommendation of the Standing Committee, the following accounts were ordered to be paid.

H. Rowsell, half-yearly account for printing, stationery, &c.	£26	14	2
⅔ths in cash, ⅓th on account of bond.			
H. Rowsell, for grants, at costs and charges	18	19	3
Auditors	25	0	0
For extra writing and book-keeping in preparing for report, &c., during the past year, paid for by Secretary	25	0	0
	95	13	5

On recommendation of Standing Committee, the following grants were voted:

Two sets of service books, on application of the Rev. Fr. Evans, one for the church at Vittoria and another for the church at Port Dover.

A set of service books, on application of the Rev. A. Hill, for St. Paul's Church, Coulson's Hill, West Gwillimbury.

A grant of Sunday school books, on application of the Rev. Paul Shirley, for his Sunday school at Camden East, to the value of £2 10*s*.

Church tracts to the value of £1, on application of Rev. H. Brent, for distribution in the distant settlements of his mission.

Rev. Dr. O'Meara's travelling expenses, in visiting distant stations in his Indian Mission during the last year, £12 10*s*.

On the certificate of Rev. Dr. O'Meara that the expense was necessary, the sum of £17 10*s*. for rent of buildings at Garden River and £10 for an interpreter.

That the sum of £100 from the Mission Fund be set apart for the building of a church, chapel-school, or residence for the Missionary at Garden River at the discretion of the Lord Bishop; but that before the money is paid, the Rev. Dr. O'Meara be requested to lay before the Society, at a meeting to be specially called, if necessary, during the vacation, an estimated cost of the building or buildings to be erected, and shew where the funds are to come from to complete the work. The Society cannot advance any money on loan.

On application of W. P. Taylor, on behalf of the Church Building Committee at Fitzroy Harbor, that the Society would mortgage the land deeded in trust for a church and burial-ground in that mission, to enable them to raise the funds to complete their church, it was resolved that the Society regret that it is not in their power as trustees to comply with the request.

The Secretary read a letter from H. J. Price, Esq., on the subject of a mortgage bequeathed by the late Dr. Burnside to the Society. Secretary was directed to confer with the executors of that gentleman.

The Secretary read the following letter from the Rev. John Gunne:—

"*Zone Mills P. O.*, June 21st, 1855.

"The Rev. T. S. Kennedy,
Secretary of Church Society, &c.

"Dear Sir,—I beg to inform you that William Hatelie, Esq. (late of Dun Eden Park, in the township of Mosa), deceased, hath, by his will, devised and bequeathed to the Church Society 102 acres of land, to be held in trust, for the endowing &c. of St. James's Church, Wardsville, and also to Trinity College 100 acres, to be applied to the general purposes of that institution, said property being in a good state of cultivation,—it, however, being provided that Adam Hatelie and Mary Boon shall enjoy the property during their lives.

"As the will is a long one, and the Church Society and Trinity College the parties interested, I think it is only just that they should bear the expenses of proving and registering the will, &c. I should willingly bear a part of the expenses myself, but the whole would be too much. Ten dollars would be sufficient.

"I am, dear Sir, your obd't servt.,
"JOHN GUNNE, Clerk."

Resolved, That a copy of the letter of the Rev. John Gunne be transmitted to the Secretary of Trinity College. That inasmuch as the bequest is for the joint benefit of the Mission at Wardsville and Trinity College, the Society conceive that the expenses incurred in proving and registering the will ought to be borne by the Mission and the College.

The Secretary laid before the Society a statement from the Finance Committee, shewing that the sum of £600 might be invested for the benefit of the Widows and Orphans' Fund, and recommending certain investments for the approval of the Society.

It was moved by J. W. Gamble, Esq., seconded by the Hon. P. B. DeBlaquiere, and

Resolved, That the Secretary be directed to invest £600 from the Widows and Orphans' Fund in debentures of the County of Middlesex, offered under the authority of By-law No. 29 of that municipality, at the lowest rate for which such debentures can be purchased, and being at least 25 per cent. below par.

The Secretary of the Church Society, by the direction of the Clergy Trust Committee, laid before the Society the minutes of the said Trust Committee at their last meeting on 21st June, as also certain resolutions relative to the investment of the Trust Funds, which they recommend for the consideration and adoption of the Church Society.

Resolved, That the said minutes and resolution be entered on the minutes of the Church Society.

Resolved, That the Trust Committee be authorised to invest in the following securities, viz., provincial debentures, municipal debentures, and mortgages on the property of corporations: that in any investments made in municipal debentures by the said committee, they shall first require a certificate from the municipality, shewing the amount of their liabilities and the ratable property for the last year, and no such debenture shall be taken when the liability is greater than 10 per cent on such assessed value, so certified; the annual value being reduced into the actual value, in the case of cities or towns; that the trust committee will make no loan of any portion of the Commutation Fund to private individuals: *Provided always*, that the Manager of the Trust Fund shall keep himself duly informed, from time to time, and at all times, and by such means as he may deem expedient, of the actual state of the assessments in the several counties or cities in whose debentures the said Trust Funds have been invested; and that whenever the Manager ascertains that the amount of the assessment in any such case exceeds the maximum rate fixed by the Trust Committee, as that upon which investment of the Trust Funds be made, that then, and in every such case, a special meeting of the whole Trust Committee be summoned to take the same into consideration: it being distinctly understood that this adoption do extend only till the monthly meeting of the Society in October, when it is expected that the Commutation Committee will there present a full report of their proceedings.

The Rev. F. Fisher, of Orillia, on notice given by the Rev. T. B. Read, was then ballotted for and duly elected an incorporate member of the Society.

The Secretary, on behalf of the Rev. Dr. Gavenslin, that at the next meeting he would propose that William Pottit, Esq., of Palermo, be elected an incorporate member of the Society.

The Rev. Rural Dean Blake, M.A., gave notice that at the next meeting he would propose that Norman McCleod, Esq., of Vaughan, be elected an incorporate member of the Society.

The Secretary then read the concluding prayers, and the meeting adjourned until the month of October.

T. S. KENNEDY, *Secretary*.

ADDRESS TO THE REV. J. G. GEDDES.

On Friday last, the following address was presented to the Rev. J. G. Geddes, on the occasion of his leaving the city for a few months to visit the mother country.

To the Rev. John Gamble Geddes, M.A., Rector of Hamilton.

REV. AND DEAR SIR,—We, the churchwardens and members of the congregation of Christ's Church, having learned that you purpose visiting Europe for a few months, avail ourselves of such an occurrence to assure you of our warm sympathy in the immediate cause of your departure, and trust that the health of Mrs. Geddes will derive so much benefit from the voyage you are about to take, that she may, under Providence, be enabled to continue her career of usefulness in behalf of our Church which is so well known and appreciated.

We desire also to express the hope that it will please God to guard and protect you, and that you will return to your parish in all health and happiness.

We seize this opportunity of assuring you of our heartfelt satisfaction with your ministry during the long period of over twenty years, and, while we congratulate you, it must be peculiarly gratifying to your feelings to witness the increase of your congregation from a very few members to several thousands, and that our beloved Church has advanced so rapidly and with so much prosperity.

Hoping that the Almighty, in his infinite mercy, will watch over you and yours, and that it may be His will to restore you to us with renewed vigor, for a long life, and continued success in the cause of our Redeemer.

We remain,
Reverend and Dear Sir,
Your Friends and Parishioners.

Hamilton, April 19, 1855.

The Address was signed by the churchwardens and a large number of the members of the congregation.

REPLY.

MY DEAR FRIENDS AND PARISHIONERS,—I feel truly gratified at this kind expression of your sympathy and good wishes on the eve of our departure for Europe. The notice you have taken of Mrs. Geddes's services on behalf of the Church and parish are peculiarly gratifying. Over tasked energies, both of mind and body, require to be relaxed and recruited; and I trust the benefits we anticipate from our travels may be fully experienced, and that she may be enabled, by God's blessing, to resume and continue that course of usefulness which you so kindly acknowledge and appreciate.

For myself, I feel thankful to that gracious Providence which has enabled me to exercise my ministry among you, without any intermission, for a period of more than twenty years; and although I know that my beloved flock are taking an indulgent view of my labors, and overlooking numberless errors and imperfections, when they express their heartfelt satisfaction with them; yet I should be ungrateful did I not acknowledge that much fruit had been vouchsafed to my feeble labours, and that this portion of the Lord's kingdom has not been cultivated in vain.

The rapid growth and increasing prosperity of the Church are indeed a subject of congratulation, especially when attended (as I believe I may safely say they are in the present instance) with an increase of devotion and piety among its members. Be assured, my dear friends, that if spared in the providence of *God*, those labours shall be resumed with fresh energy among you; for with this parish, to me the dearest spot on earth, are linked my past associations, my future plans and expectations. The varied scenes of sorrow, of joy, through which we have passed together, have cemented with closest bonds the tie which binds me to this place; and the ready sympathy and zealous support which I have ever met with at your hands in all my parochial undertakings, and which have in a great measure contributed to my success, have laid me under obligations which neither time nor distance can obliterate.

The assurance of your prayers for our preservation and safe return is refreshing and consolatory; our own prayers shall ascend without ceasing for you all to the Throne of Grace, that blessings temporal and spiritual may be showered in rich abundance upon yourselves and your families.

May God bring us together again in peace and safety. May the cause of the Redeemer—the diffusion of poor and undefiled religion—a sound faith—and a holy and consistent life—always be dear to your hearts; and may we never forget our mutual responsibilities as pastor and flock—but, growing daily in grace and in the knowledge of our Lord and Saviour Jesus Christ, may we pass through this world as "strangers and pilgrims,"—"looking for a better country, even a heavenly"—"for a city which hath foundations, whose builder and maker is God."

And when the separations of time are over, that we may all meet on the right hand of the Throne of God, is the fervent and unceasing prayer of your affectionate and faithful pastor. "And now, Brethren, I commend you to God."

J. GAMBLE GEDDES.

Hamilton, May 4, 1855.

DIOCESE OF MONTREAL.

Church Society's Office,
Montreal, July 4, 1855.

A meeting of the Central Board of the Church Society was held this day, the Lord Bishop in the chair.

A letter was read from the Rev. W. Anderson, Sorel, requesting a grant of a large bible and prayer book for the performance of divine service to a distant congregation in his parish, and also of 12 prayer books for gratuitous distribution. These books were granted by the Board, with a recommendation that the prayer books be paid for when practicable.

An abstract of the treasurer's account was laid on the table, from which it appears that the following sums have been received since the last meeting.

Collection at Abbotsford, per Rev. F. Robinson	£0	15	10
Collection at Rougemont, per Rev. F. Robinson	0	16	8
Annual subscription of Rev. F. Robinson	1	17	6
Annual subscription of Rev. T. A. Young	1	17	6
Subscription at St. Martin and St. Therese	3	1	8
Amount received from Mrs. J. J. Gibb, treasurer of Ladies' Committee, Montreal	75	18	6
Annual subscription of Rev. J. Mack	1	17	6
½ of annual subscriptions at Chambly, per Rev. J. P. White	15	4	9
Annual subscription of Rev. J. S. Pyke	1	17	6
Collection at Stanbridge East, by Rev. J. Constantine	2	10	6
Collection at Christ Ch. Cathedral, for missionary purposes	25	0	0
Subscription of Miss McCord	0	10	0
" " Jane McCord	0	5	0
" Master L. D. McCord	0	5	0
" " David McCord	0	5	0
" H. Myers	0	5	0
" J. Ogilvy	0	10	0
" H. Mussen	0	10	0
" Mrs. H. Mussen	0	5	0
" Miss E. Mussen	0	2	6
" Master W. H. Mussen	0	2	6
" " B. Mussen	0	2	6
" Mrs. Geo. Mead	0	5	0
" R. P. Isaacson	1	0	0
" G. Smith	1	5	0
" Mrs. G. Smith	0	15	0
" A. C. Webster, 1854-5	2	10	0
" D. R. Wood	1	5	0
" D. M. Patterson	0	5	0
" J. Glass	1	5	0
" S. Phillips	0	10	0

EDW. J. ROGERS, *Secretary*.

CONFIRMATION TOUR OF THE ANGLICAN BISHOP.

During the last month the Lord Bishop of Montreal held Confirmations at the following places:—

	Males.	Females.	Total.
June 8—Lacolle:			
Rev. C. Morice	4	6	10
June 10—Clarenceville:			
Rev. Canon Townsend, M.A.	10	22	32
June 12—Philipsburgh:			
Rev. R. Whitwell and Rev. C. A. Wetherall	9	11	20
June 14—Bedford:			
Rev. J. Jones	2	10	12
June 17—Stanbridge East:			
Rev. J. Constantine	3	11	14
June 17—Dunham:			
Rev. J. Scott, M.A.	7	18	25
June 19—Frelighsburg:			
Rev. Canon Reid, D.D.	5	7	12
June 20—Cowansville and Churchville:			
Rev. J. C. Davidson	5	9	14
June 24—Sutton:			
Rev. H. Montgomery	3	10	13
June 24—Brome:			
Rev. R. Lindsay, M.A.	3	1	4
	51	105	156

Since the establishment of the Bishopric of Montreal there has been a great addition to the Church of England in this portion of the diocese especially. Many of the old parishes and missions have been subdivided into more manageable districts, enabling the clergyman in charge of them to concentrate their efforts, and give their services with regularity and frequency. Additional clergymen have been permanently stationed at Henryville, Stanbridge East, Cowansville, Sutton, Froste Village and Granby, all in this section of the country; and many new churches have been built, or are in course of erection. It is, however, matter for painful reflection to know how much more is being done for the support of religion in many of the less wealthy and newly constituted missions, where reduced grants have been made by "the Society for the Propagation of the Gospel" in aid of the stipends of the clergy, than in some of the old rectories, which have for so many years been receiving such liberal help for the payment of their ministers. At Clarenceville, on a vacancy occurring, the allowances now paid to the present rector will cease, and instead of looking forward to this contingency and preparing for it, except the church and grave-yard, there is no property belonging to the rectory whatever, no residence even or glebe; and the parish will, unless some great exertion is made, instead of occupying an important position in the diocese, sink down to an inferior grade, being served occasionally by a clergyman resident elsewhere. Philipsburgh is very little better off; there is here, it is true, a rectory house, but in a most dilapidated condition, and a small unprofitable glebe located at a distance. At Freligsburg things are rather more in advance, and the members of the church appear inclined to bestir themselves—to do what is needful towards putting all in order: but a little more effort now would be advisable. Nor can the large and wealthy congregation that assemble in the church at Durham feel satisfied that they are in any fitting measure discharging the debt which they owe to God and kind christian friends for liberal help so long enjoyed. Archdeacon Lower joined the Bishop at Stanbridge East, and preached there and at Dunham, from whence he proceeded to Lennoxville, where he was to act as one of the examiners of the candidates for the degree of M.A. While they were at Stanbridge there was a meeting held in aid of the Church Society, and a Parochial Association was formed. The labours of the Rev. I. Constantine are beginning to produce some decided and manifest effects for good here. At the Bishop's previous visit there was not one candidate for confirmation, and scarcely a communicant, except amongst the clergyman's family; now fourteen were confirmed, several are regular communicants, and the congregation are full and regular in attendance. The parsonage house, an exceedingly commodious, substantial and appropriate one, is just completed. At Churchville the service was held in the new building, which however is yet incomplete; but it is expected to be ready for consecration in October. At Sutton all is going on exceedingly well. The congregations are always full ones here, and the members, if not very wealthy, seem to be working together heartily. The church is now completed, having lately received the addition of a tall and not inelegant spire; a good bell however is still wanting. The school is built and in use under a very efficient mistress. The residence for the clergyman is in course of erection close to the church, with five acres of glebe; the addition of an adjoining lot would make it very complete. At Brome the Rev. R. Lindsay, who has lately returned from England in rather improved health, has resumed his duties, and will, it is to be hoped, long be spared to continue his care over his present charge. The new high school lately erected by Col. Knowlton, and endowed with a large lot of land adjoining, is likely to be a most useful institution for the youth of the country, and an able and experienced master is expected from England this month. From Brome the Bishop proceeded to Lennoxville to attend the convocation of Bishop's College. On Friday, the 29th ult., his lordship consecrated the new church at Compton, (acting for the Bishop of Quebec, who was prevented attending by severe illness), and returned to Montreal by rail the same evening.—*Com.*

LETTERS RECEIVED TO JULY 18.

A. M., Smith's Falls (the book has been sent by mail); Rev. J. H., South Mountain (some Tracts sent by mail); F. Taylor, Belleville, rem. in full, vols 17 & 18; J. W. F. McG., Drummondville; M. B., Boston, add. sub.; Rev. A. J., Baby's Point, rem. in full, vol. 19; Rev. E. M. R. S., Brantford, rem. in full, vols. 1.; and 18; Hon. J# M., Kingston, rem. vol. 187 V. P., Orillia.

NEW ADVERTISEMENT.

New Books—just received by H. Rowsell.
University of Toronto—Annual Examination.
Canada Permanent Building & Saving Society.
Preparatory Seminary for Young Ladies, by Miss Cooper.
Select School for Young Ladies—Mrs. Forster.

The Church.

TORONTO, THURSDAY, JULY 19, 1855.

DIOCESE OF TORONTO.

Toronto, June 27, 1855.

My Dear Brethren residing between Toronto and Kingston,—It is my intention to visit, for the purpose of holding Confirmations, your several Parishes, in accordance with the following list.

I remain, &c.,
JOHN TORONTO.

JULY, 1855.			
Thursday	19,	Warsaw	10 a.m.
"	"	Norwood	4 p.m.
Friday	20,	Seymour	3 p.m.
Saturday	21,	Rice Lake	2 p.m.
Sunday	22,	Cobourg	11 a.m.
"	"	Port Hope	3 p.m.
Monday	23,	Grafton	11 a.m.
"	"	Colborne	3 p.m.
Tuesday	24,	Carrying Place	11 a.m.
"	"	Hillier	3 p.m.
Wednesday	25,	Wellington	10 a.m.
"	"	Picton	3 p.m.
Thursday	26,	Marysburgh	11 a.m.
"	"	Milford	2 p.m.
Friday	27,	Annwood or Trenton	11 a.m.
"	"	Frankford	3 p.m.
Saturday	28,	Rawdon	10 a.m.
"	"	Hungerford	3 p.m.
Sunday	29,	Belleville	11 a.m.
Tuesday	31,	Shannonville	11 a.m.
"	"	Northport	3 p.m.
AUGUST.			
Wednesday	1,	Mohawk Village	10 a.m.
"	"	Napanee	3 p.m.
Thursday	2,	Clarke's Mills	10 a.m.
"	"	Bath	3 p.m.
Friday	3,	Adolphustown	11 a.m.
"	"	Fredericksburgh	3 p.m.
Saturday	4,	Amherst Island	11 a.m.
Sunday	5,	Kingston { St. George	11 a.m.
"	"	Kingston { St. James	3 p.m.
Monday	6,	Barriefield	11 a.m.
"	"	St. John's, Portsmouth	3 p.m.
Tuesday	7,	Waterloo	11 a.m.
Wednesday	8,	St. James, Pittsburgh	11 a.m.
"	"	South Lake Station	3 p.m.
Thursday	9,	Gananoque	10 a.m.
"	"	St. John's front, Lansd.	2 p.m.
Friday	10,	Brockville	11 a.m.
"	"	Prescott	3 p.m.
Saturday	11,	Bellamy's Mills	11 a.m.
"	"	Lamb's Pond	3 p.m.
Sunday	12,	Kitley's Corners	11 a.m.
"	"	New Boyne	4 p.m.
Monday	13,	Newborough	11 a.m.
"	"	St. John's, rear of Leeds	4 p.m.
Tuesday	14,	Trinity Church, rear of Lansdown	12 noon
Wednesday	15,		
Thursday	16,	Perth	11 a.m.
"	"	Smith's Falls	3 p.m.
Friday	17,	Franktown	11 a.m.
"	"	Carlton Place	3 p.m.
Saturday	18,	Lanark, St. John's	11 a.m.
"	"	Ramsay	3 p.m.
Sunday	19,	Pakingham	11 a.m.
"	"	Fitzroy	4 p.m.
Monday	20,	Pembroke, Renfrew county	11 a.m.
Tuesday	21,		
Wednesday	22,		
Thursday	23,		
Friday	24,		
Saturday	25,	Ninth line, Fitzroy	11 a.m
"	"	Huntley	3 p.m.
Sunday	26,	March Church, at the Parsonage	11 a.m.
"	"	March Ch., at the Hall, Mr. Pinhey's	3 p.m.
Monday	27,	Bytown	3 p.m.
Tuesday	28,		
Wednesday	29,	Richmond	10 a.m.
"	"	Merrickville	3 p.m.
Thursday	30,	Kemptville	10 a.m.
"	"	Mountain	3 p.m.
Friday	31,	Edwardsburgh	10 a.m.
"	"	Matilda	1 p.m.
"	"	Williamsburgh	4 p.m.
SEPTEMBER.			
Saturday	1,	Osnabruck	10 a.m.
"	"	Moulinette	2 p.m.
Sunday	2,	Cornwall	11 a.m.
Tuesday	4,	Hawkesbury	11 a.m.

"OUR MOTHER CHURCH IN HER CHAINS."

Such is the not very reverent caption of a leading article in our able cotemporary the N. Y. *Churchman* of the 5th instant. We doubt not the sincerity of the affection which is expressed, in the commencement thereof, for the Anglican Church, nor do we doubt its prevailing to a very general extent amongst our brethren of the Church in the United States; indeed not to feel such affections were monstrous! But this does not prevent our perceiving an unworthy chuckling and noticing the saucy tone of expostulation in which some of their publications indulge when speaking of the trials to which the Church of England is not unfrequently subjected by the unauthorised, and therefore, tyranical interference of the state. This spirit we the more deeply lament; because, as we think, it tends to lull their consciences as to the questionable character of their own determination to make every thing yield (we quote the *Churchman*,) "to the spirit of our institutions," without daring to enquire whether those institutions themselves are in accordance with the teaching of the whole scriptures, and the authoritative example of a pure Catholicity.

The editorial in question is called forth from the course pursued by the Anglican Bishops on the bill brought in by Lord Shaftesbury to legalize Church Conventicles. After lecturing the whole bench in a style which to us seemed much more befitting the *Tribune* than the *Churchman*, for what he is pleased to term, "the false ground upon which they rest the case of the Church—the merest expediency, instead of righteous principle;" the editor fixes upon the Bishops of London and Oxford as prelates meriting especial castigation.—Now, though we are far from pledging ourselves to an approval of every act of these Right Reverend Fathers, still to our, it may be, obtuse perceptions, it appears to be the editor of the *Churchman* who has fallen into the egregious blunder of confounding the nature of the opposition which Lord Shaftesbury's most schismatical bill required, as being most efficacious in Parliament, as now constituted; with that, which would be the only proper line of argument in convocation. It is written, "Cast not your pearls before swine!"

We write, however, not for the purpose of defending the English Bishops, but to enter our indignant, and indeed solemn and deep principled-protest, against the course pursued by too many American Churchmen; first, with regard to the relations at present subsisting between Church and State in England; and, secondly, with respect to the time-serving pliancy with which they ever uphold the "Spirit of their institutions;" apparently reckless of the fearful obstacles which that spirit presents to the spreading of Christ's Holy Catholic Church amongst themselves.

And, first, as respects the treatment, by too many of our American brethren, of the question of the union of Church and State in England and Ireland. They apparently forget that the *abuse* of power does not make that power in itself wrong; any more than the corruption of truth causes the truth itself to cease to be such.

The divine example, the entire *animus* of God's Word, and the whole practice and tendencies of the Catholic Church, do most certainly prove that it is the duty of every Government to use all its influence to uphold the Divine honour. In truth, reason itself teaches the same thing; inasmuch as all lawful authority being derived from God, as its only legitimate source, it must evidently be one chief object of such authority to support the dignity of its Almighty author. This is clearly one of the original principles grafted in our nature; since we find it pervading every nation of the earth, scarcely excepting the most barbarous tribes: with all, it was ever one of the principal objects of the civil governments, Egyptian, Persian, Greek, Roman, Barbarian, Scythian, equally with Jews and Christians, to maintain the honor and enforce the worship of the Gods. Now a principle so universal must unquestionably have been derived by a sacred tradition from God himself, long before the law was ever given to Moses. And herein we find a full and sufficient answer to those who marvel that if the principle we advocate be so important, it is not more formally and didactically enforced in the Sacred volume. Our answer is evident; namely, that like the being of a God, it is one of those first principles which being universally imprinted upon men's hearts and consciences from the beginning, the Holy Scriptures take for granted. Consequently, so far from wondering that more is not said upon the subject, we are led to adore the never failing goodness of that infinite wisdom which, seeing the God-dishonouring, man-debasing earthliness and pride of these latter days, has caused His Word and Church incidentally, as it were, so unanswerably to teach that Jehovah is no less ruler over the nations upon earth, than he is amongst the armies of Heaven.

But since the coming of Christ in the flesh—if indeed, his honour, supremacy as king upon earth, in right of his inheriting the throne of His Father David, be not a fable—then, with *Christian* nations, it is evident that no government can be esteemed lawful which does not allow that its authority is directly or indirectly derived from Him, and consequently to be used according to His will and with a very chief reference to His glory, human as well as divine. Now, the Church upon earth, in right of being His bride, is really the object of His chief affection; and Her extension and exaltation must therefore be the legitimate method of honouring Him upon earth, and magnifying his holy name amongst men. Hence it is, that the Catholic Church has ever held it to be one of the very first and principal duties of all Christian Princes and Governments to uphold and foster Her, and actively to aid in all Her efforts to extend the kingdom of Christ: and thus to advance His glory and set forward the salvation of men.

Again: if the principles we have laid down be at all correct, it follows that the Church of this age cannot lawfully debate, *de novo*, as a guide to her own conduct, the apparent expediency or inexpediency of such an alliance of Church and State, since it is a relation established by God Himself from all time; and is the necessity, as it were, of his own consistency; nor can the abuse of that relation on the part of either make it lawful for the other to *sanction* the disruption of a connection thus divinely instituted. *To obey is ours, consequences belong to God*. Indeed we have long regarded the, as it appears to us, headstrong levity with which some of our brethren in England are ready to dissever the connection existing there between Church and State as partaking to a very unhappy degree of that impatience of suffering, even for the sake of Christ, which has caused so many to seek inglorious, and we fear unhallowed, ease in the arms of Rome; *determinately* as it would seem, shutting their eyes to her deep schism and manifold heresies; rather than reverently prayerfully, patiently and with a good courage, endeavour to remove whatever evils exist in their own, most certainly, purer and more catholic mother; trusting with a faith, that would have done honour to their Blessed Master, that though they might sow in tears, they should assuredly reap in joy. Let us which remain take heed, lest we also fall, through a like impatience of spirit.

We hope next week to resume the consideration of this subject, in respect to its practical relations both at Home and in America.

A. T.

RELIGIOUS WORSHIP BILL.

Under the above title a bill has been introduced and hurried through the Imperial House of Commons in a manner but little consonant with the vital importance of the great principles at stake, and as suddenly cut short in its apparently victorious career by being referred (for *most necessary better* consideration) to a select committee of the House of Lords by a large majority. We give elsewhere a copious extract from the debates.

The bare fact of the bench of Bishops having carefully considered the proposed measure, and unanimously agreed to oppose it in its present form, is of itself a sufficient assurance that dangerous principles are involved which do not at first sight or are not perhaps intended to appear. Under the pretext of affording to the masses enlarged opportunities of attending public worship, the first effect of the bill will be to establish a *lay ministry* in the Church of England,—and this, too, it would appear, independent of the wholesome control of the Bishops and Clergy. This simple feature must of itself be enough to sound the note of alarm to all true Churchmen. To recognize such a principle is to lay the axe to the root of the tree on which rests a lawful and valid ministry,—to make a fearful breach in those firm walls which separate and distinguish the Church from the schismatical bodies around her! Without seeking other just grounds of apprehension—and their name is legion—*this* is sufficiently firm ground for the Church to take in her own defence, and, we may add, in her common defence of Christianity. Does the Christian body already present so calm and unbroken an exterior,—are the members so agreed among themselves, as to hold out premiums for the dissemination of new doctrines,—new distorted and perverted views of Scripture? Is there not already enough of division among us? Shall we set up more worship of the 'Creature more than the Creator'?—invent more *human* means of salvation, and in the nineteenth century of her existence make fresh discoveries of *purer* and *more primitive* forms and usages of Christianity? The response will unhesitatingly be furnished by the hearts of all *sincere* well-wishers to Zion, be they Churchmen or Dissenters. Alas! but one hurried glance at the world around us will tell how little does Jerusalem appear like a city that is at unity with herself!

We must be allowed to draw attention to one more point of no small importance. In summing up his comments on the above question, the *English Churchman* says:—

"We have alluded, as the opponents of the measure in the House of Lords have done, to the *spiritual* evils likely to arise from authorising an unlimited number of places of worship for Church people, irrespective of the Clergy of the parish; but it is plain that very serious *pecuniary* evils may result from this system, at a time when so many of the Clergy of populous parishes are dependant upon pew-rents for a considerable portion of their income. Should it be once established by authority that a layman, acting on his own responsibility, may officiate as a Clergyman, in public worship, without at all involving himself and his fellow-worshippers in the suspicion of being Dissenters, it would soon be found out that a layman and a warehouse are a good deal *cheaper* than a Clergyman and a church; and then woe be to the unhappy pastor who gives any offence to one or two over-zealous or over-conceited members of his flock. The Earl of Shaftesbury assured the House that there would be no danger of these rival 'church' congregations except when the Clergyman did not give those spiritual ministrations which it was his duty to give; or in plain English, when he did not succeed in pleasing all the little knots and coteries of self-constituted judges among his congregation. Upon such an assurance and security as this, are we, in these days of disputes and divisions within the Church, to remove the only legal barrier which preserves the Clergy from the hands of the well-meaning Uzzahs, and the assaults of the conceited Korahs, Dathans, and Abirams of our day?"

Let our rulers, then, beware lest the remedy provided be worse than the disease.

The Clergy Trust Committee of the Diocese of Toronto meet at the Society's Board Room, on the 2nd Wednesday in August, at 11 a.m.

SCHISM IN ITS FURTHER DEVELOPMENT.

Under the above title we find the subjoined in a late number of the New York *Churchman*. "The disciples" here described certainly appear to us in a character both new and strange, although we should doubtless be told, *perfectly scriptural*. Where, may we well ask, in the regions of doubt and fancy, will the unfettered wanderings of "private judgment" come to an end when we read such specimens of religious (!) speculation as the following?

"SCHISM IN ITS FURTHER DEVELOPMENT.—The pyramid now-a-days is inverted. Schemes for all time, and structures of faith for all nations, find their glory in the slightness of their terrene dependency, their extreme unfitness for man as he now is, and their fitness for man as man should be. The enactors remind one of the Indian who seats himself in mid-air, resting but his hand in self-complacency on an adjoining pole, to the wonder of the gaping crowds, who are not aware that the self-supporting machinery is in himself, his arm being used as a lever; and their schemes, to the gigantic rocking-stone of Cumberland, which, suspended on a point, a child's hand may shake. Churches in the air have come to be more numerous than churches on the earth, and the fancied delusions of heated brains find more believers than the well established truths of faith. To the numberless sects extant has yet been added another, that of the Disciples, a name chosen, we presume, for the reason that the Mormons had monopolized the Saints. These Disciples are not to be caught up in the air, and to meet their Lord in the clouds, but upon earth, and possibly in the Crimea, as His presence in 1864 is to enable the Russians to whip the Turks, and the Jewish tribes to lay hold of Palestine, the people of which are to become a nation, aided by the sage counsel of Abraham, Isaac, and Jacob, who might, nevertheless, we opine, find it a hard matter to treat with those tribes whom Mehemet Ali, on the borders of Syria, has so effectually subdued, or to match the temporal diplomacy of the successors of Menschikoff and Metternich, or to be on speaking terms with Counts Buol and Persigny. Hard matter for Abraham, Isaac, and Jacob, to keep from 'entangling alliances.'"

The Rev. A. Jamieson requests that all letters and papers for him be addressed "Bayley's Point Post Office, C. W."

PRESENTATION OF PLATE

To the Rev. W. A Johnson, late Curate of St. Peter's Church, Cobourg.

We have much pleasure in recording the following handsome testimonial to the above rev. gentleman from his late congregation, for the particulars of which we are indebted to the Hamilton *Gazette*:—

"On the 23rd instant the above gentleman was presented with an elegant Tea Service and Tray, and £50 in gold.

A very handsome address on the occasion was read by A. A. Burnham, Esq., late M.P. for the county, and responded to with much appropriate feeling.

In further testimony of the good will cherished by the flock of the worthy pastor, Mr. H. J. Ruttan, on the part of the ladies, presented a massive Silver Inkstand, having a figure of "Time," whose scythe encircled a golden globe, which opened in the centre and displayed a very handsome inkstand of colored stone. Beside "old Time" was his hour glass, and in his hand he held a silver pen. We always feel much pleasure in chronicling these traits of esteem and christian love, in the knowledge that they are never withheld from the pastor if his career has been marked with earnest and heartfelt zeal."

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS, AND MISSIONARY STATIONS IN THE DIOCESE, APPOINTED TO BE TAKEN UP IN THE MONTH OF JULY, 1855, TO BE APPLIED TO THE FUNDS FOR THE SUPPORT OF THE MISSIONARIES OF THE SOCIETY.

Previously announced				£12	10	0
St. Philip's, Weston, per Rev. T. S. Kennedy				1	13	10
St. Peter's Ch. Barton	£1	2	6			
St. Paul's Ch. Glanford	1	5	3			
per Rev. G. A. Bull				2	7	9
10 collections, amounting to				£16	11	7

STUDENTS' FUND.

Previously announced				£238	17	10
St. Luke's, Mulmer	0	7	4			
Trinity Church, Adjala	0	2	2			
St. Mark's, Mono	0	2	6			
St. John's, Mono	0	10	6			
per Rev. J. F. Fletcher				1	2	6
St. Paul's, Adolphustown	0	10	0			
St. Paul's, Fredericksburgh	0	13	2			
per Rev. J. Muloch				1	3	2
St. Thomas' Ch., Belleville, per Rev. J. Grier				3	2	9
157 collections, amounting to				£244	6	3

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. M. Harris, life subscription	12	10	0

T. S. KENNEDY, *Secretary*.

European News.

Arrival of the "Pacific."

New York, July 11.

The *Pacific* arrived this morning.

The official list of the 8th states that the number of English killed, wounded and missing was 1437, including 98 officers; French 3337, including 133 officers, among whom were Generals Mograna and Bruno, both severely wounded. Full particulars not yet reported.

Siege of Sebastopol is still progressing with unabated vigour.

Lord Raglan was dangerously ill.

There was no indication of immediate operations in the Sea of Azoff or in the Baltic.

Administrative Reform gains ground in England.

Austria continues the disbanding of her army.

Breadstuffs dull, at slight decline. Provisions, produce and groceries quiet. Money abundant. Consols 91⅞.

News is mainly confined to details of previous advices.

The official list of the allies' losses on the 18th foot up over 5,000, but the siege progressed with unabated vigor.

It is said in Paris that the failure was owing in part to errors on the part of the British commanding officer.

The English on the contrary throw the blame in part on the French. Subsequently to the Crimean news there were unfounded rumours afloat that a battle had been fought on the Tchernaya and that the Sardinian army had been cut to pieces, and that the allies had finally stormed and taken Sebastopol.

These rumors distracted speculation, but the public were soon satisfied of their want of foundation.

General Pellessier's despatches are to the 26th.

The allies are pushing their approaches against the Malakoff, and hastening the construction of an advanced battery, which would complete the investment of the fort.

A few cases of cholera among the French troops had taken place.

The allies retained possession of the Russian fort in the cemetery captured on the 18th, and also the Mamelon Tower.

Prince Gortchakoff's despatches to St. Petersburgh are to the 24th. He states that the allies' fire had weakened, and that the allied