

vows, agree to any system of education that is not based on religion.

In her service for the ordination of a Deacon, the Church declares it to be his office "to instruct the youth in the Catechism;" and in the African and Eastern Churches the Catechist was a peculiar officer: but other branches of the Church, not wishing to multiply offices, left the duty of catechizing to the diaconate. Therefore, observes the learned and pious Dean Comber, "the canon enacts all ministers, priests, as well as deacons, to catechize all the children, servants, and young people of their parish every Sunday and holy-day." But in such Churches as can maintain both a deacon and a priest, there the former is principally to look to this duty, "for the deacons," saith Dionysius the Areopagite, "teach those who have renounced darkness by catechizing them into the light." The Anglican Church so fully recognises this duty of the deacon, that she ordains it necessary to give the Bishop a discretionary power to license him to preach, thus providing for those circumstances under which we in this Province are placed. Now, it might be argued, that the Church having provided for the spiritual tuition of her young—not only precise and definite teaching, but likewise entrusted it to a specially appointed minister—is in a position to neutralize the evils arising from mere secular learning: but the assumption falls to the ground, when we examine the actual condition of the Church at this day, and especially in this Province.

From the paucity of means, the Bishops of our Colonial Dioceses have found themselves invariably called upon to employ deacons alone, in spheres which, in her original constitution, was never contemplated by the Church; and in Canada especially, in consequence of the poverty of the Church and the inability of the vast majority of missions to support their own priest, deacons are obliged to be sent into new districts, to preach the Gospel and visit the scattered sheep of the fold—his district being frequently larger than an English County. The young missionary thus sent out is detached from his own proper duties, and is deprived of that beautiful training which the Church lays down when she declares that the period of the diaconate shall principally be spent in catechetical examinations of the flock, and in visiting the sick and poor. The first injury, then, resulting from violating the Church law, is inflicted on the clergy themselves, who, deprived in early life of the blessed opportunity of the study both of Church principles and of human character, in their after career, feel, in many instances at least, either a dislike for mere teaching, or are altogether unacquainted with the best system of catechetical instruction.

The second, or consequent effects, fall on the laity, and more especially on that portion which our Lord had just in mind when he said to the holy Apostle, "Feed my lambs." Now, we do not hesitate to assert, that there is not a single country mission in the whole Diocese of Toronto in which it is possible for the incumbent or pastor to obey the canon; and, as a favourable case in point, we will take the mission of Scarborough, as being near to the city, and possessing advantages above some others. In the Township of Scarborough there is one resident priest, who has sole charge of the mission, in which there are now four churches to serve. Up to a very recent period, there were only three congregations, and to each of them the blessings and privileges of regular worship was given:—the services in the morning commencing at Christ Church, at half-past ten; an afternoon service at St. Paul's, seven miles distant, at three; and evening at St. Jude's, at six o'clock.

If, therefore, we calculate the time occupied in the celebration of prayer and praise to our Maker, it will be apparent the duties of catechetical instruction must be entirely foregone by the priest; and if taught at all, left in the hands of those who are equally craving and longing for the self-same teaching.

In some of our large towns the evil is not so greatly felt; but even there, we fail to see the benefit of Church teaching and discipline, because uninfluenced throughout the week by any thing like religious principle; taught by the very nature of the books put into their hands to avoid the inculcation of, or growth in, fixed and defined principles, every idea imbibed, and every lesson imprinted on the mind, inclines them to sit loose to principles, and to avoid rigid and exact truth. The whole, undivided Bible is not made the rock on which the children of the Church of Christ rest their hope here and hereafter. Assuming the character of an angel of light, Satan would now beguile men into rank infidelity, by teaching them mere morality in the place and stead of true religion: and some men, professing to be actuated

by religious feeling, would utterly abolish the principles of Christianity, and destroy all trace of a creed, under the plea of bringing about uniformity.

We shall not now stop to point out the miserable and wretched divisions which have taken place among dissenting bodies in consequence of their having no definite teaching. The smartness of the mere dabbler in religion, or the earnest but mistaken zeal of a private individual, is qualification enough for the foundation of a new sect, and in some cases, even the very licentiousness of the Preacher is no bar to his success, as we now witness in the Mormon State.

Educated in early life in a vague and shadowy system of religious morality, never trained up in the way that he ought to walk, and catching only glimpses of Christian truth—the student soon looks on religion as an inconvenient thing, a subject to be thought of perhaps, but too dangerous to be dwelt on in the presence of his teachers and fellow-pupils. Meantime, how earnestly are his instructors labouring to cultivate and adorn the human intellect! No pains are spared, no means are wanting to lure and captivate the mind by hourly acquaintance with classic lore. Day after day the Christian boy is familiarized with the deep and reverential services which heathens paid to their idol gods. Page after page exhibits the smoking altar and rich libation poured out in the thanksgiving for mercies supposed to be received through them. And with a knowledge that all that earnest worship was vain, he closes his own daily round of duties without witnessing a single act to tell him that he is privileged to adore a God that is above all gods. Does he see any thing in the daily performance of his youthful duties which even in a remote degree approaches to the earnest sincerity of the poor Pagan:—

"O cives, cives quærenda pecunia primum est, Virtus post nummos. Hæc Junus summus ab imo Prodegit; hæc recinunt juvenes dictata senesque Lavo suspensum loculos tabulamque lacerat."—Hor. I. [Epi. 55.]

As we constantly hear the school system of the United States referred to as a model for us to copy from, let the following testimony of an American Prelate against it be considered by Churchmen here. The Bishop of Michigan said at Oxford:

"On behalf, then, of the American Church, I heartily thank you for your kind expressions of esteem, and permit me to say that one of the greatest comforts for the present and the future with regard to yourselves, is the connection which I see everywhere in England between religion and education. It is this which is the security, and will be for ever the security, of your land. Discover them—I believe it was the remark of an eminent individual of your own land, whose name was always remembered with gratitude, the Duke of Wellington—I believe it was he who said, 'Discover religion and education, and you only make men clever devils.' It has always been so, and if there is one thing in our land which we deeply deplore, and with respect to which we look to the future with feelings of disaster, it is that severance. Our hope is that God, in His wise Providence, will enable us to carry out our principles in our parish schools and in our colleges, that we may always connect the religion of the heart with the education of the head. It is this, believe me, which forms your security in England. Wherever I have gone I have looked with admiration at your noble cathedrals, your schools, and your houses of charity, but nothing has given me greater pleasure than the scene I have witnessed this day. Allow me once more to convey to you the hearty thanks of the American Church."

DUTIES AND RESPONSIBILITIES OF THE MINISTRY.

We have perused with much pleasure the sermon preached in the Chapel of Trinity College, Toronto, on the 27th of June last, by the Rev. Provost Whitaker, and published at the request of the Students. It is an earnest, and highly practical discourse, and may be perused with profit, not merely by the candidate for holy orders, but by the ordained labourer in the Lord's vineyard.

The following passage we extract, as furnishing a satisfactory solution of what may, at first sight, have appeared a difficulty to some. Alluding to the question, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration," &c., the reverend author observes:—

This enquiry is made of the candidate for Deacon's orders, but it is never repeated, unlike the second enquiry, which, *mutatis mutandis*, is addressed again to the candidate for the Priesthood. And why is this? The question respecting the external call is probably repeated, partly on account of the distinction between the Diaconate and the Priesthood, and the possibility that a man's mind may be satisfied respecting the former, though it be not so respecting the latter; and partly because it is a question relating to a conviction founded on historical evidence, respecting which a renewed assurance may be called for and given with little risk of misconception or offence. But the enquiry respecting the inward call would appear to be regarded as being of too solemn a nature to be made again; the Church would seem to bear in mind the avowal which has once passed the lips of her minis-

ter, and to be unwilling to blunt his perception of the solemnity of that confession by requiring him to reiterate it; if it were once sincerely made, she needs no further assurance; if it were thoughtlessly or insincerely made, the judgment must be left to God; she will not force him whose lips have once spoken thus, to repeat the awful words by which he must be so signally justified or condemned. Surely, then, we may learn a grave lesson of wisdom from the fact that the words are to be spoken but once; that the Church asks no confirmation—contemplates no revocation—of the assurance when it has once been given, but receives it from us as a life-long pledge of our devotion to the service of Almighty God, and, by so doing, warns us to weigh it well beforehand—to ponder well its deep meaning—not to "be rash with our mouth, nor let our heart be hasty to utter before God" a thing so sacred as this.

FINE ARTS.

Mr. Whitefield, an Artist of established reputation, is at present in Toronto, and intends producing a view of the city on a large scale should a sufficient number of subscribers be obtained. We have inspected two pictures of Toronto and Montreal from the pencil of Mr. W., now in course of publication, and can unhesitatingly speak of them as productions of high merit. They furnish the best assurance that justice would be done to our city by the gentleman in question, and we sincerely hope that he will meet with an extensive patronage.

NARROW ESCAPE OF BISHOPS SELWYN AND TYRRELL FROM DEATH.

The following intelligence will be read with deep thankfulness to Almighty God for the wonderful preservation vouchsafed to two of his most devoted servants, and will, we hope, induce those who morning and evening address the Throne of Grace to remember in their prayers those who are labourers in the Lord's heritage, even the Heathen.

A marvellous escape from the murder of the Bishops of New Zealand (Dr. Selwyn) and of Newcastle (Dr. Tyrrell), was mentioned on Thursday at the meeting of the Society for the Propagation of the Gospel in Foreign Parts:—

"It appears that the two prelates were on a visit to one of the Polynesian Islands, when they were set upon by the natives, and becoming separated, were in the greatest possible danger. They and their crews were surrounded by the natives, who were full of ferocity, and who were eventually subdued by moral resolution rather than by physical strength. The Bishop of Newcastle had stated that he had never experienced, during the course of his life, two hours of such extreme mental agony."

The Rev. William Ritchie requests that letters and newspapers for him may be addressed,—Sutton, Georgina, C.W.

DIGEST OF COLONIAL NEWS.

The *Journal de Quebec* states that the Ministry will resign at the beginning of the session to get rid of Dr. Rolph. It is also asserted by the *Chronicle* that Mr. Lafontaine is about to re-enter public life. And it is thought that a coalition Ministry will be formed on the opening of Parliament.

Paper mills on a large scale are about to be erected at Beauharnois, by Mr. William Miller of Montreal. The steam vessels to be placed on the line between Montreal and Liverpool, are to be propelled by screw paddles, and will probably range from 1800 to 2000 tons. The fares are to be twenty, twelve, and six guineas.

One person from Canada, Mrs. Hillman, lost her life in the Henry Clay.

Captain Drynan has been killed at Quebec by the falling of shears employed to put masts into a new vessel.

Finlay Fergusson, residing near Ancaster, recently was killed by a coup de solid.

The exploration for copper in Megantic has not been attended with the success anticipated.

The Government of New Brunswick have resolved to appropriate £1,000 towards the Montreal fire relief fund.

A reduction has been made in the price of lands in Lower Canada by Government.

Throughout all portions of the Province the harvest promises to be abundant.

The Hon. Mr. Corwin, Secretary of the Treasury of the United States, is now in Quebec.

Arrangements are making for the transmission of our mails for New York, &c., by the Rochester Steamers.

On Monday the coloured inhabitants of Toronto commemorated the Emancipation Act by attending prayers at the Church of the Holy Trinity where an appropriate discourse was delivered by the Rev. H. J. Graetz. About 250 of them afterwards dined in the St. Lawrence Hall.

The following figures show the population of Montreal for a number of years:—1642, 40 to 45; 1677, 1,500 to 1,600; 1720, 3,000; 1759, 4,000; 1765, 7,000; 1805, 9,020; 1831, 27,297; 1835, 31,193; 1842, 40,465; 1852, 57,715.

On Sunday, the 25th ult, Johannes Schreier, a German aged 19, hanged himself in a stable at Dundas.

The *Galt Reporter* says, the Artillery Officers have not been able to purchase half the number of horses they required. Purchasers from the United States have made the stock scarce.

Mr. Foley has resigned the Judgeship of the County of Haldimand.

Last week the body of a daughter of the late Mr. James Skinner of Drummondville was found dead in the river Niagara, immediately under the great cataract.

The locomotive on the first section of the St. Adams and Quebec Railway, was put in motion on Friday last. This was the first locomotive ever set in motion in that Province.

The American schooner Union has been seized and taken to Charlottetown, Prince Edward Island, for violation of the Fishery Treaty.

Two men and a woman were found by the authorities on Tuesday in a house in Elizabeth Street, suffering from a disease which was evidently cholera though not in its worst shape. Two of them have since died.

Much damage was done by the storm of last week in the Niagara district.

At Port Dalhousie on Saturday last a man was stabbed by another with a stable fork, one of the points of which passed through his lungs. The wounded person is expected to recover from the stab.

A lead mine has been discovered in Prince Edward Island.

On Tuesday afternoon while a number of boys were crossing one of the bridges of the Don in a buggy, the horse took fright, and all were precipitated into the stream. Relief was immediately afforded the party, but we deeply regret to learn that a fine youth about seven years of age, the son of Thomas Clarkson, Esq., President of the Board of Trade, was drowned.

Catharine Hayes is at present in Toronto. She has taken up her residence with a private friend.

CHURCH UNITY.

The Bishop of Oxford's eloquent *Sermon* in Westminster Abbey, on the close of the Third Jubilee of the S. P. G. (June 15) has just been published—(Rivingtons, pp. 24.) The following note will we hope, lead to some practical remedy for a greater and anomalous evil:—

"There are still legal and external hindrances to unity."—p. 19.

Such the present legal impediments to the service of Clergy, both of Scotch and American ordination in our Church, undoubtedly must be considered. The evils against which these restrictions were meant to guard might easily be prevented, without the present breach of unity, by requiring the licence of the Archbishop of the Province and the Bishop of the Diocese, before any Clergyman in Scotch or American orders should hold cure of souls in our own Church. The present state of the law, as affecting Clergymen of Scotch ordination, is sketched out in the following extract from a communication made to me by a member of that Church:—

"The Episcopal Church of Scotland is the daughter so far as Orders are concerned, of the Church of England, having received her present line of Bishops from Archbishop Leighton and his colleagues, consecrated at Lambeth in 1661.

"Until the Revolution of 1688, when the Scottish Church was dis-established, the connexion between the Episcopal Churches of the two countries seems to have been without impediment. Many penal acts were passed affecting the Episcopal Church, in consequence of her attachment in Scotland to the House of Stuart; but none of these bore reference to the relations of the Episcopal Church there to that of England, as far as I am aware.

"But, in 1792, an Act was passed removing many penalties under which the Church of the North laboured, which affected her connection with her sister in the South; especially in the provision that Clergy ordained by any other than an English Bishop should not be eligible to the cure of souls in that country. The perfect connection of the two Churches was thus broken, and a step taken which led to confusions of great detriment to the Church in Scotland. The provisions of this Act do not seem to have extended to the Church of Ireland. In 1840, a Bill was passed for re-establishing connexion between the Church of England and the Episcopal Church of Scotland, by permitting the Clergy of Scotland to officiate, under certain restrictions, in England. It has not, however, had the effect of uniting and identifying the interests of the two Churches from the imperfect extent of its operations. And, although quite unintentionally, it has had the effect of embarrassing the relations of the Episcopal Church, of Scotland with that of Ireland, before unaffected by civil legislation; inasmuch as while leaving open the power of a Scottish Clergyman to hold cure of souls in Ireland, and to be instituted to preferment there, it forbids their officiating save under a limited time.

"The Act of 1840 cannot, therefore be looked upon as a final measure. It is very desirable that means should be taken, which preventing an improper influx of Scottish Clergy, should yet restore the communion of the Churches to that Catholic original which received a Priest in the one as a Priest in the other, enabled to exercise in either branch of the parent stock his holy functions."

ROMAN CATHOLIC SYNOD.—It is officially notified that "the Roman Catholic Provincial Synod of England" will be opened on Tuesday, the 6th July, at St. Mary's College, Oscott, near this town.—*Birmingham Gazette*.

MR. MITCHELL, THE IRISH EXILE.—It has been publicly stated in England, by a distinguished Episcopal clergyman, that Mr. Mitchell has been converted to the Protestant faith by the reading of the Bible.

CONVERSION TO PROTESTANTISM IN GERMANY.—According to the official reports, 948 persons renounced Romanism, and embraced Protestantism in Silesia, last year. Of these 648 persons, 296 were adults, and the remainder had already been confirmed.

For Births, &c., Markets, and New Advertisements, see last page.