CHRIST OUR LIGHT.

From the German of Baron de la Matre Fouqué. Mark x. 46.

A thousand years have fleeted, My Saviour, yet thy name, Of healing grace hath meted To one and all the same. Thy Holy Spirit teacheth Thou mad'st the blind to see; And still thy mercy reacheth That light and grace to me.

O'er inward blindness grieving I sat beside the way, With sighs my heart was heaving. To saddest thoughts a prey; The Psalms I heard them singing, And the branches waiving free, Which the redeemed were bringing, But could not look on thee!

Too bitter was that aching, Too deep the misery, My heart fresh courage taking. Began to call on thee: "O Son of David! hear me, Thy promise, Lord, is bright;-One look from thee would cheer me. And close this weary night."

My tears were faster streaming, And louder grew my cry, My very heart was seeming To melt as thou went'st by; My anguish, too, abating, For now they said to me,-"Take courage! be is waiting, The Master calleth thee.'

I knew that thou wer't biding. I tottered to thy side, My self-will all subsiding, And broken all my pride; Thou epak'st, my lips unscaling,-"What wil't thou ?" "Lord, to see, And in thy looks find healing." Thou said'st-" So shall it be."

And oh! thy promise never Could fail, and I was whole; Each ancient mist must sever, And light o'erfilled my soul. From every burden lightened, This heart of fear and sin; My inward path is brightened, And nameless peace within.

Selected.

THE CHURCH A FAMILY. My DEAR PARISHIONERS.—Let me receive a kind hearing from you whilst I speak of the great blessings which behappiness not only to be numbered, but and brethren of each other. to minister to the wants of the bodies.

with parental authority, care, and affecthem. Such are they towards their parents, and to each other they are full of love and trust. They feel that they have the same parents, the same name, and those that shall be born will be so the same home, the same interest, the same joys and sorrows, hopes and fears, They are brethren and sisters in all the fulness of those dear words. If one suffer, all suffer with him. They are one in heart; and all together form one house, one home, one, I can say no more, one family.

Now do not think for a moment that any of God's earthly gifts are a hindrance to our heavenly calling. Our sins let or hinder us, but not God's ordigifts. Riches are naturally the means of doing good: we, and we only, make guide, and to supply meat to the souls the source of pride, and luxury, and of His household in due season. worldliness.+ Poverty makes us anxicus and careworn; causes us to murmur, cearless member of a household bether, and our heaven'r family. 1. First then, let rie speak to you of theavenly father. He is such by

o & Luke svi. 9. Tim. vi. 17, 18, 19.
1 % Luke svi. 10. Tim. vi. 17.
2 % Mark svi. 10. 1 Cor. 1.26. S. James ii. 5.

His creation and preservation of us, and is, therefore, called in scripture the "Father of Spirits." But, alas, our first parents would not obey their heavenly father's will. They brake His laws for themselves and for us.* In Adam and by Adam we threw off the rule of our father, refused to be His children, and ceased to be His children as once we were. We ceased to be His children in love and holiness.† We ceased to be His children as part of the heavenly family with the holy angels. T We censed to have any claim upon Him as our father; and ceasing in all this, we became divided from our fellow-creatures also. They who are not sons cannot be brethren. Selfishness separated man from man. Violence and bloodshed, oppression, neglect, and fraud showed that the first family was broken up: men were no longer sons of God; and so no longer brethren to each other.§

2. But in the midst of this sin and misery God the Father sent His only Son. He became man for us. As a man He pleased God and restored us to Our fallen nature in Him favour.|| stood upright and pleased God. The Son of God became man, and man became in Him the Son of God. I do not know how to state this clearly to you, so difficult is it and so full of mystery. I must be satisfied with begging you to believe that Christ was the first or new man.** the first true Son of God after the fall of Adam, and that we become sons of God by becoming Christ's brethren. Christ is a Son, and we become sons by being joined to Ilim. And this is the reason why our catechism says, "member of Christ." before "child of God." We become children of God by being members of Christ.

Now then it becomes more easy to see who are the children of our heavenly father, and who are brethren in the heavenly family; even the members of Christ, even those who have joined to

And how are we joined to Christ? By being joined to His body the church. and this we are by baptism. By baptism we are made members of Christ's body, and so members of Christ and so children of God. For thus it is written: For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit we are all baptised into one body."†† "Ye are all children of God by faith in Christ Jesus: for as many of you as have been baptized into Christ have put on Christ.'

Again, it is in the heavenly family as it is in the earthly. Men are born into it; they receive their name, and are ever after counted members of the family. So we are born into the church long to all of you who are members of by baptism, receive our christian names, that family of Gop in which it is my and thenceforth are the children of God,

All the baptized in all countries and minds, hearts, and souls of those who in all times form the one great christian are bound up with me in that holy fel- family: all the baptized, I mean, who lowship by bonds so sacred and endear- have not lost their relationship by some of those unhappy means which I will You all know, in one way or other, soon explain. My brethren, you have the privileges, safeguards, and joys of a many of you lost a brother or sister. teligious home. In it you see a father But you do not count the dead as no supporting, defending, guiding, teach- longer of your family. You still speak ing, himself and by means of his wife, of them and feel towards them as brethren. For death cannot make a You see his children looking up brother cease to be a brother, neither in to him as their head with love and trust; the earthly family, nor in the heavenly, with fear when they sin, with hope All that are dead are our brethren, and when they act rightly; receiving his all that are living, who are members of advice and teaching, and acting upon Christ. Our heavenly family then is large, larger than a hundred countries, large as eighteen hundred years. The dead and the living are our brethren,

> All together form the whole church of God, the universal, the catholic church, which we confess in our belief, in which we live, in which I trust we shall die, and rise again, and dwell with the Lord.

Now the brethren of this heavenly family who live on earth may be seen and heard, they are men; and as men require guidance, instruction, consolation, and support. And therefore the father of the family being unseen, has nances, nor God's providence, nor God's given them fathers who may be seen and heard, to teach, lead, comfort, and

Thus it is that S. Paul and S. John speak as fathers: 88 and we receiving our and leads us to neglect our souls, not office through them or their fellow because it is an evil thing, but because apostles speak to you in like manner as The are evil. When we receive it your fathers. The clergy according to lightly, it makes us humble, and trust- their degrees are fathers of those comiul, and weans us from this present mitted to their care. Thus then there end word. And so it is here. Home, are many fathers, and many families, with all its safety, and peace, and com- and yet but one father and one family. ens. and objects of love, does not natur- For example, this parish is one family, ally, and need not, draw off our hearts and has its father; and all the parishes om higher things. It is not a help to in this diocese with all their fathers cur affections upon earth, but to train gathered into one body under the bishem and lead them on to heavenly love hop are one family under one father; and duty. There is a heavenly Father and all the dioceses in this Church of there is a heavenly family. The England with their heads are one family, tarthly parent and the earthly home are one Church of England; and all the inly figures of these, ordained to make churches of the world together are the It love them; and so well do they serve one family that is seen; and they that his end in those who would profit by are dead, and they that are to come, form hem, that the selfish, ungrateful, and together the one great heavenly family of men, and with the holy angles the one omes the disobedient child of God, and family of God the lather, being now unres not as a christian brother, whilst seen to us, but hereafter to be seen face he dutiful child and affectionate brother to face. All the families on earth, with rows up into the true christian towards their fathers who may be seen, that is, and towards man. The earthly the clergy, together make one family ther then, the earthly family, are a and one only, the great father of which gure of, and a guide to our heavenly is unseen, but not absent, not far from every one of us.

* Rom. v. 19. † Gen. III. 8. Eph. II. 2. 2 L. Luke J. 12; E. 9. † Gen. Iv. €; vi 11. § Isaish IIII 31. Rom. v 19. 1 E. John II. 2. § 5 John 5 12; xx 17. Heb ii. 9—18. **1 Cor xv. 45. † 1 Cer. xii 12. 22 S. John III. 5. Titus III. 5. ∰ Gal. iv. 19. 1 S. John III. 5.

ties and links of love, that each and all yours, and yours are theirs. have one Lord, one faith, one bantism.

And of the family in England besides keep the same holy days, and are gov- of brethren. erned by the same laws. These are When you were taught your cateof the Church of England.

And of the less family, the family of self, elect of God. God in this parish, besides all these we may feel fully how bound up we are for and with each other. together, how thankful we ought to be,

and how we ought to love one another. We have then together, as brethren, brethren before brethren. often.

And now, before I mention some of the main duties and blessings which bered. The rest is the very same as flow from our being in this family. I will, as I before promised, say how we may brethren still use, in the great congrelose them, that by God's grace you never gation. So is it all your life long. You may do so. And hear me with patience are not treated as individuals, as single and gentleness in this matter. What I say I say in love, and because it is my when you die, it is the same. You are duty: what you hear then hear in love, and because you are my family.

1. Inwardly and invisibly we may cut ourselves off from this blessed family by sin. To all appearance we may remain children of God to the day of our are evil children in a family as well as the whole family is yours, and you are good; and also all our claims, rights, theirs. and privileges remain so as to be ours again upon repentance, when we arise and ony unto our father, " Father, I have sinned against heaven and before Thee.' We may be all this, and have all this, all things. but not repenting, we shall in the end find that all name, title, claim, privilege are vain, without the life and spirit; and as we have rejected the life of children here, so at the last day we shall lose the name.*

2. We may be cast out by the church, or, as it is called, excommunicated. The heavenly family may cast us forth as unfit to belong to it by the judgment replicing with those who weep; having friend upon this point were completely answered try of God. This was very common in a ready car and a willing heart; being by the Right Rev. Prelate (the Bishop of Oxports) tender long-suffer. he pure early days of christianity, and is commanded by our Saviour and S. Paul.+

3. We may leave the heavenly family by deserting it. If we refuse to join in those acts which are our family ties we loosen our relationship, and by degrees lose it. If we forsake the father of the less family, the parish clergyman, for other teachers, the family font for a strange baptism, the house of God, our common home, for other places of worship: our family prayer, the services of the church, for other worship; the common table of the spiritual family, which is the altar at which we feast together; if we so give up and leave that which shows us to be, and keeps us of the one family, then, sad as it is to say, and uncharitable as it seems to some so to speak, we cut ourselves off, we leave the one great family, we cease to belong to it, our privileges, our joy, our hope, our blessedness in it and by it and no more; and it is we alone who have done this, and we who suffer by it. God grant it may never be the case with any of us, or may cease to be so.

Let me also tell you some of the bless ings and duties which belong to us as members of the heavenly family. I cannot dwell upon the unspeakable comfort and grace of being able to speak to God as our father, nay, to have Him for our father, and to be in truth His children. I would rather speak to you of your happiness and duty as brethren

than as children. 1. You are brethren, and should never feel alone or deserted. However poor you are, however solitary, you are members of this innumerable and glorious household. All its possessions are yours: all its members are your brethren Should you read of any holy man now departed and at rest, he is your brother. Should you hear of any devoted labourer in God's vineyard still serving God in his calling, he is your brother. When you ere in church, however few there be there, or when you pray in private in the words of the church, or with the desires and feelings of a child and brother, you are not desolate and lone. Not only are God and His angels with you, which were more than enough to console and support you, but you are oined in spirit and truth to the whole family, and are worshipping with all the brethren. And should you be sick, and no longer able to come to the house of God, you are still a brother, you are not alone. All the prayers in all the 4 3. Watt. vil 22. S. Luke xiil. 28. † 3. Matt. xviil. 17. 1 Cor. v. 13. Gel. v. 12.

But, to show you that you are not left one God and father of all, that each and alone and desolate at such a time, I will sacrament of the Lord's Supper and the first you have been treated by the same order of fathers or ministers of church as related to God's children, and dear to them all. When you were helpless infants, you

these bonds and possessions which be- were brought into the family at your long to all, the various families and all baptism, not in private, but before and the members of those families have in by your brethren. All the congregation addition one voice of prayer, and in the meeting in God's house prayed for, reprayer-book use the same psalms, and ceived you, rejoiced over you. Look at portions of scripture, and petitions, and the service; you will see it is the service

the bonds of love between all members chism you learned with your brethren, whom you called, together with your-

In confirmation, in receiving the things in common we have others: but Lord's Supper, in all public worship, let me now put them all together, that mark how all the brethren join in prayer

> If you were married, it was not alone, it was in the face of the church, as

one font for one baptism by one ministry | So it is in health and prosperity, but of the one church, one catechism, one at last sickness comes. Then look at confirmation, one altar for the one supper of the Lord, one house of God, one comes to you as to members of the famfaith confessed in the same creeds, the lily. His coming shows that you are same scriptures, the same prayer-book, not forgotten. He forms around you a the same holy days of joy and sorrow, little congregation to remind you of the the same christian life supported by the great congregation, and you are prayed same means of grace, the same death for as brethren. All the while in pubcheered and turned into a blessing by lic worship you are remembered even the same Lord and Saviour, the first- by name. All join in asking for you born in the heavenly family, the Re- comfort and patience, and a happy issue deemer of each and all, the same church- out of affliction. You receive the Holy yard wherein to lie, after the same Communion in your sick chambers: service. I beseech you think over these and thus show and confirm your union. bonds carefully, and think over them Look at the service. Some of it is to suit your particular case, showing how carefully and tenderly you are rememthat which you once used, and your solitary persons, but as brethren, and not buried in your field, but in the common ground of the whole family; not alone, but by a congregation which lifts up its voice over you in sorrow and thanksgiving as for brethren. Never, then, feel alone, or neglected, or deso death, and indeed be children; for there late or poor in spiritual privileges; all

2. As you may not feel as if you were the only child of God, so neither act as if you were. What you are to others, be to them. Be brethren to brethren in

Be brethren in prayer, not thinking of yourselves alone in the house of God, but praying with and for all the others, saying our Father.

Be brethren in alms and works of love, striving as much as duty will allow to have no private interests, but to assist all as relatives and kinsmen.

Be brethren in love and sympathy, as unfit to belong to it by the judgment | rejoicing with those who do rejoice, and gentle, affectionate, tender, long-suffe ing, hopeful, delighting in everything good in others, grieving over and con-cealing what is evil. Be brethren in helping your brethren to heaven. "Comfort yourselves together, and edify one another." "Exhort one another daily." "Comfort the feeble-

minded, support the weak."* 3. Be not vain of your privileges as sons and brothers. What have you that you have not received? God can of stones raise up children to Himself. Not by works of righteousness which we have done, but by His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost. Let your sense of this be seen in your humility and gentleness. Win them by meekness and love. Win them by showing that you desire not to add to a party, or to procure honour to yourselves, but to bring them to great happiness, and to glory your God.

4. Look forward to, and hasten to the meeting of the great family at the last. Prepare for it, long for it, press on to-

wards it. Here, you have not seen the countless holy brethren who have lived and died since Christ came. Here, you are separated by distance from your spiritual kindred. Even when near, you cannot know them, nor can they know you as we shall know each other hereafter. Here, we are afflicted, tempted, divided. We are now a family dispersed, and wandering in danger and difficulty. Let us look, then, to a re-union with those who have gone before; a union with those we have not known, and a more perfect union with those we see; to meeting in one eternal home, no more to go forth and part,-to meeting in

Let us pray God, with voice, and heart, and life, "shortly to accomplish the number of His elect, and to hasten His kingdom," and in full, and finally, to "gather together in one the children of God that are scattered abroad."

Believe me your affectionate Father and Brother in Christ.

* Thess. v. 11-14. Heb. ili. 18.

Ecclesiastical Intelligence.

ENGLAND.

Of the family on earth these are the church in all the world are for you, are Established Church, but, as some apprehension appeared to exist that such would be the effect of it, he proposed to introduce a clause reserv-ing to the bishops and inferior clergy of the Church of England the full ecclesiastical auall use the same creeds, have the same go back and point out how that from the thority which they now possessed. The folsacrament of the Lord's Supper and the first you have been treated by the lowing was the clause which he proposed to introduce :--

"Provided that nothing in this act shall prejudice or affect the liberty of worship in Churches or Chapels of the Church of England, churches or Chapets of the Church of England, or places duly licensed by the bishops of such Church, notwithstanding that service for baptism, marriage, or burish may be performed therein; nor shall anything berein contained in any way abridge or affect the discipline of said Church, or the enforcing thereof, by the Bishops or other ecclesiastical authority."

If that clause should not, however, be considered sufficient he was willing to according

sidered sufficient, he was willing to accept any words or clauses which might be considered necessary to attain the required object. With regard to the proposition about to be made by the noble earl near him (the Karl of Derby), he should feel hourd to propose it away if he he should feel bound to oppose it even if he

the Sacratic testing of the Stead of Section of the Section of the Mark of Derby.—I rise to move, on the motion for the recommitment of the Religious Worship Bill, that a select committee be apointed to inquire into the existing state of the pointed to inquire into the existing state of the law with regard to the liberty of religious worship, and the expediency of religious worship, and the expediency of religing or dispensing with the provision of an act passed in the first year of King William and Queen Mary, chap. 18. I feel considerable difficulty in approaching this subject, not only because it is one with which I am not very conversant, but because the object of my nubble friend amounts. because the object of my noble friend appears to be to afford increased facility for religious worship. It is impossible not to be convinced of the entire earnestness and sincerity of my noble friend (hear, hear); but while my noble friend displays such carnestness and real, I think he allows that real occasionally to outrun his discretion, and to induce in him a readings. to remove whatever may stand in the way of the object which he has in view, without sufficiently considering the consequences which may result. My noble friend, in fact, possessing all the spirit of chivalry, is equally prepared to ride at a giant or a windmill, if either should stand in his way. I must say, I think that, upon the present occasion my noble friend has shown a little over-eagerness in carrying out his purposes, and that he has endoavoured to induce your lordships to adopt, somewhat has-tily a measure which you have not had time to consider. The measure passed through the other House of Parliament with one single discursion upon one single stage. I believe that, in that House, every stage was taken after twelve o'clock at night. In this House it was both read a second time and committed pro forma, and it was not until we arrived at the report that we had any discussion upon the principle of the Bill, and upon that discussion my noble friend had a majority of one.

There cannot be a better proof of the want of consideration with which the measure passed

through the other House than the fact that with regard to two of its leading provisions with regard to two of its leading provisions there is at this moment in progress in that House a bill which is directly contradictory of this present measure. The object of my noble friend's bill is twofold: first, to relieve Dissenters of the necessity of having their places of worship registered; and secondly, to enable Protestants of all denominations to carry of public worship in any unlicensed place in the presence of more than twenty persons. To accomplish the first object my noble friend at once removes the necessity for licensing and registration; but, at the same time that he is doing that, the Dissenters themselves are preasing through Parliament a bill for the purpose, not of abolishing, but of regulating those very licenses and registrations which this bill proposes absolutely to dispense with. (Henr, hear.) I was unable to collect from the discussion of the other evening that any hardship whatever was inflicted by the existing law; and I think that the arguments of my noble applies to meetings held for the purpose of religious worship exclusively, and not to meetings at which religious worship may be inci-dentally introduced. The law, however, whatdentary introduced. The taw, however, what-ever it may be, is one to which all persons are amenable upon the information of a common informer; and I venture to say that no common informer ever yet appeared for the purpose of interfering with meetings of this discription. What they may hereafter attempt, encouraged by my noble friend, I will not pretend to say.

His lordship went on to observe that his noble friend (the Earl of Shaftesbury) had

both Churchmen and Dissenters. As regarded private worship, he (lord Derhy), like many of their lordships, had family worship in his house every morning; but he did not go the corner of St. James square to ring an opposition bell— (laughter)—inviting the parish to come in to hear him read prayers or preach sermons, rather than the respected Rector of St. James's. His noble friend had stated that there were five and twenty thousand meetings held every year in the Metropolis in violation of the law. In reference to these cases, the noble duke opposite (Argyll) said, how can you defend the having a law on the statute-book which you dare not put in operation? He (the Earl of Derby) thought that was rather begging the question. There might be cases in which it would be very desirable to put the law in operation, cases in which there was a violation not merely of the letter but of the spirit of the law. (Hear, hear.) letter but of the spirit of the law. (Hear, hear.)
It was, he thought, very fitting that their lordships should inquire whether there was any
real, practical grievance; they ought to inquire
into the evils which the law had produced and
the good which it had prevented, before they
adopted at once the summary conclusion of his
noble friend, that it was desirable to sweep away all restrictions. He said nothing in re ference to the case of Protestant Dissenters but, as a member of the Church of England, he maintained that it was not the principle of he maintained that it was not the principle of that Church that any of her members, in any place whatever, or without authority, should use the services of the Church, should publicly pray, chould publicly preach, should conduct the devotions of the public, and should usurp to themselves that which the Church of England had, with the sanction of the state, confided to to those who held a higher commission as the

messengers of God. (Hear.)
He was well aware that in in many districts of that metropolis, and in many of the manu-facturing towns, the functions of the Clergy could not be carried to the full and proper extent through the whole of their parishes, and he was satisfied that in such cases they would thankfully accept the co-operation of laymen. But then it was most important that these laymen should be the assistants and not the self-W. E. H. set-up rivals of the Clergy. He thought such persons should act with the consent of the Clergyman of the parish, and the B shop of the Diocese, and that there would be great evil in Diocese, and that there would be great evil in the promiscuous administration of the rites of religion and the unauthorised preaching of the Word of God. (Hear, hear.) Let all restric-tions be removed, and the effect would be to introduce new elements of confusion and dis-cord, where unhappily there were too many of On the order of the day for the recommittal of this bill, the Earl of Shaftesbury wished to state that the bill did not in the least affect the ecclesiastical jurisdiction of Bishops of the current was unhappily divided. He regretted, extremely regretted, hose practices by which the pure worship of

the Church of God had been too much assimi- to advance to the utmost of my power the interlated to the forms and ceresconies of the Church ests of the Church of England; and I believe of Rome, and by which much grievous offence that in no way can you better advance the inhad been given to simple-minded congregations terests of that Church than by enabling her layand so much injury done to their common religion. (Hear.) But on the other hand, he held the apostolic doctrine that "all things should be done decently and in order," and he could not assent to what would encourage the unauthorised intrusion of laymen into a parish, the strongest attachment to what they call their rival preaching, and rival praying, creating additional discent and additional discent where it should be the effort of all to promote harmony and union. These consequences must, he believed, inevitably follow the passing of his noble friend's bill. He did not say that the law as it stood required no amendment. It misks he did not say that the law as it stood required no amendment. It misks he did not say that the law as it stood required no amendment. It misks he did not say that the arrival are fully competent to discuss in Committee in the ordinary way. and the setting up of a house for rival doctrine, stood required no amendment. It might be the ordinary way. As I have said, the Bill protect that the terms of the existing statute were too stringent, and required amendment; it might be that it was desirable to provide for cases in which laymen might usefully co-operate with preaching places will be established in opposition to them. If such a result take place is any which laymen might usefully co-operate with the dergyman in the discharge of his parochial duties; but he thought their lordships ought to pause and hesitate before upon, the mere state-ment of the noble earl (Shaftesbury) of theoment of the noble eart (Shattesbury) of theo-rotical difficulties and theoretical inconveniences interfering with the preaching of the Word of (lod, they removed all restrictions upon the unli-consed performance by the laity of duties which belowest to the clarge and thus below in upon

belonged to the clergy, and thus broke in upon the whole purcohial system of the country. It was for these reasons he had ventured to intrude himself upon their lordships' attention on a subject on which he felt that he had but on a success of which he left that he had but little to speak; not for the purpose of prevent-ing the amendment of the law and the extension of religious liberty; not. God knew, for the purpose of throwing difficulties in the way of eaching the irreligion, ignorance, and vice, which provailed to so great an extent in our large towns, and which called for the best exerious of both Churchmen and Dissenters, bu or the purpose of entreating their lordships before they provided a remody to consider the nature and extent of the disease, in order that they might provide a remedy for grievances without supersoding or abrogating altogether the functions of that valuable and important bedy, the Parochial Clergy. The nable earl concluded by moving that the bill be referred

to the select committee.

Earl Granville said in the speech of the noble earl, which was much more like a speech against the bill than one in favour of referring to a select committee, the complaint was ado that the bill passed through the liouse d Commons almost without disquesion. He hought that fact was in itself more in favor of han against the bill, as if there had been any hing very objectionable it was not likely to have escaped attention. Looking at the bill generally, he thought almost too high some had been given to the debate from the beginning. On the one hand, it could hardly be essential to religious liberty that an act which really appeared to have no operation should be repealed; and on the other hand, an exaggerated impression was conveyed by the speakers in opposition, that by repealing this sot, which was admitted to be inoperative, except in some few cases turning chiefly upon personal questions, the Church of England, with her Liturgy and Prayer Book, would be put in danger. He thought the noble carl

(Derhy) was very much mistaken in the effects which he sutleighted from the passing of the bill. It was quite clear that under the existing law any member of the Church of England could, on paying half a crown, open a room for religious worship. He should be very glad if his noble friend (the Earl of Shaftesbury) would consent that the bill should be referred to a select committee, it being understood that such a reference was not to be made the means of batructing or delaying the bill, but was to be bond fide for a short examination of it. If on the other hand, his noble friend thought it would be more judicious to persevers with his motion, he should support him, on the ground that a law which some of the most respectable vice at least once a day; that at least two serand religious persons in the community were daily violating ought to be repealed.

Lord Congleton supported the bill, and ex-ressed his surprise that the Bench of Bishons and not come forward long ago to hall the and each canon residentiary

offerts of laymen.

Lord Berners said the noble earl who introluced the bill had told him that he could have to idea of the amount of obliquy which their lordships would call down upon their heads by rejecting this measure. He felt that they had a higher duty to perform than that of pleasing the people; and having heard that the Right Rev. Bench had considered the measure, and were unanimously agreed that in its present form they must oppose it, as it would interfere with Church disolpline and with parochial ar-rangements, he felt bound to join them in their

The Bishop of Orford said he, for one, did not entertain the least idea of defeating the whole measure, and he pleiged himself that, t the fairest and most candid consideration. All he wished was, that if there was to b regular public worship under the bill, those who conducted it should be obliged to say whether they conducted it in opposition to, or in communion with, the established Church. The Earl of Shaftenbury, in replying to the

objections urged against the measure, said,—[will first answer the question put to me as to how I know that these 25,000 meetings I spoke of were illegal. I found those meetings to be all of one and the same character, and, with regard to the London City Mission meetings, I know the character of them to be devotional rom beginning to end. My lords, till I brought this question forward, I was not aware of the extent to which the present law is used for pur-poses of intimidation. I have been quite asonished at the extent to which this intimidation is applied, and to find that it had extended even to some of our parochial Clergy. I have received a letter from one of the heat of our Parochial Clergy in London, telling me what he had been doing, and that he has been doing it daily with fear and trembling. I must appeal to the common justice of those peers who heard my speech the other evening, or who have read the bill, whether they think the noble earl is justi-fied in the declaration be has made to-night, that my object is to persuade the Parochial Clergy to give power to laymen to administer the sacraments, and to take upon them the dis-charge of any of the sacerdotal duties? (Hear, How does my bill in any way affect the Parochial Clergy, or give to any laymen the power of administrating the sacraments, either baptism or the Lord's supper, or set up any kind of rivalry whatever to the Clergy of the Church of England? (Hear hear.) The sole object of my bill is to repeal the section of a particular Act which prohibits more than twenty per one above the immates of a household from assembling for purposes of public worship. Nothing in the Bill will enable laymen to do that which they are not fully able to do now, nor will it give them an atom more of power to trespass on the Ecclesiastical functions of the Clergy than they possess at this moment. A clergy that they possess at the clergy by an ordained Clergyman of the Church of England, that I should expect his next step would be to call for the revival of the Conven-ticle Act. (Hear, hear.) I desire to see everything connected with the worship of God "done in decency and in order." My whole life has

"Mother Church"; and it will be the fault of tion to them. If such a result take place in any one instance, that will arise, probably, because the minister of the district has not given the support which he ought to give to the efforts made for feeding the people with that instance.

made for feeding the people with that instruc-tion which is thought essential to their welfare. The Karl of Derby said the noble earl had stated that the Bill would not give to any lay-man power which he did not now possess. But man power which he did not now preseas. But if he was not mistaken, the noble earl on a for-mer evening mentioned the case of a gentleman who was accustomed to read a chapter of the lible to his neighbors, and who only gave up the practice when told it was illegal. This Bitt the practice when told it was illegal. would remove such illegality, and it clearly showed that there was a desire that the services of the Church should be conducted in the absence of a clergyman.
The Earl of Shaftesbury said, the gentleman

or perhaps a lecture of some clergyman of the Church of England; but was that taking to himself the functions of a clergymen of the Church of England? He hoped his noble friend would be candid enough to say that he had been nistaken in this instance. The House then divided, when the numbers

For Lord Derby's motion

ed to a Select Committe

The Cathedral Commission has presented its The Cathedral Commission has presented its third and final report: and though not going so far in some respects as we could desire, it is still a most important document, and if its suggestions are carried out, will be of immense benefit to the Church of England. It does not propose any general confiscation scheme: but would restore cathedrals to something like the sphere of usefulness for which they were originally intended. It proposes that the cathedral nally intended. It proposes that the cathedral clergy shall reside nine months in the year, clergy shall reside nine months in the year, instead of three; that the bishop have the right to perform all the ordinances and coromonics in the cathedral, and preach and ordain whenever he pleases, and have ordinary jurisdiction of all the services, over the chapter; that the chapter act as his counsel of advice whenever he shall act as his counsel of active whenever as annu-call them together; that all cathedrals be put on the arms general footing, with honorary and residentiary canons, both together constituting the Great Chapter, to which the election of the the treat Chapter, to which the election of the bishop shall be entrusted; that all cathedral statutes be revised, under approval of a Com-mission to be appointed for 10 years, with further power of change; that every hishop have the patronage of part of the canonries in his own cathedral; that the bishops having pa-tronage in the diocesses of other bishops, suchange it for corresponding patronage in their own; that the choirs shall be maintained in full force, or increased, specially on Sundays; that residentiary canons hold no particular preferment mons be preached every Sunday; and that cathedral solvois be well kept up. Besides which, hints are given of Theological Collages, &c. Each deau is to receive not less than £1500, The most important suggestion is, however, the catablishment of twelve new sees. 1, Newcastle or Hexham, for the county of Northumberland; 2. Liverpool; 3, Brecon, for central Wales; Derby.; 6, Southwell, for Nottinghamshire; Coventry, for Warwickshire; 7, Ipswich (or Bury St. Edmund's) for Suffolk; 8, Bristol (old see restored); 9, Chelmsford (or Colchester) for part of Herts and Essex; 10, St. Columb Major, for Cornwall; 11, Bath, (now part of joint see of Bath and Welle); 12, Westminater, for part of London. Of these, St. Columb Major is particularly neged, as it has been munificently en-dowed by the Rev. Dr. Walker with an income of £1600 a year, and the Bishop of £xeter (from whose present diocese it is taken) urges, at strongly, offering to resign all his patrouse; within the limits of the proposed diocese. This would add nearly one-third to the Episcopate of England-a vast improvement.

Sir Wm. Clay's Church-rate bill is postponed again and again, in a manner which does not look much like its passing. Of the 11000 perialises of England, 10600 pay the rate, and in a majority of them, without any contest whatever. This bill would abolish the whole, without one penny of compensation.

On Whit-Sunday, during the evening service, the Rev. J. C. Mason, the newly-inducted rector of St. Clement Danes, administered public Bapof St. Clement Danes, administered public Hap-tism to ninety-three children, of different ages, without the fee hitherto paid for the performance of that rite. The Archdescon of Northumber-land has recommended to his clergy the imme-diate disuse of fees for baptism, "being per-auaded that the Church expected and required them freely to administer not only the life-strengthening sacrament, but also the life-giving, the regenerating sacrament."—Guardian.

JUNE 8 .- DEATH OF THE DRAW OF CHRIST Chunch. — On Sunday, at half-past eleven o'clock, a.m., Thomas Gaisford, D.D., Dean of Christ Church and Regius Professor of Greek, died at his lodgings in the College, over which he had presided for 25 years, after a short and painful lilness. Dr. Gaisford, although for some painful lilness. Dr. Gaisford, although for some time indisposed, had been engaged up to Thursday last in his ordinary duties, and on that day attended the annual matriculation examination in the college-hall, which, however, he was forced to leave after remaining about two hours from feeling very ill. He was attended by Mr. Tireman, surgeon, and Dr. Aviend, and the dangerous nature of his attack, was shortly pronounced. His disease, we understand, was congestion of one lung and of the brain. Barly on Friday the various members of his family were aummoned by electric telegraph, and all, we believe, except one son (about in Ireland.) arrived in Oxford before night. Dr. Gaisford never rallied, and gradually sack under his never rallied, and gradually sack upder his mainly, expiring at the time mentioned above.

He was in the 75th year of his age.

Dr. Gainford was educated at Hyde Abbey School, Winchester, by the Rev. Dr. Richards.

THE Sore of THE CLERGY.—The 201st anniversary of the "Pestival of the Sone of the Clergy" was celebrated on Wednesday, May 28rd. Divine service was performed in the afternoon in St. Paul's Cathedral, when a serbeen spent in obedience to that Apostolical in-junction. I have labored, with God's blessing,

whence he proceeded to Lennoxville, where he

the Bishop's previous visit there was not one

municant, except amongst the clergyman's family; now fourteen were confirmed, several

cration in October. At Sutton all is going on excoolingly wall. The congregations are always

expected from England this month. From Brome the Bishop proceeded to Lennoxville to

attend the convocation of Hishop'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

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); P. 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 fall, vol. 19; Rev E. M. R. S., Brantford, rem. in full, vols. 1,

and 18; Hon. Jr M., Kingston, rem. vol. 18

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

Select School for Young Ladies -- Mrs. Forster

The Church.

TURUNTO, TRURSDAY, JULY 19, 1855.

DIOCESE OF TORONTO.

My Dear Brethren residing between Toronto

several Parishes, in accordance with the follow

I remain, &c.,

Picton 3 p.m.

 " Frankford
 3 p.m.

 28, Rawdon
 10 a.m.

 " Hungerford
 3 p.m.

Northport..... 8 p.m.

Fredericksburgh........ 3 p.m. Amherst Island 11 a.m.

b. Kingston (St. George 11 a.m. 3 p.m.

6. Barriefield 3 p.m.
11 a.m.
St. John's, Portsmouth 3 p.m.

10. Brockville 11 a.m.

12. Kitley's Corners 11 a.m.

14. Trinity Church, rear of

Lamb's Pond 8 p.m.

Lausdown 12 noon

Fitzrov... 4 p.m.

county 11 a.m.

Ninth line, Fittroy 11 s.m

Richmond 10 s.m.

S1, Edwardsburgh 10 a.m.

Merrickville 8 p.m.

Mr. Pinhey's Sp.m.

Pembroke, Renfrew

Thursday 26, Marysburgh...... 11 a.m.

Wednesday I, Mohawk Village....... 10 a.m.

Toronto, June 27, 1855.

JOHN TORONTO.

A. M., Smith's Fulls (the book has been sent

rail the same evening .- Com.

V. P., Orillin.

ing list.

Saturday

Sunday

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Friday

July, 1855.

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 Follow of the Royal College of Surgeons, and practiced 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 universalwhich the Dynks at first showed about religious 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 European, four of the Dyaks who accommends to four fings. They made who accompanied me from Lingga. They made the responses heartily, and, I trust, with

Bouth Australia. - (From a Correspondent.)
--Adelaide, March 23rd, 1856. -- An 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 providently seven clauses contained in certain canons and constitutions presented for their consideration by his lordship, the effect of which is, that the Church of Engd in South Australia will be placed on a con stitutional 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 emporal maintenance of the clergy.

The great want experienced by the Church

to take orders, and having good testimonials, would be able to complete their education as theological students in South Australia, at a comperatively small expense; and clergymen of real plety and energetic character would find ample employment. The income of our clergy is generally £300 per annum. In some instance it considerably exceeds this in no instance. I believe, doos 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 busirss it would be to itinerate as missionaries in the unsettled and thinly-peopled parts of the colony. The Rev. W. Short, of Great Ormondatreet, would, I am sure, give any information retire to the discose to those who wished for

COLONIAL.

CHURCH SOCIETY, DIOCERE OF TORONTO.

The general monthly meeting of the Society was hold at the Society's rooms, on Wednesday, the 11th July, at 8 p.m. The Hon. Jas. Gordon, Vice-President, in the

Present-Rev. Jas. Beaven, D.D., W. S. Darling, G. S. J. Hill, D. Blake, M.A., S. Lett, LL.D., Hon. P. B. Dallaquiere, J. W. Gamble, Enq. M.P.P., H. Mortimor, Enq., and the

Secretary.
The Secretary read the usual prayers. The beforetary 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 80th 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 seal and care with which they have discharged their respon-The Secretary then read the following state

ment of the last month's accounts, and laid the abstract and balance sheet upon the table. General Purposes Fund.

To paid out for salaries, &c Petty cash	241 241	18 10	
Balance		()	
	803	v	•
Cr. By balance from last month	242	11	
for 18th year	23	7	
life subscription	37	10	•

life subscription	87	10	. 0
	303	1)	2
Widows and Orphans' Fund.			
Dr. To balance£(321	10	8
Cr. By balance	114	10	8
year	5	0	0
H. Bunting, rent			
-0	21	10	8
Mission Fund.			
Dr. To balance £4	31	7	0
Or. By balance £4	31	7	11
Theological Students' Fund.			
Dr. To balance£1	63	ø	ø
Cr. By balance	20	1	5
	81		4
On the recommendation of the Stand mittee, the following accounts were of	ing rde	Co red	to

charges 18 19 For extra writing and book-keeping in preparing for report, &c., during the past year, paid for by Scoretary 95 18 5

H. Rowsell, half-yearly account for

be ; aid.

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. Ilill, for St. l'aul'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 Bast, to the value of £2 10s. Church tracts to the value of £1, on applicatien 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 10s. On the certificate of Rev. Dr. O'Meara that the expense was necessary, the sum of £17 10s, 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 Micsionary at Gar-den River at the discretion of the Lord Hishop; but that before the money is paid, the Rev. Dr.

the 14th chapter of St. Luke, and the 14th verse, | building or buildings to be erected, and show

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, 1856.
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 screen 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 Hatelic 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.

ollers would be summent.
"I am, dear Sir, your obd't servt.,
"Jons Gussz, 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 Wards ville and Trinity College, the Society conceive that the expenses incurred in proving and regis-tering the will ought to be borne by the Mission and the College.

The Secretary laid before the Society a states

ment from the Pinance Committee, shawing that the sum of £600 might be invested for the tenofit of the Widows and Orphans' Fund, and recommending certain investments for the approva

of the Society.
It was moved by J. W. Gamble, Eaq., seconde by the Hon. P. B. Delliaquiere, and

Resolved, That the Secretary be directed to nvest £600 from the Widows and Orphans' Fund n 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

tobentures onn be purchased, and being at leas 25 per cent, below par.
The Secretary of the Church Society, by the lirection of the Clergy Trust Committee, Ini-before the Society the minutes of the said Trus committee at their last meeting on 21st June no also certain resolutions relative to the invest nent of the Trust Funds, which they recon mand for the consideration and adoption of th

Church Society.

**Resolved, That the said minutes and resolu tion be entered on the minutes of the Church Society.

boleed. That the Trust Committee be au-horised to invest in the following securities viz., provincial debentures, municipal deben-tures, and mortgages on the property of corporations; that in any investments made in unicipal debentures by the said committee. they shall first require a certificate from the municipality, showing 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 and nittee will make no loan of any portion of the Commutation. Fund to private individuals: Provided always, that the Manager of the Teust Fund, shall keep himself duly informed, from time to time, and at all timer, 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 onso exceeds the maxinum rate fixed by the Trust Committee, as that upon which investment of the Trust Funds le, that then, and in every such case, a special meeting of the whole Trust Committee be summound to take the same into consideraion: it being distinctly understood that the adoption do extend only till the monthly meeting of the Society in October, when it is expected that the Commutation Committee will here present a full report of their proceedings. The Rev. F. Fisher, of Orillia, on notice gives by the Rev. T. B. Rend, was then ballotted for

and duly elected an incorporate member of the The Secretary, on behalf of the Rev. Dr. Unvension, that at the next meeting he would propose that William Pottit, Esq., of Pulcrmo, be elected an incorporate member of the Society. The Roy, Rural Donn Blake, M.A., gave notice

that at the next meeting he would propose that Norman McClood, 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. KENNER, Secretary.

ADDRESS TO THE RET. J. G. OKDDES.

On Friday last, the following address was presented to the Rev. J. O. Geddes, on the ecasion 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 purourselves of such an occurrence to assure you of our warm sympathy in the immediate cause f your departure, and trust that the health of Mrs. Goldes will derive so much benefit from the royage 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.

else this opportunity of assuring you o our beartfelt 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 llis 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.

MY DESE PRIENDS 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 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 he benefits we anticipate from our travels may but that before the money is paid, the Rev. Dr. O'Meara be requested to lay before the Society, at a meeting to be epecially called, if necessary, during the vacation, an estimated cost of the kindly acknowledge and appreciate. but in a most dilapidated condition, and a small: Tuesday

For myself, I feel thankful to that gracious unprofitable globe located at a distance. At Providence which has enabled me to exercise Preligheburg things are rather more in advance, my ministry among you, without any intermis- and the members of the church appear inclined for a period of more than twenty years; to bestir themselves to do what is needful and although I know that my beloved flock are towards putting all in order; but a little more tions, when they express their heartfelt satisfions, when they express their near-term of section with them; yet I should be ungrateful are in any fitting measure discharging the delt did I not acknowledge that much fruit had been which they owe to God and kind christian vouchesfed to my feeble labours, and that this portion of the Lord's kingdom has not been deacon Lower joined the Bishop at Stanbridge

cultivated in vain.

The rapid growth and increasing prosperity of the Church are indeed a subject of congratu-lation, especially when attended (as I believe didates for the degree of M.A. While they were may safely say they are in the present in- at Stanbridge there was a meeting held in aid I may safety say they are in the present in at Standardge there was a heroing hear in an anomal stance) with an increase of devotion and piety of the Church Society, and a Parochial Assomong its members. Be assured, my dear ciation was formed. The labours of the Rev. I. friends, that if apared in the providence of God. Constantine are beginning to produce some those labours shall be resumed with fresh decided and manifest effects for good here. At energy among you; for with this parish, to me the dearest spot on earth, are linked my past candidate for confirmation, and scarcely a comsmociations, my future plans and expectations. The varied acenes of sorrow, of joy, through which we have passed together, have cemented are regular communicants, and the congregation with closest bonds the tie which hinds me to are full and regular in attendance. The this place; and the ready sympathy and zealous sonage house, an exceedingly commodious, support which I have ever met with at your substantial and appropriate one, is just comhands in all my parachial undertakings, and pleted. At Churchville the service was held in which have in a great measure contributed to the new building, which however is yet incompny success, have laid me under obligations plete; but it is expected to be ready for consewhich neither time nor distance can obliterate. | cration in October. At Sutton all is going on

The assurance of your prayers for our presentation and safe return in refreshing and considered without coasing for you all to the Throne of Grace, that blessings temporal and spiritual may be showred in rich abundance upon yourselves and spire; a good bell however is still wanting. Our families.

The school is built and in use under a very efficient mistress. The residence for the clergyyour families.

and eafety. May the cause of the Redeemer—
and eafety. May the cause of the Redeemer—
the diffusion of poor and undefiled religion—a
sound faith—and a holy and consistent life—
always he dear to your hearts; and may we
never forget our mutual responsibilities as
leafth hearth has resumed bit duries and will increase. never forget our mutual responsibilities as pastor and flock—but, growing daily in grace and in the knowledge of our Lord and Savid be hoped, long be spared to continue his care 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 Throng of God, is the fervent and unceasing prayer of your affectionate and faithful pastor. And now, Brethren, I commend you to God.

J. Gamber Grodes.

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 i A letter was read from the Rev. W. Anderson Sorel, requesting a grant of a large hible and

prayer book for the performance of divine serrice to a distant congregation in his parish, and also of 12 prayer books for gratuitous distribu-tion. 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 same have been received since the last meeting. Collection at Abbotsford, per Rev.

F. Robinson	LU	15	10	
Collection at Rougemont, per Rev.		• •		
F. Robinson	0	16	8	
Annual subscription of Rev. F. Rob- inson	1	17	6	
Annual subscription of Rev. T. A.	•	••	•	
Young	1	17	6	
Subscription at St. Martin and St.				
Therese	3	ı	8	
Amount received from Mrs. J. J.				
Gibb, treasurer of Ladies' Com- mittee, Montreal	75	18	6	
Annual subscription of Rev. J. Mack	ĭ	17	6	
of annual subscriptions at Cham-	-		-	
bly, per Rev. J. P. White	15	4	Ð	
Annual subscription of Rev. J. S.		.:		
Pyko	ı	17	6	
Collection at Stanbridge East, by	2	10	6	
Rev. J. Constantine Collection at Christ Ch. Cathedral.	-	10	O	
for missionary purposes	25	0	0	
Subscription of Miss McCord	0	10	ŏ	
" Jane McCord	Ó	5	Ö	
· Master L.D. McCord	0	ñ	O	
" David McCord	0	6	0	
" H. Myers	0	5	0	
J. Ogilvy	0	10	0	
III Massadinini	0	10 3	0	
· Mrs. H. Mussen · Miss E. Mussen	ő	2	6	
Master W. H. Mussen	ŏ	:	ő	
B. Mussen	ö	2	6	
" Mrs. Geo. Moad	()	6	0	
· R. P. Isancson	1	0	U	
(1. Smith	1	5	0	į
" Mrs. Q. Smith	()	16	0	ı
A.C. Webster, 1854-5	2	10	0	1
" D. R. Wood " D. M. Patterson	1	5 5	0	1
J. Glass	ì	å	ŏ	1
· S. Phillips	ò	10	ö	ı
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CONFIRMATION TOUR OF THE ANGLICAN BISHOP During the last month the Lord Bishop of Montreal held Confirmations at the following

EDW. J. ROOKES, Secretary.

places:—			
'	Malos.	Females.	Total.
June 8Lacolle :			
Rev. C. Morice	. 4	6	30
June 10Clarenceville :			
Rov. Canon Townsend, M.A.	. 10	22	32
June 12-Philipsburgh:			
Rer. R. Whitwell and Rev			
C. A. Wetherall	. 9	11	20
lune 14—Redford :			
Rev. J. Jones	. 2	10	12
June 17-Stanbridge East:			
Rev. J. Constantine	. 3	11	14
lune 17-Dunham:			
Rev. J. Scott, M.A	. 7	18	28
lune 19Frelighsburg:			
Rev. Canon Reid, D.D	. 6	7	12
lune 20Cowansville and			
Churchville :			
Rev. J. C. Davidson	8	9	14
lune 21—Sutton :			
Rev. H. Montgomery	. 8	10	18
une 21-Brome :			
Rev. R. Lindsay, M.A	. 8	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 clergymon 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, 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, nstead of occupying an important position in the diocese, sink down to an interior grade, being served occasionally by a clergyman resident elsewhere. Philipsburgh is very little better off; there is here, it is true, a rectory house.

"OUR MOTHER CHURCH IN HER

Such is the not very reverent caption of a leading article in our able cotemand authough I know that my beloves how as the potation of the Sth overlooking numberless errors and imperfections, when they express their heartfelt satisfied that they of the affection which is expressed, in of the affection which is expressed, in the commencement thereof, for the Anglican Church, nor do we doubt its prevailing to a very general exten-East, and preached there and at Dunham, from a mongst our brothren of the Church in the United States; indeed not to feel such affections were monstrous! But this does not prevent our perceiving an undoes not prevent our perceiving an unworthy chuckling and noticing the saucy tone (Expapostulation in which some of their Publications indulge when speaking of the trials to which the Church of England is not unfrequently thus divinely instituted. To dry is should be. The conctors remind one of the conctors. 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 bull their consciences as to the questionable character of their own determination to make every thing yield (we mination to make every thing the mination to make every thing yield (we mination to make headstrong our institutions," without during to enquire whether those institutions themselves are in accordance with the teaching of the whole scriptures, and the authoritative example of a pure Catho-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 them

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. and Kingston,-It is my intention to visit, for They apparently forget that the abuse the purpose of holding Confirmations, your 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 Thursday 19, Warsaw 10 a.m. practice and tendencies of the Catholic the same thing; inasmuch as all lawful authority being derived from God, as its only legitimate source, it must evi-Wednesday25, Wellington 10 n.m. dently 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 princi pal objects of the civil governments Egyptian, Persian, Greek, Roman, Barbarian, Scythian, equally with Jews and Christians, to maintain the honor and 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. Conse-"New Boyne 4 p.m. quently, so far from wondering that more is not said upon the subject, we st. John's, rear of leeds 4 p.m. are led to adore the never failing goodare led to adore the never failing goodlness of that infinite wisdom which, I seeing the God-dishonouring, man-deba-

Pakingham 11 a.m. | 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 His glory, human as well as divine. Now, the Church upon earth, in right dountain 8 p.m. of His chief affection; and Her extension and exaltation must therefore be upon earth, and magnifying his holy

Governments to uphold and foster Her. SCHISM IN ITS FURTHER DEVELOPMENT and actively to aid in all Her efforts to . Under the above title we find the subextend the kingdom of Christ: and thus

the salvation of men.

established by God Himself from all speculation as the following! time; and is the necessity, as it were, . Schish in its further Development. The degree of that impatience of suffering, on the earth, and the fancied delusions of heated even for the sake of Christ, which has brains find more believers than the well estabschism 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.

RELIGIOUS WORSHIP BILL.

Under the above title a bill has been introduced and harried through the linperial 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 propo-

sed mensure, and unanimously agreed

to oppose it in its present form, is of

itself a sufficient assurance that danger-

ous 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 key ministry in the Church o 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 epiritual 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 preuniary 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 parties of their income. Should be serious of their income. portion of their income. Should it be once esportion of them.

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 foot up over 5,000, but the siege programs and a with unabated vigor.

It is said in Paris that the failure was own! who gives any offence to one or two over-realous in part to errors on the part of the Brinss or over-conceited members of his flock. The manding officer.

Earl of Shaftesbury assured the House that The English on the contrary throw the blass of the Ponneh. Subsequently to the 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 its congregation. The English on the contrary throw the blass in part on the French. Subsequently to the Crimean news there were unfounded reasons that 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 is stormed and taken Saharanal 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 26th. Uzrahs, and the assaults of the conceited Korabs, Dathans, and Abirams of our day?"

remedy provided be worse than the

Modificate 2p.m. the Catholic Church has ever held it to Diocese of Toronto meet at the Society's Cornwall 11 a.m. be one of the very first and principal Board Room, on the 2nd Wednesday in Hawkesbury 11 a.m. duties of all Christian Princes and August, at 11 a.m. 4, Hawkesbury 11 a.m. duties of all Christian Princes and August, at 11 a.m.

joined in a late number of the New York to advance His glory and set ferward Churchman. "The disciples" here described certainly appear to us in a Again: if the principles we have laid character both new and strange, although down be at all correct, it follows that we should doubtless be told, perfectly the Church of this age cannot lawfully scriptural. Where, may we well ask debate, de noro, as a guide to her own in the regions of doubt and fancy, will conduct, the apparent expediency or the unfettered wanderings of "private inexpediency of such an alliance of judgment' come to an end when we Church and State, since it is a relation read such specimens of religious (!)

caused so many to seek inglorious, and lished truths of faith. To the numberless seek we fear unhallowed, case in the arms of Rome; determinately as it would seem, shutting their eyes to her deep schizu and manifold heresies; rather 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 age counsel of Abraham, Isaac, and Jacob, who might, nevertheless, we opine, find it a hard might, nevertheless, we opine, and it a nard 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 alliancea."

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

PRESENTATION OF PLATE To the Rev. W. A Johnson, late Curate of Si. 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 esteen and christian love, in the knowledge that the are never withheld from the pastor if his career has been marked with an access and heartfalt real."

> 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 MISSIONARD OF THE SOCIETY.

Previously announced £12	10	0
St. Phillip'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

St. Luke's, Mulmer 0 7 St. Mark's, Mono 0 2 per Rev. J. Muloch..... St. Thomas' Ch., Belleville, per Rev.

£238 17 10

157 collections, amounting to ... £244 6 8 ANNUAL SUBSCRIPTIONS AND DONATIONS. Rev. M. Harris, life subscription ... 12 10 0 T. S. KENNEDY, Secretary.

Eurapean 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 337, 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 Ragian was dangerously ill. ediate oper There was no indication of imons in the Sea of Azoff or in the Baltic. Administrative Reform gains ground in Bag-

Austria continues the disbanding of her arms. Breadstuffe dull, at slight decline. Provisions

stormed and taken Sebastopol.

These rumors distracted speculation, but the public were soon satisfied of their was foundation. General Pellessier's despatches are to the

The allies are pushing their approaches gain Let our rulers, then, beware lest the an advanced battery, which would complete the purpose of t A few cases of cholera among the Press

The allies retained possession of the re-

The Clergy Trust Committee of the Russian fort in the cometery captured on Diocese of Toronto meet at the Society's 18th, and also the Mamelon Tower.

AND SAVINGS SOCIETY.

BOARD OF DIRECTORS.

B Crew.

Office-The Office of the Farmers' and Mechanics' Building Society, Toronto-st., Toronto.

investing members may join any time, and will share in the profits from the time of their

INIIS Society is intended to succeed the

Bankers, The Bank of Upper Canada.

having been adopted.

Vice-President-PETER PATERSON, Esq.

President-J. D. Riport. Esq.

a sai bembarded Hango and destroyed a erara station.

garies from Abo to the first, state that the arish feet was cruising along the coast of

The tirand Duke Nicholas had reviewed the

eces of Canada, was and seals provided will in the place.
The Circassians plundered the town.

brees, is also dead. 2 (88) wounded of the allied army had reap-

reared at Scutari. Mr. Roebuck's motion of want of confidence

become tax.

Lerd Lynchurst, in the House of Lords, had

sied information respecting the present posi-Lord Ciarendon replied that the conduct of Austria was neither deserving of censure nor praise; that negotiations with her had failed— leaving France and England to make peace on

Viscount Canning is appointed Governor The Administrative Reform Association had

another meeting at Drury Lane, at which Charles Dickens made a happy speech. The Board of Trade returns for May show experts to the amount of £8,049,000, being a falling off of nearly £400,000 from last year's returns of the same month. FRANCE.

Letters from Paris state that a tax of 10 per cent on the gross receipts of railways is "bout a be imposed.

That at the meeting of the Legislature a arge increase of the army will be called for. A new loan is about to be raised by contract national subscription.

70,000 had visited the exposition in one day. Orders had been received at Marseilles for the mbarkation of 50,000 additional troops. AUSTRIA.

The total reduction in the army thus far, is SPAIN.

There is nothing new touching the Carlist London, June 30.

A despatch from the Baltic states that Sweaberg had been bombarded and the military

The London Times of Saturday morning states that the Emperor Alexander was seriously ill; also, that the King of Prussia had been sick some time, and that his reign is probably drawing to a close. Advices from Varna state that Generals

Brown and Pennefather were sick. A part of the British Foreign Legion had

Lord Palmerston, in the House of Commons denied that Lord Raglan had asked for his recall. He had been sick, but was batter.
Arrangements had, however, been made for General Simpson to take command, should any change become necessary. LIVERPOOL MARKETS.

Cotton exceedingly depressed. Weather very stuffs dull. Wheat in modemis demand at 3d a 4d decline. Little enquiry for corn of all descriptions, and a decline of 2s. 61; some circulars say 3s. a 4s. Western Canal flour 39s. Gd.

Arrival of the "Arago."

New York, July 16th. The steamship Arago arrived off Sandy Hook.

Further than the above there is no news of moment from the sent of war.

There had been some disturbance in London

on account of the proposed Sunday trading bill, and the obnoxious measure was consequently withdrawn in the house of Commons. The London money market was firm, and Consols closed at 914.

breadstuffs dull and slightly lower. Provisions unchanged.

The steamer Ericson arrived at Havre at 9 o'clock r. M., 30th June. The Africa arrived at Liverpool on the morn-

On the 21st June, the Champion, a British screw frigate, while reconnoitering, mistook the channel and run aground. While boats were channel and run aground. While boats were afterwards engaged in taking soundings, the fort commenced a brisk fire on the vessel. The Champion returned the fire, and blew up a large Russian powder magazine, and did much other damage to the fort.

It was reported at stockholm, that the English being in the south now, but hitherto no trace of it has been great come distant works.

It was reported at stockholm, that the English

At the Sunday Trading Bill meeting on Sunday, July 1st, in Hyde Park, upwards of 100,000 day, July 1st, in Hyde Park, upwards were hooted

ringleaders arrested, &c.
An extraordinary session of the French

An extraordinary session of the rrench legislature opened on the 2d July. Napoleon Grened the proceedings with a success, in the course of which he said that important questions at home and abroad had caused him to shandar the ideas of sains at he Crimes. The abandon the idea of going to the Crimea. The new French loan was stated to be 750,000,000f.

JOURNAL OF THE SIEGE.

Camp. June 9. - From one o'clock until sig in the evening no shot was fired on either side, while the dead bodies which strewed the bill between the Mamelon and the Round Tower, or remained in front of the Quarries, were removed from the field of slaughter. Both of the French and of the Russians there were large numbers scattered over the ground of the chief conflict; among the former a large proportion were swar-thy indigenes of Arab blood, or, as they are popularly termed by the French soldiers, Turcos, and to their contingent of the killed some were added from the very inside of the Mulakoff, showing how near the impromptu attack was delivering the place into our hands. Of the there was observed by one of our sergeants one partially in English and partially in Russian accoutrements. In the language which custom has stereotyped he pointed the attention of the Russian burying party to the body, and said, "No Englis," "No Russ," "Inglis," was the reply: but a further examination of the uniform strengthened the impression that it could be no other than a deserter from the 84th, who went over to the angent some time beat and a court of the angent some time back and a. These was the time to an interpretable of the result of the res went over to the enemy some time back, and a

which had crossed the Tehernaya had nister from the hatteries which protect the rear of the Redan. They also occupied the disman-tied houses above the ravine, and leisurely took shots at our people from the windows. Not unnaturally, it is a subject of the hitterest anger The Russians now admit that the Cossack's and complaint among the soldiers, that they have to stand still and be riddled, losing day by

day a number which is swollen in a week to the dimensions of a battle roll of killed and wounded. Their spirits have been lately at the highest conceivable pitch; they believe reasonably, the stiffel-ingfors and Abo, and the fortifica- is at their mercy, and must be forgiven if, in the the blockade of the whole sea was formally tegy, the etiquette of regular approaches, the ready courtesy forthcoming on demand fail to complete the compensate in their minds for the now enormous compensate in the normal compensate in the no error of their eagerness, the subtleties of stra-

June 10 .- The French, in immense numbers, are at work on the approaches to the Mamelon, The Circussians printered and the Mamelon, The Russian forces are concentrating in Tiflis in the hope of speedily getting up some heavy metal. The Round Tower and the Redan are

per k are completed.

Operations in the Sea of Azoff continue. The unexhausted purpose, but with so little vigor that the shells which drop and bluster about trabat.

There had been a naval recognizance off Ed. and an expedition against Perekop was spoken of the way attached the sense which drop and biuster about their ears, throwing the dry dust in columns, look almost like a useless persecution. Five Russian vessels of war are in full sight out in the harbor, having betaken themselves out of Russian vessels of war are in full sight out in the harbor, having betaken themselves out of the war ritle shot.

Brigalier-General Estcourt, in the Crimean from the mixen and floated by a ritle shot. from the mizen, and floats also in honor of Sun-day on Fort Constantine. The Twelve Apostles lies just ahead of the arsenal, with her broad-side towards the new danger. At mid-lay the small steamer which does the chief traffic in the has been postponed for a fortnight.

Most Reed has given notice of a bill to extend

Parliamentary franchise to all persons paying

Income tax. building, soi-distant hospital, which stands on the western shore, showed all torn and riddled with shot, its windows reduced to shapeless apertures, and its roof ragged and pierced from end to end, the whole being evidently untenable.

The steamer was presently full freighted, and moved off, towing the boats alongside, to return in the evening with provisions or ammunitions of war—a long string of men with carts and ani-mals were toiling up the steep on the north side leading towards lukerman. There might have been from 1,500 to 2,000 of them. In the sloping graveyard at the east end of the harbor, planted with innumerable crosses, small parties of twos and threes were wandering on no unexplained errand. For the last three weeks every day there have been large parties constantly engaged in the labor of interment -a fact which encourages the presumption of disease telling a much, or more, upon the enemies' strength a

it has latterly upon our own, especially in and near to Balaklava.

June 12.—The advantages which may be gained from the new positions occupied by the besieging armies seemed to be great enough to justify this short interval, in the opinion of the commanders, and induced them rather to allow the enemy time to repair and increase his work than not to employ every means given into thei power to obtain a surer and less bloody, although perhaps a little deferred, success. Leaving aside the moral influence which the capture of the Mamelon and the Quarries right in the teeth of the enemy must naturally exercise, the cap-ture of them, as well as of the White Batteries, greatly facilitates further operations.

Through the occupation and arming of the

White Batteries, situated on the edge of the ridge of Mount Sapoune, the head of the harbor is more or less in our power. The Russians themselves seem to acknowledge this by taking outside the boom the vessels which hitherto had been lying in that direction, and would have been commanded from the works which the French are constructing on the site of the White Batteries of the Russians. But this is not all. These new works will likewise be able to act against the two strand batteries which the Russians have behind the Mamelon, and which, not being much commanded by any of our works, could hitherto do a good deal of harm without being exposed to much designs. The construction of French works on the Mamelon brings us to about 500 yards from the Malakoff works; it gives us a footing on the plateau on which these works lie; it furnishes us with the means of approaching the rear of them, and at the same time of operating successfully on the annoying batteries in the rear of the Mamelon, which, taken thus in a cross fire, cannot long The Quarry is scarcely 200 yards from the Redan. The battery which it contains already will work successfully on the 6-gun battery in the rear between the Redan and the posts our riflemen will be able to prevent a good number of the guns in the Redan from working. Several of them seem already abandoned; at least, no shot is fired from them. The French She brings 126 passengers.

The most important feature of the news is, that Lord Raglan died on the 28th June. He is under a not less heavy fire than the English had in the Quarries. Some parts of the Malakoff in the Quarries. Some parts of the Malakoff in the Quarries are the strend batteries beworks, the shipping, the strand batteries be-hind, and even some of the Inkerman batteries, can bear upon them, and they suffered consider-able loss in the first days after their instalment there. But now, whether from the conviction that they can no longer harm them on account of the advanced state of the works, or from some other reasons which I don't know, the Russians have nearly ceased firing on the working and covering parties on the Mamelon, while they still continue their fire on the Quarry.

Our position on the Tchernaya is still the

same, except that two regiments of French cavalry and some infantry have pushed forward in the direction of Baidar, which is occupied. Only a part of the Turkish troops is on the Tchernaya, the other part still remains in front

it has been seen, except some distant water fires. On the other hand, it is confidently assured by fire on the 14th June.

College and St. Petersburgh have been united the series of the north, in the direction of Simpheropol.

June 13.-To-day a boat with a flag of truce day. July 1st. in Hyde Park, upwards of 100,000 came out of the harbour; its object, I hear, persons were present. Carriages were hooted ringleaders arrested, &c. had been converted into hospitals. The impression is that the Russians would not scruple at all to employ a little rune to save their ships. Immediately after the affair of the 7th, a great Immediately after the analy of the cut, a great activity seized all the ships in the harbour. The stenmers approached by night the Careening Creek, and fired on the Prench working parties in the White Batteries. The line-of-battle ships have all moved, and are now distributed about the harbour with their broadsides looking the control of the control towards us, so that it strikes one rather as if they were preparing to toke an active part in the defences of the Redan and the Malakoff works, and to try to make them untenable in case we should take them, than as if they were inoffensive hospital ships, removed from a feel-ing of humanity out of reach of our guns. Several of the Lancaster guns in the right attack have been shelling them in their new

position, but without being able to do them much harm, as they are about 4500 yards off. There is a strong suspicion that several of the houses in the town on which the yellow flag has drivering the place into our hands. Of the been hoisted during the bombardments are no-Russians there lay still upon the spot some 200 thing less than powder magazines protected in corps. a sufficient testimony to the severity of this mamner, so that any concession made in their losses in the struggle. Among the dead respect to supposed hospital ships would not be

went over to the enemy some time back, and a man of that regiment coming by recognized the face and put the matter beyond a doubt. The man had received a less ignoble death than he described the received a less ignoble death than he We had a great number of easualties during is taken. Besides these new works, they have the night in our new position on the left, into entirely repaired all the old ones, which look as which the Russians kept firing grape and canif they had been constructed yesterday.

According to the account of the prisoners | CANADA PERMANENT BUILDING there were two battalions of infantry in the Mamelon when it was first taken by the French. and when they were driven out two other battal ions came to reinforce them; according, also, to the account of the prisoners, no French soldier had entered the Malakoff works. Of course it

is difficult to decide now whether none were in J. G. Chewett, Rsq., Thos. D. Harris, Esq., E. F. Whittemore, Esq., A. Nordheimer, Esq., other side of the ditch, on the slope of the parapet, so that I have no doubt if they were Solicitor, E. C. Jones, Esq-Surveyor, Mr. W not in, they were at any rate on the Malakoff This afternoon a large body of Russians, Secretary and Treasurer, Mr. J. Herbert Mason.

about 10,000 men, were observed from the Mamelon going into the Redan. Whether they The arries man generalized of Anapa. 200 labor of the trenches and the harassing dangers whether they apprehend an attack on our side, are of cannon, and two years provisions were of a petty peddling warfare. intend themselves to retake the Quarry, or whether they were simply reliefs, is, of course, impossible to say. At any rate, precourse, impossible to say. At any rate, pre-cautions have been taken to receive them should and Mechanics' Building Society, both now ap-

they attempt anything.

Most of the English and French troops have returned from Kertch. The Highland Brigade has taken up its old place on the heights, and the other regiments have gone up to the front. The Turks and some English and French troops have alone remained there, besides a part of the steamers.

A council of war was held to-day at Lord Raglan's quarters, in which Omar Pacha took part. In consequence, the Turkish army re-ceived the order to be ready to march at a moment's notice. This looks like a movement in advance on the Tchernaya line.

Holloway's Pills possess most astonishing powers in the cure of General Bebility.—Copy of a letter from Henry Antorne, of Charlottetown, P. E. I., to Professor Holloway. "Sir.—I suffered for a number of years from weakness and general debility, and was brought to death's deer by the same. I was told by those I consulted, that there was no hope of my recovery, when I resolved to give your Pills a trial; after using them for about fire weeks, my health was considerably improved, and at the expiration of two months every symptom of my disorder disappeared." (Signed) H. ANTOINE.

BIRTIL.

At Rushelme, near Toronto, on the 7th instant, George Denison of a daughter.

TORONTO MARKETS. Toroxxa July 10 1855

	-	n		
flour-Millers' extra sup per barrel	43	0		47
Farmers' per 195 ths	43		ä	45
Wheat-Fall, per bushel, 60 ths	¥		4	10
" Spri g "	8		ä	Ü
Oatmeal, per barrel	48		-	50
Rye, per bushel, Si lbs	- 4	ū	a	5
Barley, per bushel, 48 lbs	. 4	ò	a	4
Oats, per bushel, 34 lles,	. 3	ō	4	3
l'eas, per bushel	5	ō	-	5
Potators, per boahel,	ă	ō	•	4
Hay per ton	Su	ò	•	Per
straw, per ton,	60	0	ā	65
Batter- I'vb. per lb	U			Ü
Fresh, per 1b,	0	10	4	0
Beef, per 10	Ü	71		Ü
Pork, per 100ths	200		4	30
Grass Sord, per laushel,	12		a	15
Clover Seed, per bushel,	40	0		41
rge per dozen	U	10		**
Fire wood percord,	25		a	26

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April 17, 1855.

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THROUGHOUT THE YEAR.

JULY 22 .- SEVENTH SUNDAY AFTER TRINITY.

1. There was a famine in the days of David three years . . . It is for Saul and for his bloody name, because he slew the Cibeonites.

Israelites; and as he did it to please them, it was doubtless with their approval, and therefore they deserved the punishment. The sins of nations therefore are the subjects of God's displeasure, and meet with punishment from him. Let us, who have so much more power over the actions of our rulers, be careful how we give our sanction to any action of theirs which God may disap-

2. Wherewithal shall I make an atonement that ye may bless the inheritance of the Lord? 2 Sam. xxi. 8.

That which the former king had done amiss, his successor must remedy: for the nation acts by its head for good or xxi. 1), to move David to number them, for evil. Though the Gibeonites were unbelievers, they must be treated with forth into action and give occasion for justice; and if so treated, their good punishment. That it was an evil action, word, although they acknowledged not even Joah saw: for he carnestly disthe Lord, shall bring down the blessing sunded David from it. May I never of the Lord. Let us beware how we indulge evil within, lest God let loose despise the rights of any, however bad in themselves, or think that God can to which I belong, always acknowledge bless us, whilst we despise them. Let God as the giver of all blessing. us desire that our nation may het by the same principles of justice to all.

July 23. 1. After that the Lord was intrested for the land. 2 Same, xxi. 14.

The Gibeonites required, that, as Saul himself was dead, his family should suffer for him; and when this was done by the king, then God removed from the nation the guilt and the punishment. He thus sanctioned the principle that the family shall suffer for the sins of the family, - that justice may never sleep: and so, in such cases the children have to suffer afflictions for the sins of the parents, although they suffer in conscience only for their own sins. Let me be careful not to have any sin unrepented of, lest others suffer for me. 2. What fruit had ye then in those things

whereof ye are now ashamed? Rom. vi. 21. They had the fruit of sensual enjoyment, whilst appetite or passion lasted; but the end of these things is death. If fully indulged, sin leads to destruction of the body by violence or disease; and ly from God's hand, and in which he it more completely kills the soul; for it would share the danger with his people cuts it off from God, and destroys the May I ever preserve my reliance upon only true life, which is a pure desire and God, even if I sin. May I ever be wil the peace which it brings. But self- ling to submit to all the punishments indulgence leaves shame, even after it is abandoned. Lord, I humbly thank thee for that degree in which my soul is ashamed of the works of the flesh. May that shame keep me from returning to them.

JULY 24.

sin, he becomes a slave; for he is led all the blame on himself, and intercedes away contrary to his conviction. If he for them. And this is the true spirit serves God he is a free man; for his of the godly man, when placed in judgment sustains him in all he does. | charge of others. | Lord, give me grace As Christians we are not bound to serve fully to see and acknowledge my own sin: we have the power of being free sinfulness, that I may feel more comfrom it by the Spirit of God that dwells passion for those who suffer through in thus. And if we choose God's ser- me, eve sinful themselves. vice, we have a reward greater than anything earthly, the growth of inward holiness. O that I may have that reward! And that I may have it, may I serve God more faithfully.

2. The gift of God is eternal life, through Jesus Christ our Lord. Rom. vi. 23.

We feel that the punishment of sin is deserved, is due. It is like the wages carned by a servant. But all our service is due to Him who has made us, and is continually doing us good. Therefore any rewards we receive for serving him, are free gifts; still more everlasting life: for it is over and above the satisfaction of serving God, which in itself is roward enough. But it comes to us through Jesus and our union with him. Thanks be unto thee. O Lord Jesus, for thy unspeakable gift.

JULY 25 .- ST. JAMES THE GREATER. 1. He killed James, the brother of John, with

the sword. Acts zii. 2. When James said, we are able to drink of thy cup, and be baptized with thy baptism, he little thought what that cup and baptism were; still less did he think how soon he was to drink of the cup of persecution and be baptised in the baptism of blood. God did not give him long to witness the triumph of his kingdom on earth, or employ him long in spreading the knowledge of it. He saw doubtless that his death would bring forth more fruit than his life. May I be employed to establish thy kingdom in that way which to Thee seems best.

2. Whoseever will be great amongst you, let him be your minister. Matt. xx. 20.

This is the lot of the servants of Jesus, because it was the lot of their master. It is by humility and service for God's people, that we attain glory by way of reward: and it is in that we have been serviced by way of reward: and it is in that we have been serviced by way of reward: and it is in that we attain glory by way of reward: and we way of reward: and we way of reward: a by way of reward: and it is in that way alone, that we become truly great; for the true greatness of man is to be most serviceable to, his kind, and especially to those with whom God has bound him in holy fellowship. May my sole ambition he to do not have the followship to the followship. May my sole ambition he to do not have the followship. in holy fellowship. May my sole ambition be to do good! May I be willing bition be to do good! May I be willing to undertake any service to which thou callest me.

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JULY, 26.

I. He gave thanks and brake. Mark viii. 6. Jesus gave thanks for the food which God had provided, to acknowledge the bounty of him who gives all, be it ever so little; to acknowledge likewise the goodness of Him, who gave to himself the power, by that little, to feed so vast a multitude. He gave thanks before he brake, to acknowledge that all the abundant provision which was to arise out of that little, was the gift of his Father, Give me, Lord, always to remember that all the good I have or the substitute of the remember that all the good I have, or can do, or give, comes from thee.

TEXTS AND THOUGHTS FOR EVERY DAY 2. He gave to his disciples, to set before the people. Mark viti. 6.

Jesus employed the disciples to distribute his bounty to the multitudes, as God employs us in distributing his mercies to each other, that they might be bound together in bonds of mutual love. He likewise doubtless intended Saul slew these Gibeonites, with to give weight and authority beforewhose forefathers Joshua had made a hand to those, to whom he intended to covenant of life, out of his zeal for the leave the distribution of the bread of life, after his departure from this world. May I honour those whom he has honoured. May I receive all that they have taught and ordained, as coming from him.

July 27.

1. The anger of the Lord was kindled against larael; and he moved David against them. Sam. xxiv. I.

Doubtless the Lord saw that the Ismelites were proud and lifted up with their increasing numbers, and disposed to conquest and plunder without regard to his will. Doubtless David shared in this evil spirit; and therefore God intentionally permitted Satan (1 Chron. that the evil within might be brought the tempter upon me. May the nation

2. David's heart smote him, after that he had numbered the people. 2 Sam. xxiv. 10.

Pride and passion carry us on till out sin is complete; but then conscience resumes its sway and scourges us for our misdeeds. Thus was it with David. Although dissunded even by Joab, he saw nothis sin, until the deed was done. But when he saw his transgression, he did not wait for a monitor, but immediately humbled himself in confession. O Gracious Lord, leave me ever the preserving power of conscience, that, if sin, I may not continue in sin.

Jeny 28.

1. Let us fall now into the hands of the Lord r his mercies are great. 2 Sam. xxiv. 14. David was humbled by his own thoughts, before the prophet came to him: and therefore when he came to offer him his choice of punishments, he knew wherefore they were sent, and was prepared to receive them and to choose between them in the right spirit He chose that which came most directwould share the danger with his people which God sees good for me.

1. These shoop, what have they done? Sam. xxiv. 17.

The better any man is, the more does he become sensible of his own sins, and the less does he fix his eyes on the sin of others. God permitted David to be 1. Being made free from sin, and become tempted to sin, in order that the sin of servants to God, ye have your fruit unto holiness. Rom. vi. 20. Man is born to serve. If he serves knew theirs but little, humbly takes

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Vocal Music Mr. Samuster.

Mr. Bannister.

Mr. Bannister.

Mr. Bannister.

Mr. Bannister.

Mirbselmas Term commenced 6th Oct., 1853, and wil

lent Term will commence 19th Jan., 1854, and close 6th April.

Kaster Term will commence 24th April, 1854, and close 1st July. The College will be closed on the Prince of Wales' birthday, Ash-Wednesday, Ascensionday, the Queen's birthday, and Whit-Monday.

The Fees are—a composition of £26 5s, for the year, or £9 9s, for one term; or £1 11s, 6d, per

term, for those Classes which meet twice in the week, and £1 is, for those which meet once. All payments to be made at entrance.

Individual instruction in Vocal Music in its higher branches will be given by Mr. George Benson, under the direction of Mr. Hullah; and in Instrumental Music by Messrs. R. Barnett, O. May, and W. Dorrell, under the direction of Mr. Sterndale Bennett. Instruction for advanced Pupils in Drawing and its various application will be similarly arranged, under the direction of the Professors of Drawing. The Fee, Three

Guineas per Term.

The Drawing Room is open to Pupils for practice from 2 to 4 o'clock on Tuesdays, Wednesdays Thursdays, and Fridays during Term.

PREPARATORY GLASS FOR CHILDREN ABOVE EIGHT YEARS OF AGE. This Class has been established to supply the want of good Elementary Instruction, and as Introductory to the College Course.

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The year of study extends from the last week in September to the last week in July, with Va-cations at Christmas and Easter. The payment is £15 15s, per year for Pupils under 13 years of age, and £21 for Pupils above

Elementary Instruction on the Piano-forte is given under the superintendence of Mr. W. S. Bennett. Fee, £2 2s. per Tein.

Lady Resident, Mus. W. Rowsell. The ordinary periods of Examination for Cer-

tificates are the last week in each term, but ladies unable to attend at those times may, on special application, be examined at any time during term. Fee for first Certificate, £1; for every other, 10s. Particulars may be ascertained at the College

daily, from ten till four; and from the Deputy-Chairman at the College, every Wednesday and Saturday before two o'clock.

February 16th, 1854. WILLIAM HODGINS, ARCHITECT and CIVIL ENGINEER,

CITY ENGINEER'S OFFICE, HAMILTON, C. W.

TRACTS ON CONFIRMATION The Bishop of Toronto's Tract on Confirmation. ... 8 0 The following published by the S. P. C. K. No. 333-Davy's Village Conversations on Connrmston

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Toronto, March 28th, 1854

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Erysipelas of eight years standing cured.

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To Professor Holloway.

Sir:—I feel a pleasure and a pride in bearing witness to
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incommable UNTMENT and PILLS. For eight years
is suffered unceasingly from attacks of Erysipelas; large
purple blotches came allower my body; in addition to the
unpleasant teeling of itching and burning, which affected
me both night and day, rendering life a misery to me, as
well as to all around.—so severe was the stack. I used
several rejuted remedies without deriving the least cases
ion to my misery. At last, I determined to try your
UNTMENT and PILLS; after taking them for a few
works, a visible improvement took placet and I felt ross
siderably better in three months, by continuing with
your medicines. I was completely cared, and now esjey
the best of health. The truth of this statement is well
known here, hence there is no necessity for me to request
sectecy.

I am, Sir, yours respectfully.

(Signed) Erysipelas of eight years standing cured.

I am, Sir, yours respectfully, (Signed) GEO. SINGLAIR.

ULCERS IN THE LEG,-REMARKABLE CURE Copy of a Letter from Mr. Edward Tomkinson of Cope Breton, Nova Scotia, duted the 4th May, 1884. Breton, Nova Scotia, dated the 4th May, 1884.

To Professor Hollowsy:
Sir,—My sister, Miss Jane Tomkinson, suffered for a great number of years from a bod leg; in which there were several deeply seated and old wounds, defying the skill of some of the most eminent of the medical faculty, a variety of remedies were also used unsuccessfully; and it seemed to me that there was not anything capable of mitigating the agonies she endured: At length, she had eccourse to your Ontment and Pills, and after using them for about 5 weeks, she was completely cured, after all other means had failed to afford her the slightest relief. I have no objection to these facts being published, if you feel disposed to make them known.

I remain, Sir, your most oliedlent serrant, (Signed)

A BAD BREAST CURED WHEN AT DEATE'S DOOR.

Copy of a Letter from Mr. Henry Malden, of Three Rivers, Canada East, dated July 9th, 1884.

To Professor Holloway,
Sir.—My wife suffered most severely after the birth of our last child with a tast treast. There were several holes in it, one as large as a hand; all the devices and stratagems I tried would not heal them, but assumed an aspect more frightful than before, and horrible to behelf has a last resource I tried your Ontiment and Pills, which she persevered with for seven weeks, at the expiration of that time her breast was almost well; by continuing with your remedies for two more weeks, the was entirely cared, and we offer you our united thanks for the cure effected and we offer you our united thanks for the cure effected.

(Signed) HENRY MALDEN. These pills should be used conjointly with the Oint most of the following cases: Chiego-foot Chilblains Bag Legs Bad Breasts Chapped hands Bunions
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