

The Echo,

AND PROTESTANT EPISCOPAL RECORDER.

"Speaking the Truth in Love."

VOL. V.

TORONTO, FRIDAY, FEBRUARY 1, 1856.

NO. XII.

LORD TEACH US TO PRAY.

Kneeling in the cloister'd temple,
By the sacred altar's side,
Hushing every earthly feeling,
Stemming Passion's rushing tide;
Abject, wretched, seeking mercy,
Dimly knowing what to say;
Gracious Lord, look down in pity,
Teach me, Saviour, how to pray.

When the tide of Grief is surging,
In a fierce, resistless swell,
When amidst earth's choral music,
Chimes some dear one's passing bell;
Oh! when graves are yawning widely,
For the loved that might not stray,
Anguish'd, sobbing, widely weeping,
Teach me, Saviour, how to pray.

How but in this close communion,
Could my spirit find its God?
Is there any other pathway
Which the feet of saints have trod?
This is the golden gate of heaven—
Realms that shine in lustrous day,
This the sinner's ark of safety,
Teach me, Saviour, how to pray.

When heaven's pure cerulean
Gem-like, shone the holy star,
Eastern magi, Christ adoring,
Came with precious gifts afar;
Thus by prayer we're safely guided,
Heavenward, by its steady ray,
Thus to reach the blessing promised,
Teach me, Saviour, how to pray.

Lead me by thy Holy Spirit
To this crystal fount divine,
Worldly cisterns all are broken,
They can slake no thirst of mine;
Prayer, the only cooling fountain
Running free from earthly clay;
As I drink this stream of mercy,
Teach me, Saviour, how to pray.

Then when earth is quickly fleeting,
And a heaves near in view,
Teach my lips celestial music,
Such as Christ and angels knew.
Thus to tread the vale of shadows,
Fearless up to endless day,
Give me faith that springs from praying,
Teach me, Saviour, how to pray.

APPEAL ON THE CIRCULATION OF "THE LEISURE HOUR" AND "THE SUNDAY AT HOME."

"Of what use is it to tell your child that he is not to read that book, unless you supply him with one which he may read? Read he will, and his mind will prey upon garbage, if you do not provide him with wholesome nutriment."

So spake a judicious friend to a father who was severely rebuking his son for perusing a worthless periodical.

Said he not wisely?
Many of us remember that, in our boyhood days, we seized with avidity upon "Fairy Tales," and the "Seven Champions of Christendom." Our parents forbade the books, without putting into our hands any substitute calculated to interest the imagination and improve the heart. They recommended books fit rather for the school and study, than for the long summer evening or the winter fireside. Had they supplied our needs, the prohibited books would have been flung away; as it was, we too often read them in secret, and the secrecy added to their charms.

What a weary day at times was Sunday! Our elders delighted in religious works, and supposed that we must do the same; but to us they were a burden and a sorrow. Our great refuge was the "Pilgrim's Progress," or the combat of David and Goliath, or the more terrific visions of the Apocalypse; though it must be confessed we sometimes snatched a stolen peep into the concealed favourites of the week day. Few works then existed of a religious character and tendency, adapted to a young mind not as yet imbued with religious principle. Had such been provided, Sunday might have been as pleasant as it was irksome, by serious guileless of a lively illustration, catechisms recited without intelligence, and dry denominational magazines, whose editors seemed to forget the existence of youth.

It must be remembered that large classes of adults are mere children in all that relates to reading. Unaccustomed to serious and continued reflection, and wearied in mind through prolonged bodily exertion, they can only be attracted by compositions at once simple, vivacious, and exciting. Mammon has discovered the secret, and has supplied a large number of penny periodicals, some of which, in addition to these qualifications, are, unhappily, vicious.

If we would save the people in youth and age from productions tending only to elicit and confirm the natural depravity of man, we must provide them with periodicals which will at the same time interest and improve them.

Impressed by this conviction, the Committee of the Religious Tract Society commenced the *Leisure Hour*, and subsequently the *Sunday at Home*. The one was designed to counteract the influence of the worthless periodicals, and the other to make the hours of the Lord's day spent at home useful and agreeable, as those who passed in the sanctuary.

The Committee have reason to be thankful to the Giver of all wisdom, that thus far their efforts have been attended with no small degree of success. The circulation of the *Leisure Hour* leads to the conclusion that it is superseding inferior journals; while its presence has had an alternative effect upon the whole class, in which a visible improvement may be observed.

The *Sunday at Home* is a welcome visitor, which drives away many an afternoon slumber, makes the day pleasant for the servant and the child, and helps even the advanced Christian to spend more profitably the hours during which the still embodied spirit seeks to flutter to the earth. Stimulated by this success, it is the desire of the

Committee to render these periodicals still more efficient.

During the coming year the *Leisure Hour* will contain a tale of deep interest, entitled, "The Englishman in Russia, during the epoch of Catherine II," when the Crimea was annexed to the barbaric empire. Through the medium of fiction, accurate information will be conveyed concerning the history, manners, customs, and religion of a people of whom little is known, but who appear destined by Providence to play some distinguished part in the world's changes. Papers on the colonies and independencies of Britain will be prepared, with special reference to our fellow citizens who may contemplate emigration. The "Sketcher in London" will contribute a lively series on scenes and manners in the metropolis; many parts of which are an unknown land in its own inhabitants, as well as to our friends in the country. The application of science to everyday life will interest our more intelligent mechanics; and nothing will be omitted that can make the periodical acceptable to the class whose profit it is especially intended to promote.

The *Sunday at Home* it is more difficult to adapt to its proper end. It can only be written by religious men; but it frequently happens that religious men, who write with point, vivacity, and ease on secular topics, degenerate into a wearisome tameness when they attempt the religious. The great aim must be to secure the vivacity without frivolity, and seriousness without dullness. For this purpose, the subjects are designed to be varied, and the papers short. The *Sunday at Home* will contain, during the coming year, a second series of "The Pocket Bible," a series on "Life's Last Hours," biographical sketches from the pages of inspiration, and the records of the church, to teach by example; lively descriptions of the localities of the Bible—its mountains, rivers, lakes, cities, with their historical associations; notices of the present condition, and probable future destinies, of the Jewish people; brief and pointed extracts from the fathers and martyrs of the English church, whereby they shall instruct the present generation in the great principles of the Christian verity; anecdotes connected with and illustrative of particular texts, which may aid to impress them on the memory; selections from sacred poetry; and whatever else may further its design of creating an interest in religion in the minds of those who may not as yet be under its divine influence.

The Committee are increasingly conscious that whatever efforts they may make to improve these periodicals, their enlarged circulation can only be secured by the active co-operation of Christian and philanthropic men.

The penny papers, which pander to the evil passions of our nature, have their best patron in the depravity of the heart. Periodicals designed to produce moral and religious impressions must be recommended from without.

Clergymen! Ministers of the Holy One! preachers of the everlasting gospel! are not the minds which pursue the *Leisure Hour* and the *Sunday at Home* in a more prepared state to receive your instructions than those which revel in baseness? Our desire is to help you in your Master's work; will you aid us in spreading these unpretending instructors through your parishes and congregations?

Sunday-school Superintendents and Teachers! how have you to bewail the destruction of your influence by the things read, and seen, and heard at home? Will you see to it, that the parents, and elder brothers and sisters of your charge, shall possess themselves of these friendly helps to righteousness? If you will but exert yourselves, they may be spread in hundreds of thousands through the land.

City Missionaries and Tract Distributors! These are pioneers, which may secure an easier access for your more serious appeals to the consciences and hearts of the visited. Wisdom therefore urges their employment.

Proprietors of Schools! to whom pious parents have intrusted their children for education, who desire to discharge your duty with fidelity, and return them home imbued with sound principles of conduct. You know how evil spreads like wildfire from heart to heart of the young. You find it difficult to keep the Sunday at home from being desecrated, and you long for some healthy recreation for the mind. These publications are offered for your assistance; will you use them?

Employers of young Men! they serve you well. They are your "hands"—the instruments by which you realize your wealth. Remember, they have heads and hearts; will you help us in our effort to promote their mental, moral and religious improvement?

Master Manufacturers! whose interests are so deeply involved in the intelligence, sobriety, and good feeling of your workmen, will you assist in disseminating these stimulants to industry, temperance, and truth, through your warehouses and workshops?

Chaplains of hospitals, whether military or general! these periodicals were amongst the most prized of the works which interested our convalescent soldiers abroad. They may help you in your arduous task of bringing Divine truth to bear on the brave and wounded defenders of their country's liberties, or the pining sufferers from ordinary disease.

Parents! Christian parents! we appeal to you, who long for the moral purity and spiritual life of your children. How often do you weep in secret before God, when you witness the outbreakings of the old nature. Here are works calculated to interest and improve the mind during the leisure hours of every day, and to make the sabbath the best of all the seven. Will you not provide them?

The Committee can have no personal interest in issuing this summons to their help. Their efforts are made for the glory of the Lord, and for the highest good of man, whom the Lord loves. They are made in his strength, and in humble reliance

upon his promise. Come, then, and aid us to drive away every ill publication from our hearths and homes, by introducing the good.

"It will Come in Time."

A lady who had been for some time under the clandestine tuition of a popish Bishop declared that her chief difficulty in joining the Romish communion arose from the impossibility she felt in reconciling her conscience to the worshipping of a woman in heaven. "Then," replied the Bishop, "that need not delay your profession, for it will come in time." Accordingly, it did come in a much shorter time than the convert had reckoned on, for no sooner had she sworn to believe whatever doctrine the Church infallibly taught, than she found that this oath included Mariolatry, image worship, and every other unchristian superstition of Romanism. So it has been in the case of Levi Silliman Ives, and of every other convert. In 1843, he assisted, in St. Stephen's Church, in the ordination of Mr. Carey, the Romanizer, and in 1853 he bows himself down at the feet of the Pontiff, and suspends in St. Peter's the proofs of his having made a total shipwreck of a pure faith. Thus, in every case, the end is seen from the beginning. "IT WILL COME IN TIME." It is a "facilis decessus," or a "Longum iter," but, in either case a beaten path, and no steps backward. The Protestant traveller, as he reads this inscription on the wall, and looks at "the cross and seal, and ring" encircled by it, will not need more than one or two reminiscences to encourage him to steadfastness in the faith, and to go on his way rejoicing. When Hooper stood at the stake, a table was placed before him, with his pardon on it, signed and ready, if he would only relinquish Bible truths; but he expired a willing martyr; and many a Protestant has welcomed death in the spirit of the Vendeanes, whose war-cry was: "Our Lord died for us; let us die for him."—*Protestant Churchman*.

Hobbies.

There is nothing that a manager of a newspaper finds it more difficult to deal with than the hobbies of his friends. Most men have some hobby on which they trot, canter, or gallop, with more or less energy and perseverance, as the case may be; and of course editors being very much like other men, have theirs upon which they exercise themselves with more or less judgment, often at the expense of the readers' patience. But, as if this were not a sufficient affliction, every paper has numerous friends and supporters, some of whom think themselves entitled to the use of its columns for their particular hobby, without any reference to the effect it would have on the general character of the paper. Sometimes these friends take the trouble to write lengthy communications upon their favourite subject, but generally they wish the editor not merely to give the space for the desired topic, but to do the writing also, although he may have a dozen of subjects which he deems of more urgent importance waiting for admission without being able to find room. Were these subjects of which men are apt to make hobbies, non-controversial, there would be less difficulty in giving occasional insertion to articles upon them, even to the exclusion of what might perhaps, be deemed more important; but very generally the hobby questions are just those, concerning which, the insertion of one article would lead to a flood of replies and rejoinders, *pro* and *con* which, if all inserted, would seriously interfere with the general interest and usefulness of the paper.

We know that some minds call out loudly for "free discussion," this being their hobby, and if any subject, however unimportant, uninteresting, or abstract, which they may point out is declined, they immediately cry out that free discussion is stifled. But we have long thought that the character and success of a paper depends as much on what is kept out as what is put in; and whilst we go for the freedom of discussion in the largest sense, we think a part of it is for each individual to decide for himself what he will discuss and what he will not. A newspaper has only a limited space to fill, and as it is quite evident that the portion of its space which is filled with one thing cannot contain another, it is of great importance that it should be filled with the best and most important articles and subjects that can be selected.—*Montreal Witness*.

What has it Done.

The *American Messenger*, for January, gives the following answer to the question, what has the American Tract Society done? No other institution in the world can make a more comprehensive and magnificent record of its work:

The Tract Society has done an important work by selecting, revising, or originating more than two thousand distinct publications, including four hundred books, in eleven languages, for home circulation; besides three thousand publications, of which more than three hundred are volumes, approved for circulation, in one hundred and twenty-two languages and dialects, abroad. It is far easier to imagine or discover some possible defect in the results of all this labor, than it is to conceive of the amount of industry and fidelity involved in the gratuitous labours of Milnor and Alexander, and Edwards, and their surviving associates, or to do a better work than they have done. The seal of divine approbation, solemnly and graciously accorded to the incomparable series of books and tracts thus given to the world, is the best and only reward the committee have sought.

The Tract Society is believed to have done a good work in the publication and wide circulation of cheap evangelical newspapers, for youth and adults. Our hearts long for joy as we think of the monthly visits of 200,000 *Messengers* of peace and salvation, and 300,000 genial, loving *Children's Papers*, to as many abodes.

The Tract Society has done a commendable work in its immense gratuitous issues of books and tracts for the destitute, through home and foreign missionaries of all denominations; through seamen's and Bethel chaplains; on the ships and steamers of all nations coming to our ports; in the humane and criminal institutions, and by all approved channels,

through which the minds of men may be reached with saving truth. Almost a thousand million pages, amounting to half a million of dollars, have thus gone forth "without money and without price;" and the annual grants of publications now average not far from \$50,000. If they were doubled, they would not exceed the necessities of the case.

The Tract Society has introduced the invaluable system of tract visitation, or the systematic employment of individual talent and influence in seeking out and supplying the destitute, especially in large towns and cities, with the means of grace in oral and printed forms; and, at least ten thousand Christians, male and female, in co-operation with an efficient corps of tract missionaries, are carrying forward their humble ministry of mercy.

The Tract Society has set on foot a system of colportage, which has grown, under the smiles of heaven, into one of the most comprehensive and far-reaching agencies for aggressive evangelisation of modern times. The whole country is embraced in the arrangements for the economical and efficient prosecution of the enterprise in its varied details; experienced superintendents co-operate with the executive departments in all the great commercial centres; and a numerous band of competent and self-sacrificing colporters are seeking to carry to "every creature" within our borders the knowledge of a crucified Redeemer, whether he be Protestant or Papal, native or foreign born, white or black, bond or free.

Mr. Dickens and Little Dorrit.

The few pages that have as yet appeared of Mr. Dickens' last work, (*Little Dorrit*), are destined, we fear, to seal, finally, the decree that will consign the latter writings of that capable but much misguided writer to those same regions in which are confined the novels of Fielding, and the dramas of Congreve, of Wycherly, and of Foote. There must be a quarantine for literary as well as physical infection; and, if the infection cannot be purged, the detention should be permanent. Nor can we see how Mr. Dickens' books differ, in their final relations, from those works upon whose positive and unredeemed grossness, public judgment, has definitely pronounced. The latter, it is true, assault virtue itself; but the former, ridicule the only system by which vice can be combated. In Mr. Dickens' eye, if there is an idea which seems to be made particularly contemptible, it is that of a special Providence which rules the world. While he pictures godless benevolence in the most attractive of all lights, the whole force of his fine genius and all the delicacy of his subtle pen, are exhausted to make odious or absurd those who profess to believe in anything else than that they are gods unto themselves. In the great portrait gallery of human character which he has constructed, there are many sketches of respectable and benevolent men, but they are all of them made irreligious; and at the same time there are some of religious men,—or at least Mr. Dickens tells us there are such,—but they are universally hypocrites or fools. His clergymen are all "Shepherds," or "Chadbands" and of a class which, among English gentlemen, as well as among those of this country, we should think to so acute an observer would not have entirely escaped observation,—that of the refined and gentle Christian lady who, in the circle of home, and in that society upon which the radiation of home strikes, exhibits, in its full and sweet maturity, the unobtrusive grace of an open and brave Christian profession,—of this class, perhaps of all others the most important in the estimate of the sagacious economist, as it certainly is in the eye of the true moralist, the only representative he can find is, in the absurd and really most irreligious Mrs. Jellyby, who lets her own home go to ruin while she is caring for the *Borio-gha* Missions. And now, when in the first pages of Mr. Dickens' last book we find that he passes from the world of making *Christians* odious to that of making *Christianity* so—when all the resources of his intellect are exhausted to make *Sunday*, as a day of rest and worship, ridiculous and abhorrent, we feel that it is necessary for those who hold Christianity dear, to unite, at least, to fix a definite character to works which, if they are to be received and read in families, should at least have attached to them the same caution with which avowedly infidel works are accompanied. Their pictures of religious life and doctrine, it should be definitely understood, are utterly loathed and repudiated by religious men; and while it is best that in this as in all others attempts to attack the truth, the attack should be met with argument and in meekness, it is now right that Mr. Dickens should be formally passed over from the ranks of nominal friends of Christianity to those of her open assailants. It is by this understanding of his position alone that the mischief of his assaults can be averted.—*Episcopal Recorder*.

Bloody and Deceitful Men shall not Live out Half their Days.

In the ruin of the house of Valois, who sat on the throne of France, this is strikingly exhibited. The following extract from Sir James Stephens' lectures attests it:—"The house of Valois was now extinct. More bloody and deceitful men had not lived out half their days. Henry II. perished in the prime of life by the lance of Montgomery. His eldest son, Francis II., did not complete his nineteenth year. The unhappy Charles IX., his second son, had not reached the age of twenty-four when he died in strange and fearful torments. At the same early period, the Duke of Alençon, the fourth son of Henry, fell a victim to intemperance. Henry, III., his only other son, was assassinated in his thirty-eight year. Francis of Guise met the same fate while in the full vigor of his manhood; and Henry of Guise had not accomplished his thirty-seventh year when he also was struck down by the daggers of hired assassins. It was not without an intelligence and an awful purpose that retributive Providence thus openly rebuked the persecutors of their brethren; and yet, the condemnation which impartial history must pronounce on all the later sovereigns of the house of Valois, may, perhaps, be justly mitigated by the belief that the

madness of their predecessor, Charles VI., was, to some extent, hereditary in his race. It is a welcome escape from conclusions hardly otherwise to be avoided, but which the reverence due to our common humanity must make every one anxious to avoid."—Vol. ii. p. 141.

Again of Henry IV., who apostatized from the Reformation which he had sworn to uphold, and who became the enemy of those he had vowed to defend, Sir J. Stephens writes that this act transmitted the crown, indeed, to seven in succession of the posterity of Henry; but of them one died on the scaffold, three were deposed by insurrections of their subjects, one has left a name pursued by unmitigated and undying infamy, and another lived and died in a monastic melancholy, the feeble slave of his own minister. The grandson of Henry, Louis XIV., amid the splendors which surrounded him, may appear to have been a brilliant exception from the dark fatality which waited on the other sovereigns of the house of Bourbon; but even he, by the licentiousness of his personal habits, by the arbitrary system of his government, by his iniquitous wars, and by his remorseless persecutions, paved the downward path to the ruin of his name, of his dynasty, and of his race. If any prophetic voice could have disclosed to Henry the events really depending on his purchase of his crown by apostasy, would that purchase have been made? If he had sought for guidance in the sacred book which was the corner-stone of the faith he abandoned, would it not have reminded him that, "the lip of truth shall be established forever, but that a lying tongue is but for a moment?"

VALUE OF BIOGRAPHY.—The lives of men of science have one peculiar advantage, and they often show the importance of little things in producing great result. Smeaton drew his principle of constructing a light-house from noticing the trunk of a tree to be diminished from a curve to a cylinder. Rembrandt's marvellous system of splendour and shade was suggested by accidental gleams of light and shade in his father's mill. White of Selborne, carrying about in his rides and walks a list of birds to be investigated, and Newton turning an old box into a water-clock, or the yard of a house into a sundial, are examples of those habits of patient observation, which scientific biography attractively recommends. Biography will also often serve to cheer merit when its hopes are drooping. It leads down a gallery of portraits, and gives the comforting or warning history of each.—It shows Jackson working on his father's shop-board, and cherishing a love of art by an occasional visit to Castle Howard; Richardson, a printer's apprentice, stealing an hour from sleep to improve his mind, and scrupulously buying his own candle, that his master might not be defrauded; or the Chinese scholar, Morrison laboring at his trade of a last and boot maker, and keeping his lamp from blowing out with a volume of Matthew Henry's Commentary.

Think not that because you admire the gilded skies, that your hearts are necessarily drawn closer to Him who sitteth upon the throne of heaven; that because you gaze with delight on the painted petals of a flower, you love Him more who is emphatically the "Rose of Sharon" and the "Lily of the Valley." It is possible, very possible, to have a heart overflowing with sensibility and joy when contemplating the gifts of God, without feeling one particle of love to God, and to His Son, our Saviour Jesus Christ.

DISPUTING WITH SATAN.—An old and excellent writer gives the following valuable advice:—"If you would not be foiled by temptation, do not enter into a dispute with Satan.—When Eve began to argue the case with the serpent, the serpent was too hard for her; the devil, by his logic, disputed her out of paradise. Satan can mince sin, make it small, and varnish it over, and make it look like virtue. Satan is too subtle a sophist to hold an argument with him. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory." The reason is obvious, for we cannot parley with Satan without giving up principle; and wherever we allow ourselves to debate the question, whether we will do wrong, it is almost certain that we shall yield. Principle being abandoned, there is little else to guide, but evil passions, which strongly prompt to sin.

FEMALE EDUCATION.—Keep as much as possible in the grand and common road of life; patent educations or habits seldom succeed. Depend upon it, men set more value on the cultivated minds than on the accomplishments of women, which they are rarely able to appreciate. It is a common error, but it is an error, that literature unites women for the every-day business of life. It is not so with men. You see those of the most cultivated minds constantly devoting their time and attention to the most homely objects. Literature gives women a real and proper weight in society, but then they must use it with discretion; if the stocking is blue, the petticoat must be long, as my friend Jeffrey says; the want of this has furnished food for ridicule in all ages.—*Stdney Smith*.

THE RELIGION OF PAYING DEBTS.—Men may sophisticate as they please; they can never make it right—and all the bankrupt laws in the universe cannot make it right—for them not to pay their debts. There is a sin in this neglect as clear and deserving of church discipline as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to be made to feel that, in the sight of all honest men, he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man "deal justly," it is not worth having.

COURAGE, MOTHERS.—Newton sinned away his early advantages, and became an abandoned prodigal; but the texts and hymns his mother had fixed in his mind in his infancy and childhood, were never effaced, and finally fastened him to the Cross. Cecil tells us that, in the days of his vanity, though he withstood so many pious endeavors, he never could resist his mother's tears. Wilson, late Bishop of Calcutta, in his narrative of intercourse with Bellingham, the assassin, says he could make him feel nothing till he mentioned his mother,—and then he broke into a flood of tears. "In the morning sow thy seed, and in the evening withhold not thy hand."—*Vermont Chronicle*.

A HUMBLE HOME.—Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed into the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace.—*Rev. Charles Hamilton*.

REMITTANCES.
G. McG., Pickering, 5s; T. B. Port Hope, 5s; J. B. do, 5s; E. B., do, 5s; E. H., do, 5s; Mr. L., do, 5s; J. B. H., do, 5s; J. H. H., do, 5s; J. M. Novar, Hamilton, 5s; Mr. P., Scarborough, 5s; Mrs. H., Cobourg, 5s; Miss B., Toronto, 5s; Wm. R., per W. R., Kingston, 5s; D. P., Cobourg, 1s 3d; R. C., do, 7s 6d; Dr. B., do, 5s; Mrs. D. McD., Toronto, 5s; H. G., Cobourg, 5s; F. B. Y., Victoria, 5s; Mrs. D., Toronto, 5s; Rev. A. H., Bradford, 5s; H. S., Hamilton, 5s; Mrs. E. P., Brockville, 5s; P. McD., Martintown, 5s; E. H., Camden East, 5s; Rev. H. H., London, 5s; Dr. P., do, 5s; J. G. F., Kingston, 5s; Mr. L., Toronto, 5s; Wm. B., do, 5s.

ECHO FUND.
A. H., Cobourg, 1s 3d.
Irish Church Missions.
The Treasurer of the Kingston Ladies' Association thankfully acknowledges from Mrs. A. Kingston, 10s; Mrs. M., do, 2s 6d; Miss B., Toronto, 10s; Miss C., do, 10s; Miss M. C., do, 5s; F. C., do, 5s.
The Rev. R. V. Rogers acknowledges most gratefully 10s. from Mrs. M. A. S.

POSTAGE STAMPS.
We have much pleasure in acknowledging the receipt of a kind note from G. L. B., Hamilton, enclosing one dollar's worth of Postage Stamps, which are very acceptable.

The Rev. R. V. Rogers begs to acknowledge the sum of £2 10s from Loyal Orangemen of Warwick, C.W., by the hands of the Rev. Mr. Smyth, for Irish Church Missions.

PUBLISHERS' NOTICE.
Considerable misapprehension having arisen respecting the accounts sent with the Echo a few weeks since, the Publishers beg to repeat that where the charge is only One Dollar, it is not for arrears, but in advance for the current volume, which will end November next; and that all charges above a Dollar are for arrears, at the rate of Two Dollars per annum.

NOTICE.
Our friends in remitting us will please notice, that they should have their letters registered when posted, as by late Post Office Regulations the words "Money Letter" being written on them is disregarded, and unless handed for register they will be passed by as ordinary letters, and then all means of tracing them lost, should they go astray.

Correspondents giving instructions respecting this Journal should, in all cases, be particular to give the name of their Post Offices. Inattention to this rule often leads to confusion and difficulty.

FINANCIAL MATTERS.
All correspondence of a financial nature is to be addressed to our Publishers, Maclean & Co., Toronto. As the books are all in their hands, we have no means of giving any information about the commencement of close of subscriptions, or any other matter of a business description. Our task now is exclusively Editorial.

NOTICE.
Remittances and letters on business matters to be addressed MACLEAN & CO., 16, King Street, Toronto.
Communications and correspondence on Editorial matters to be addressed "Editor of Echo, Port Hope."
All Letters must be post paid to insure attention.

IMPORTANT TO ADVERTISERS.
The large circulation now enjoyed by "THE ECHO," and the additions which are daily made to the subscription list, renders it one of the best mediums to Advertisers that is offered.

EXCHANGES.
It is particularly requested that all Exchange Papers, and all Books or Pamphlets for notice or review, be addressed as follows—"Echo, Port Hope."

The Echo.

TORONTO, FRIDAY, FEB. 1, 1856.

Notice.
The Annual Parochial meetings of the London and Huron District Branch of the Church Society are appointed to take place as follows:—
St. John's, London Township, Feb. 1, Friday 12 a.m.
St. Thomas, " 4th, Monday, 7 p.m.
Port Stanley, " 5th, Tuesday, 7 p.m.
Vienna, " 6th, Wednesday, 7 p.m.
Biddulph, " 12th, Tuesday, 12 a.m.
Goderich, " 13th, Wednesday, 7 p.m.
Stratford, " 14th, Thursday, 7 p.m.
St. Mary, " 15th, Friday, 2 p.m.
London, " 19th, Tuesday, 7 p.m.
Delaware, " "
Strathroy, " "
Warwick, " "
By order of the Managing Committee of the District. H. HAWARD, Secretary.

The Barrie Herald.
This journal is somewhat the reverse of courteous in saying that "the Echo has spoken falsely;" that its statements are simply untrue, and that it wishes to deceive. Our contemporary has mistaken the article he refers to, respecting the Kingston Bishopric.

The Barrie Herald is wholly wrong in his uneditorial assertion, that the communication in the Echo signed "1858," is not a bona fide communication, but an article suggested by the editor, or written in consequence of information supplied by him.

As to "the general style of the Echo," and "the choice expressions" which the Barrie Herald promises to "cull from that journal, for the public benefit," we are content to leave the matter to the public taste and judgment; as we have neither time nor space to spare from more important subjects.

Irish Church Missions.
A letter on this important subject from the Rev. R. V. Rogers, M.A., will be found in another column to which we invite the sympathising regards of our readers. He says, in a private communication, "Something must be done, at once, to meet the wants of the Society. And I am persuaded that in these cold regions, there are warm hearts beating for Ireland's liberty. I have no pen for description of scenery, &c.; indeed all has been told often enough about Ireland's scenic beauties. But I can tell you of what I saw of God's doings in that hopeful land. Shall the hearts of the faithful laborers grow sick from disappointment in their anticipation of aid from their Protestant brethren, and their hearts fail, because not held up by their liberality? Shall they cry "Come over and help us," be unheeded? Shall the poor Romanists, whose eyes the Lord is opening, say "no man careth for my soul. Amidst the abundance of which our fellow-countrymen in Canada are partaking, our wants are forgotten, our destitution is unappreciated." I believe otherwise, Dear S.

"Ireland's wants have never been properly made known to Ireland's children in Canada."
As our Reverend brother was specially charged to visit Ireland, on the part of the Auxiliary Association in Kingston, we may expect a very interesting Report of his Mission; and the friends of the cause would materially aid by sending orders for numerous copies for distribution.

Bishopric of Kingston.
Action is being taken, in various quarters with reference to this matter. In our last we gave the Report of a meeting held at Ottawa. We now lay before our readers the account of a meeting held in Brockville, at which the following resolutions were adopted.
1. Moved by W. B. Simpson, Esq., seconded by J. L. Scofield, Esq., and resolved—That this meeting has learned with pleasure, that a division of this Diocese, and the creation of a new Diocese, east of Toronto are in contemplation, as the wants of the Church urgently demand increased Episcopal supervision; and that any movement to secure this desirable object in accordance with the expressed wishes of the Church in Synod assembled, will receive the cordial support of this Parish.
2. Moved by George Sherwood, Esq., seconded by W. B. McClean, Esq., and resolved—That this meeting has been informed by the Rev. Dr. Lewis, that the Parish of Brockville has been called on by the Ven. the Archbishop of Kingston, to contribute to an Episcopal fund, secretly raised for the express purpose of securing the appointment of the Rev. Thomas Hincks, at the hands of the Governor General, it therefore earnestly protests against any such scheme, as being contrary to the instructions of our Diocesan, respecting the Episcopal fund, opposed to the wishes of the Synod, and fraught with danger to the best interests of the Church, by the revival of political appointments therein.
3. Moved by Ormond Jones, Esq., and seconded by Samuel Keeter, Esq., and resolved—That this meeting cannot refrain from expressing its regret and disappointment that the imperial Gov't should have so long neglected to accede to the address of our Legislature, containing the reasonable request, that the Church of England be placed on the same footing with other Denominations with regard to the power of self government; an address to which had hoped an affirmative answer would have been immediately given, inasmuch as the Imperial Government had so promptly assented to the act which confiscated the property of the Church and formally severed her from the State in this Province.
4. Moved by D. B. O. Ford, Esq., and seconded by Dr. Reynolds, and resolved—That this Parish has already largely subscribed towards the endowment of the new Bishopric, on the condition that the Bishop be elected by the Clergy and Laity, and that this meeting highly approves of such conditional subscriptions, and if necessary, will increase it.
5. Moved by R. P. Stead, Esq., and seconded by John M'Mullen, Esq., and resolved—That until the principle of the Election of our Bishop by the Clergy and laity be recognized, this Parish will contribute nothing towards the endowment of the new Bishopric.
6. Moved by John Reynolds, Esq., and seconded by Samuel Ross, Esq., and resolved—That the proceedings of this meeting be sent to the Bishop of the Diocese, with a request that he will be pleased to lay them before his Excellency the Governor General and his Grace the Archbishop of Canterbury.
7. Moved by J. Weatherhead, and seconded by Dr. Hatfield, and resolved—That this meeting before separating, desires to express their appreciation of the affectionate zeal and unwearying industry, which our venerable Diocesan had so long devoted to the interests of the Church in this Province.
8. Moved by W. B. Simpson, Esq., and seconded by J. C. Buell, Esq., and resolved—That the thanks of this meeting be given to John Crawford, Esq., Mayor, for his able conduct in the chair. Also to W. B. McClean, Esq., as Secretary.

JOHN CRAWFORD, Mayor, Chairman.
W. B. McCLEAN, Secretary.
In reference to this meeting the Rev. R. V. Rogers, A.M. of St. James' Church Kingston has written the following letter to the Daily News:—
Sir,—Permit me to draw the attention of the members of the Church of England to a report of a meeting held at Brockville, respecting the proposed Bishopric of Kingston, at which the speakers, I respectfully suggest, have fallen into some mistakes; and I feel persuaded, when corrected, will be willing to admit them as such.
In the first place: We have no Synod—properly so called—i. e., an Ecclesiastical court or body, whose doings are binding on the church. That there was a voluntary coming together of certain members of the Church of England and Ireland, is beyond doubt; and that they expressed themselves in a certain way, is equally true; but these expressions of opinion were in no way binding, nor were they considered so by many who were there.
The Church of England and Ireland is a branch of the Established Church of England and Ireland, and, as such, can have no higher privileges in this country than at home. Synodical action has been refused there—it has been refused here. Why should we claim this as a right?—we may ask it with a boon; and if the Government do not feel prepared, at this time, to grant us this favour, we may hope for it at some future day. This is a measure that evidently requires great consideration, because the colony of Canada has no right to expect greater privileges than all other colonies, and, consequently, the measure must be general, and not special.
No Episcopal fund has been secretly raised, &c.
The truth is simply this. When it was proposed to divide the Diocese of Toronto, some members put forth the name of the Rev. Dr. Cronyn as a fit and proper person to fill the episcopal chair of London; others put forth the Archbishop of York for that of Kingston; some having known the Rev. T. Hincks, personally; others, believing their testimony, as to his high character and qualifications for so important an office, at once fixed on him as their choice. It is believed that all but the whole of the London endowment has been subscribed conditionally. Why should not that of Kingston be so too? It is quite a mistake that the appointment of Mr. Hincks would be "a rival of political appointments." The Rev. Mr. H. is, it is true, brother of the Hon. F. Hincks, and there ends his connection with politics.
By those who best know the Rector of Derrykeighan, he is valued as a hard-working, devoted, judicious, parochial minister—the very qualifications from which, we should hope, his incumbency of the new see of Kingston would be of the highest advantage to all the interest concerned. Beyond doubt, the Governor General may consult the Synod, and receive its nomination; but, it is believed that His Excellency's instructions are "to designate" after consultation with the Bishop and such other ecclesiastical authorities as he may think fit. Certain it is, that the so-called Synod is not an ecclesiastical authority. I believe myself to be as anxious as any other that we should have over us one who, in every sense of the word, would be a blessing; and from my acquaintance with the Rev. T. Hincks, I fully believe that, if our Bishop, he would be such.
Believe me, truly yours,
R. V. ROGERS.

Synod of Montreal.
The Montreal Herald contains a full report of the proceedings of the Convention of Clerical and Lay Delegates, held in Montreal the week before

last, for the purpose of considering the desirableness or otherwise, of forming a Diocesan Synod. After a discussion, which lasted two days, the resolution affirming the desirableness of so doing, was carried by a majority of 65 to 22. The objections of the minority, which were ably and strongly pressed, seemed however, not to touch the real gist of the matter, but rather to refer to the hardly more than nominal cession of this branch of the Church with the State in England. The Bishop wisely contented himself with the affirmation of the principle; and postponed further action for the present.

Churches for Working Men.
The Record, in speaking of the Sunday evening services established lately in Exeter Hall, remarks, as follows:—

We cannot notice these and similar attempts without recurring to that which is always present to our mind, as one of the foremost causes of the present alienation of the working-classes from public worship. We mean the vicious arrangement of nearly all our churches and chapels.
It is important, when we speak of this, to bear in mind the real date and origin of the evil which we complain. The pew system, or rather the whole internal arrangement of the churches and chapels of the metropolis, is not ancient; it is not Roman Catholic, nor is it Protestant. It took its rise nearly two centuries after the Reformation, in one of the darkest and most deplorable periods of the whole British history.
London and Westminster have very few ancient churches. The fire of London destroyed most of the City churches, and nearly all the Westminster ones were built within the last 150 years.
The proprietary chapels are of the same date. They were all built at the period which MACAULAY has so graphically described, when "Spire Weavers" was a portrait of the country gentlemen of England, and "Parson Trulliber" of the clergy. The first half of the last century, within which most of the present churches and chapels were built, was a period in which religion, morals, science, and literature were at the lowest ebb. Unblushing corruption in the Government, and vulgar selfishness among the people, characterised the age.
Yet a traditional respect for the religion established by the law still existed. The churches of the City were rebuilt; and, as the Westminster parishes largely increased in population, new churches were built for them. But throughout the whole one principle of action is everywhere discernible. The upper and middle classes built the churches for themselves, and examine any of them, and see what provision is made for the largest class of all—the working men and their families. Enter St. Clement's Church or St. Martin's, St. Paul's, Covent-garden, St. George's, Bloomsbury, or St. John's Chapel, and see what seats have been provided for those who form two-thirds of the population. A few benches up the middle aisle, or at the back of the galleries, constitute nearly the whole accommodation set apart for those whose numbers, in the immediate vicinity, must be told by thousands. What wonder is it, then, if the mechanic, entering such a church, and feeling himself regarded almost as an intruder, resolves to go there no more? Is not the resolution, on the part of a man not yet religious, a very natural one?
The truth is, we have gone in the very teeth of St. James's injunctions, and are now "reaping that which we have sown." The simple remedy is repentance, and immediate restitution.

The Scissors Talent.
The Montreal Witness has some good remarks on the subject of the difference of newspapers, as to size and originality. It is quite true, that many persons, in estimating the value of a newspaper, look too much to the size, and to the typographical execution, without sufficient consideration as to the nature of the matter with which it is filled. On the part of smaller papers it is remarked, "that if a large paper has nothing worth reading, it is only the greater bore, and that a small paper, judiciously filled, is as much as most people have time to read."
Many persons, on taking up a newspaper, look only at the editorial columns; and according to the quantity of original matter there contained, make their estimate of the value of the paper. With reference to secular journals, especially daily ones, this may do, but with regard to religious papers, if the editor be judicious, and correct in his opinions and sentiments, the selected matter will generally be the best worth reading. It is much easier for any one who is tolerably expert with his pen, and has sufficient leisure, to write column after column full of such ideas as occur to him at the moment; but it will often be found that "such easy writing is very hard reading." Much more time and thought is required in order to make such selections as may all tend to carry out most efficiently the peculiar object and design of a journal.
Speaking of a prominent religious paper, whom he does not name, but who claims support on the ground of being the largest religious newspaper in the world, and possessing a long list of distinguished editors and correspondents, the Witness says:—
"It complacently assures the readers that it employs brains instead of scissors. But if the recommendation of size be a questionable one, this is still more so; for distinguished men have their whims and hobbies, and are sometimes apt to occupy a most unreasonable space with matters that are interesting only or chiefly to themselves. But if they be in the official position of editors or correspondents who can decline or condense their lucubrations? We were once offered an official connection in our editorial labors with one of the greatest, ablest and best men in Canada, which we were obliged to decline, under the conviction that if we had published all that he saw fit to write, and became involved in all the questions that were personally interesting to him, the Witness would not survive two years. Again, the boast we have alluded to, quietly takes for granted that the brains employed upon the paper in question are of a superior order to those employed on any other papers. For it is the advantage of scissors that they can command the very best portions of the very best articles of the very best writers of both the old and new world. Original articles are very good, provided they be pithy, pointed and short; but it would be great vanity, in our estimation, for any editor anywhere to pretend that his original articles were more valuable or interesting than those he could select. It is in selecting judiciously that the great strength of a newspaper lies, and it is a great comfort that by merely sitting in one's own office, looking over the papers brought by every mail, with a pair of scissors at hand, the obscurest editor can press into his service the best talents in the world. We would respectfully suggest to our brethren of the press to improve the scissor talent. It is a very great one."

"The Leisure Hour."
A specimen number of this excellent publication has been sent to us, accompanied by an "appeal,"

which we gladly insert. "The Leisure Hour" and "the Sunday at Home" are publications of the London Religious Tract Society, and may be had from any of the Agents or Depositories. The number of the "Leisure Hour" before us is the 210th. The back numbers are to be had bound in handsome volumes; they are suitable ornaments on the table of the parlor or drawing-room; and from the nature of the contents, form suitable books for five or ten minutes reading in the odds and ends of unoccupied time so frequently occurring. These publications are very cheap; and we strongly recommend them to universal patronage. For more particular information we refer our readers to the "appeal."

Religious Intelligence.

Church Society, Diocese of Toronto.

A meeting of this society was held on Wednesday, 9th instant at the Society's Board Room.
Present—The Lord Bishop in the chair; Hon. James Gordon; Hon. J. H. Cameron; Rev. Dr. Beaven; H. Rowell, Esq., and the Secretary.
Proceedings commenced with the usual prayers. The minutes of the December meeting were read by the Secretary, confirmed by the meeting and signed by the Chairman.
The statement of the receipts and expenditure during the past month, and the balances of the various accounts were read by the Secretary, and laid on the table.
The Secretary stated that the Hon. J. H. Cameron had that day paid over to the credit of the Mission Fund of the Society, the sum of £65, received by him during the past six months, as fees for various opinions.
On the recommendation of the Standing Committee, the sum of £17 was ordered to be paid to Rev. Dr. O'Meara, to reimburse him for Expenses incurred in visiting several Indian stations during the past summer.
The following letter was read from the Rev. Dr. O'Meara:

REV. AND DEAR SIR, Toronto January 2, 1856.
During my labours in England last winter in the cause of our missions on Lake Huron, I was often met with the objection that so little had been done by the Church in Canada for the support of her own missions among the Aborigines of the continent; in answer to which I always stated, that a large proportion of the funds of your Society were yearly devoted to that object, but that your resources were inadequate to outlay which the proposed extension of them required, seeing that so many other claims demand your consideration. It was suggested by the Secretaries and influential persons of the different Societies to which I applied for aid, that some special effort on behalf of Indian Missions should be made in the province as soon as possible after my return; indeed the yearly grant made by the Society for Propagating the Gospel in Foreign Parts was expressly accompanied with the recommendation that such effort should be made.
In order to redeem the pledge then given, on which I was committed to your committee, and inasmuch as I was desirous to excite such an interest in our missionary work in that region as will secure its permanent and adequate support.
As to the measures which should be adopted for the attainment of these desirable objects, I confidently leave them to the collective wisdom of your committee, assisted by the council of our respected Diocesan in the matter.
And remain, Rev. and dear Sir,
Yours very faithfully,
FRED. A. O'MEARA.

Arrival of Bishop Weeks at Sierra Leone.—By the African mail steamer Canadach arrived at Plymouth, on Tuesday, we (the Record) learn that Bishop Weeks and his missionary party reached Sierra Leone in safety on the 14th of November.
The New Era, a Freetown paper, thus notices the arrival of the bishop in his diocese:—
"The Ethiope brought us our long-looked-for bishop, the Right Rev. J. W. Weeks, D.D., with a number of missionary clergymen, for this and the coast. The arrival of Dr. Weeks among us, as may have been expected, from the familiar acquaintance with him of the many who had, in days long past, experienced the benefits of his earlier ministry, created an almost indescribable excitement. One and all rushed to the wharf to greet him who, though new as bishop, was still their same old friend.
"The demonstration on the part of the native people was pleasing in the extreme. All eager to shake hands with their old father, and their beloved matron, Mrs. Weeks, they seemed, for the moment, to forget all decorum and, hugging, as closely as possible to the beloved pair, a little timidity alone restrained them from giving vent to their natural warmth of African gratitude and affection.
"The appointment of a bishop to this colony could not have been more happy. The people seem to feel at home with him, and to regard him with the affection of a father, whom they have long loved. Their simple and unaffected demonstrations could not fail to be pleasurable even to the most disinterested observer."

The Late Case of Boyle v. Wiseman.—The Rev. Richard Boyle has published, as a pamphlet, a full statement of the causes which necessitated his actions against Dr. Wiseman, and of the Doctor's proceedings throughout the case. As an exposure of Romish ecclesiastical discipline and disunion this compendium is most important. A Roman Catholic clergyman's opinion of it is thus expressed:—"One of the most extraordinary works which has ever issued from the English press, extraordinary, as evincing a sad lack of practical charity, justice, and truth in certain bishops, many priests and numerous laymen of the English Catholic Church—extraordinary, as showing the miserable bondage of the whole of the Catholic press—extraordinary, in fine, as exhibiting a system of spiritual tyranny and oppression hardly credible in the nineteenth century in this free country."

152 Collections, amounting to 386 4 3
MISSION FUND.
Station in York Mills Mission, per Churchwarden..... 1 5 0
Elizabethtown..... 1 6 2
North Augusta..... 0 12 0
per Rev. W. C. Clark..... 1 18 2
St. James', Perth..... 2 0 0
St. Paul's, Lanark..... 4 5 0
per Rev. Alex. Pyne..... 2 5 0
Queenston, per Churchwarden..... 1 8 9
ANNUAL SUBSCRIPTIONS AND DONATIONS.
W. H. Lee, Esq., Legislative Council..... 1 5 0
Rev. F. Denroche..... 1 5 0
T. S. KENNEDY, Secretary.

On application of the Rev. John Hilton, sets of service books were voted for the use of his churches at Perrytown and Elizabethville, and also books for Sunday Schools at the same places; the grant being recommended by the Standing Committee.
On application of the Rev. J. S. Lauder for a grant of £2 5s. to add to the sum already subscribed by his congregation at Bellamy's Mills, Mission of Carleton, for the purpose of purchasing a set of service books for St. George's Church, at that place; the sum was granted.
The quarterly report of the C. T. Committee was read, approved of and ordered to be entered into the minute book.
The Rev. Edward Morgan, of Barrie, and the Rev. H. O'Neil of London, were unanimously elected Incorporate members.
The concluding prayers were read and the meeting adjourned.

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At a Vestry Meeting of the Congregation of Trinity Church in the Town of Barrie, the Rev. the Rector in the Chair, the report of the Committee appointed at the last Vestry Meeting for the consideration of the erection of a New Church in this Town, was read and adopted. A plan of the proposed Edifice was presented, and met with the general approbation of all present, and it was determined that steps should be at once taken to enter on its construction. The following gentlemen were appointed as a Building Committee:—The Rev. Edward Morgan, Assistant Minister, James Patton, S. M. Sanford, H. R. A. Boys and Hewitt Bernard, Esqrs.—Barrie Herald.

A FAITHFUL TEACHER.—A valuable testimonial was recently presented to the superintendent of a Sabbath-school in Sittingbourne, Kent, England, who on receiving it said that he had been connected with Sabbath-schools in that town for more than forty-two years, during which time he had never been absent a single Lord's day.

SABBATH AND SUNDAY.—A correspondent of the Notes and Queries says, the only words in English for the first day of the week, before the existence of Puritanism, were Sunday and Lord's Day. The former of these expressions was used by our Saxon ancestors, with all Teutonic nations. The latter was adopted from the Christian form or Southern Europe. Saturday, in Italian, still retains the name of Sabbath. The word for Sunday, in Russian, means resurrection; "identifying the day, as the southern nations do, though more significantly, with the great triumph of Christian faith."

PROPOSED PROTESTANT CHURCH AT TUNIS.—The Protestant residents at Tunis contemplate the erection of a church in that city, where, amidst a population of 200,000 Mohammedans, Jews, and Romanists, they are without any place of public worship. They are unable to raise sufficient funds among themselves, but hope for assistance from this country. The British and Swedish Consuls at Tunis head an appeal for this object.

THE CHURCH IN JAMAICA.—The Legislature has passed a Clergy Bill, with a duration clause of four years, whereby a saving of twelve and a-half per cent. on the salaries paid to the clergy has been effected, or about 3,000, per annum.

COMPLETED.—The iron church and parsonage granted by the Society for Promoting Christian Knowledge, to the Diocese of Melbourne, have been erected at Williamstown, and are said to answer very well.

SCOTTISH EPISCOPAL CHURCH.—The stated annual meeting of the Episcopal Church Society was held at Edinburgh last week. Dr. Ramsay read the Seventeenth Annual Report of the General Committee. The available income was £3628, and grants had been made amounting to about £2240, or stipend aid, &c., to about 50 clergymen; £1255, for educational purposes (to 63 schools and to 2 training institutions); and £300, for expenses of management—making, on the whole, an expenditure of about £3656. The Rev. J. O. Millar moved the adoption of the report, and called on the Church to raise the society above its present stereotyped position. They should remember, he said, that their Church was increasing rapidly in the country, that congregations were being formed, new parsonages were being required, and new schools were being built, all which involved from year to year increased applications to the society. The motion was agreed to. The Rev. Mr. Sandford, seconded by Mr. Gibbon, of Johnstone, moved a resolution, recommending annual congregational collections exclusively for educational purposes.

THE ANNUAL MEETING OF THE MONTREAL BRANCH OF THE COLONIAL CHURCH AND SCHOOL SOCIETY was held on the 17th inst. The Bishop presided. The Report represents the Normal School as being in a very efficient state. The Model School contains 360 scholars, and the Infant School 70 scholars. The Missions are increasing in usefulness. Income from Government, £1000. From the Parent Society, £370. School fees, £250. Private contributions, £1576. Expenditure, £3850. The resolutions adopted were:—1st, Adopting the Report.—2nd, Thanks to Contributors.—and 3rd, Recognizing the importance of a sound and Scriptural education. The speakers were A. H. Campbell, Esq., Rev. Dr. Leach, Dr. Barber, Mr. Hicks, and Rev. Messrs. Bancroft and Duvernet.

Correspondence.

The Barrie Herald and the Churchman's Friend.

MR. EDITOR.—In a communication in your last issue under the above heading, I notice that our friend errs in the too general supposition "that in order to remove the Popish symbols from off the Altar," the Cobourg church was broken into. Such is not the case; they were removed in like manner as they were introduced, without the consent or knowledge of the Vestry. Quietly done; and in the language of one of those few who introduced the Popish things "at a time when no one would have dreamed of a chance of removing them." And there are also gone those other elements of discord and strife which prevailed here for a short period; and in their place reign faith, hope, charity, and truth. Christ is no longer hid in the church; but Christ is all, and in all, and the church abideth in him. I have taken your paper from the first number of its publication, and would bear testimony to your faithful and earnest endeavours to raise and support the moral and religious character of the Royal Orange Association.

Yours truly,
A SCARLET-MAN,
of Cobourg.

I enclose you £5, and wish that I could afford to be one of the "Ten" for £25.

Simcoe, Norfolk County, C.W.,
Jan. 17th, 1856.

MY DEAR SIR.—The wording of an article in the Echo of the 11th inst., would lead to the conclusion that the money subscribed for the maintenance of a Bishop in the new Diocese, (west), was promised on the condition that a certain individual should be the Incumbent. I beg leave to inform you that this is altogether a mistake. The condition on which the whole of our Fund has been subscribed, is that suggested by the Bishop of Toronto himself, and in his lordship's own words, namely, "that the Bishop shall be elected by the clergy and lay delegates of the parishes which shall constitute the new Diocese." It may be that in one or two instances, gentlemen, who had already subscribed handsomely, may have expressed their readiness to give more; if the individual elected should be a person enjoying their confidence;—but the subscription lists contain nothing of the sort. I may with safety say that, we are ready to pay our subscriptions, whoever may be the person chosen, provided the privilege of electing him be conceded to us.

I remain, my dear sir, faithfully yours,
FRANCIS EVANS,
Rector of Woodhouse, Rural Dean, &c.

St. James', Kingston, C. W., Jan. 21st, 1856.

MY DEAR BROTHER.—I have just received from the Secretary of the Irish Church Missions an acknowledgment of £50 sterling, which the friends of Ireland have enabled the Ladies Association to forward.

He adds,—"I suppose you have heard of our sad pecuniary emergency. Serious reductions have taken place in missionary operations, and expenditures; and still further reductions are contemplated. God, however, continues to own and to bless our work."

Having, during the last summer visited Ireland, and inspected the character of the wonderful work—hastily, and consequently, very imperfectly, yet most satisfactorily to myself, and having drawn up a report, which our Association is about to publish, would not our friends, generally, aid us in aiding the society by ordering each a few copies for circulation. I do not know exactly what the cost will be, but it cannot be much.

Does not God say to his servants, by the very critical state of Protestantism in the newly recovered parts of Ireland, "Drive and go forward; slack not thy riding for me, except I bid thee." (2 K., iv. 24) now that souls are to be rescued from death. My report will be ready for the press early in February.

Yours,
R. V. ROGERS.

Secular Intelligence.

USE OF CHLOROFORM IN THE ARMY.—At the last sitting of the French Academy of Sciences, M. Flourens, speaking on the subject of chloroform, justly remarked that its use in the field hospitals of the army doubled the strength and power of the surgeons. He is more master of his action when operating on a kind of inert mass, and he is no longer deranged by the cries or movements of the patient. In the campaign in the Crimea chloroform was employed more than 25,000 times, and always with success. "This immense result," said M. Flourens, "is the best reply to those who had felt apprehensions at the use of this powerful auxiliary in surgical operations. War is a scourge; but in the evils which follow in its train there are often to be found valuable instructions, which science avails itself of for the benefit of suffering humanity."

At the Meeting of the Geographical Society, a few days ago, Dr. Shaw read a communication, supplied by the Foreign-office, giving further details of the progress of Dr. Livingstone in Africa. He had penetrated to Calabango, a large trading station on the river Chibanga.

A great many travellers have arrived in Egypt to spend the winter months in her upper country, where the climate is very genial. Among others, there are now on the Nile the Earl of Portarlington, Lord George Paulet, and Lord Abercromby.

THE QUEEN AND THE CRIMEAN OFFICERS.—Her Majesty is making a collection of photographic portraits of the more distinguished officers engaged in the Crimean campaign. The artist who has been entrusted with the taking of the pictures is Mr. Mayall, the well-known photographer of Argyl-place, Regent-street. The most recent addition to the Royal collection is the portrait of Sir Colin Campbell.

ROYAL COURT.—It is notorious that Her Majesty is a very early riser. Seven o'clock often finds her upon the "slopes" while the majority of her subjects are wrapped in slumber. We do not know, however, that we ever read of the Queen's rising at four a.m., until the other day, when, for the purpose of doing honour to the departure of her Royal guest, the King of Sardinia, her Majesty arose and breakfasted with him.—London Paper.

Her Majesty has been graciously pleased to send £10 to Thomas Walker, 95th Regiment. It will be recalled on the last Royal visit to Fort Pitt that the Queen was struck with Walker's ingenuity in making a carpet, composed of squares of the different regimental cloths, and which has been recently forwarded through Colonel C. B. Phipps, for Her Majesty.

SCOTTISH ESTIMATE OF MR. CHARLES DICKENS.—In the van of those who are labouring to sever the working classes from what little hold religion yet retains on them, we are sorry to find Mr. Dickens marching, and in a style of harlequin bravado, anything but creditable to one claiming his good feeling, and possessing his amount of common sense.—Aberdeen Free Press.

The poultry at the Birmingham Show brought great prices. A Dorking cockeril and three pullets, seven months old, were sold for no less than £30 10s. The rare spectacle of a lunar rainbow was seen at Bristol, on Sunday, about five a.m.

TORONTO AND GUELPH RAILWAY.—A trial trip was made yesterday on the Grand Trunk Railway, from this City to the Town of Guelph. The affair was of a strictly private character; but a more public opening is expected to come off about a fortnight hence.

The excursion party consisted of His Excellency the Governor General, Capt. Bataillon, the Chief Justice of the Queen's Bench; the Chancellor of Upper Canada; Mr. Justice Richards; the Mayor and ex-Mayor of Toronto; the two Members of this city; and several of the Directors and Engineers of the Road. The expedition left town at 9 in the morning, and arrived at Guelph without accident at 2 P. M. On his Excellency's arrival at the Guelph station, he was most enthusiastically received by a large assemblage of the citizens of Guelph, who were anxiously awaiting his arrival. His Excellency immediately proceeded to the Court House, where he was presented with addresses from the County Council, Town Council and the Farmers and the Mechanic's Institute. After briefly replying to the several addresses he was escorted to the British Hotel, where with about 40 others, he sat down to a luncheon neatly served up by Mr. Moran, proprietor of the Hotel.

The party left Guelph on the return trip at 3 o'clock, and arrived safely at home shortly after seven. We heartily congratulate our citizens on the prospect of this important line being opened for traffic. The impetus which will be given to the trade of our city cannot but be very great.

THE RESULT OF RELIGIOUS LIBERTY.—Louisiana was originally settled by papists, who had consequently the prestige of respectability, wealth, and numbers in their favor, when that territory was annexed to the United States. Since its admission into that Union, forty-three years of religious toleration have elapsed. What is the result? Romanism has but fifty-five churches in the State, while Protestantism has two hundred and fifty? Religious liberty is death to Romanism.

RELIGIOUS TYRANNY IN AUSTRIA.—Protestants must be well satisfied if they are simply tolerated in Austria. There is, perhaps, no country under the sun in which the authorities so much delight in vexatious measures, which have not even the merit of being of service to the State, as in this. Every person who frequents the Exchange is obliged to take a ticket, for which he pays a trifling sum, and on the 1st of this month, notice was given by the police authorities, that in future every ticket would, in addition to the name and address, have the religion of its possessor inscribed on it. This new regulation has excited extreme indignation among the Hebrew frequenters of the Exchange, and its consequence will assuredly be felt when their assistance is again required by the State.—Vienna Correspondence of the Times.

BED CLOTHES.—Three-fourths of the bed covering of our people consists of what are miscalled "comfortables," viz: two calico cloths, with glazed cotton wadding laid between and quilted in.

The perfection of dress for day and night, where warmth is the purpose, is that which confines around the body sufficient of its warmth, while it allows escape to the rest. Where the body is allowed to bathe profusely in its own vapors, we must expect an unhealthy effect upon the skin. Where there is too little ventilating escape, what is called insensible perspiration is checked, and something analogous to fever supervenes. Foul tongues, ill taste, and lack of morning appetite betray the error. In all cases the temper suffers, and "My dear, this is execrable coffee," is probably the table greeting.

How much of the rosy health of poor children is due to the air-leaking rooms of their parents, and what a generator of pale faces is a close chamber!

To be healthy and happy, provide yourself with the lightest and most porous blankets. The finer the better. The cheapest in price are the densest in health. "Comfortables" are uncomfortable and unhealthy. Cotton, if it could be made equally porous and kept so, we should prefer to wool. The same for daily under-clothes. But more than all these, let your chamber be ventilated. Knock in a hole somewhere to give your escape breath exit, and another to give fresh air to your lungs, in the place of what they have expired. So shall you have pleasant dreams at night, and in the morning cheerful rising, sweet breath, and good appetite!

THE DUCK OF LEINSTER'S MANSION BURNED.—A destructive fire broke out on Friday morning at Carton House, the residence of the Duke of Leinster, near Maynooth. Every man in the town of Maynooth, with the students from the college, and great numbers of people from the surrounding country were on the spot, and under the directions of the Duke himself and of the Marquis of Kildare, or Lord Gerald, every possible effort was made to stop the conflagra-

tion. The gale, which unfortunately blew with considerable violence at the time, spread the fire, and fed its fury with more effect than all the exertions that could be made were able to overcome. The Duchess of Leinster having been confined for some time from illness, it was found necessary to remove her Grace to the steward's house.

EARLY MARRIAGES IN MASSACHUSETTS.—Two little girls of 13, twelve of 14, thirty-five of 15, one hundred and seventy-two, of 16, and three hundred and eighty-three of 17, were married when they ought to have been whipped instead. Two boys of 16, also tried it.—Congregationalist.

Actors are shorter lived, on the average, than any other profession, 30 in every 1000 dying annually. Late hours and excitement soon wear out even a strong constitution.

The Egyptian government has abolished slavery in Egypt, not only forbidding that slaves be bought or freed, but informing all the enslaved that they are free.

By the express desire of her Majesty, six easy chairs of the newest construction have been forwarded to Mr. George Russell Darrell, at Fort Pitt, Chatham, for the wounded under his care.

GAMBLING IN CHICAGO.—O. T. Cadwell, conductor on the railroad to Burlington, has been convicted of embezzlement in that city, and sentenced to a year's imprisonment in the Penitentiary. The Chicago Democrat states that the following night, a number of blacklegs went to the Judge and threatened him if he did not grant him a new trial, and if he did not recommend him to the mercy of the Governor, &c., that he never should be taken to Alton. That paper also states it is believed that Cadwell will make developments that will startle the whole community respecting the extent to which gambling is carried on in this city, and to which clerks and others in confidential positions expend money which they could not possibly come honestly by. The Railroad Companies have resolved to discharge all of their employees who have taken side in this matter, or are in the habit of visiting gambling houses. Indeed, some have already got their discharge.

SUFFOCATION BY COKE.—On Monday last the district coroner held two inquests in the Town-hall, Middleborough, upon the bodies of two men who had been cut down and named Thomas Eden and James Garrity. Their bed was made in an attic, and their landlady, thinking the room would be cold and damp, made a fire of coke in an iron pan, and placed it in the room. The men retired to rest, and in the morning the landlady called them several times, without receiving an answer. She entered the apartment, and was horror-struck to find both men quite dead.

A PROFESSOR CALLED TO ACCOUNT FOR LECTURING.—In the Edinburgh Town Council last week, Dr. Renton said he was anxious to give Professor Miller an opportunity of explaining the reason for his deserting the duties of his class to deliver a lecture in London. This he had seen was the case, by a paragraph in one of the papers. Unless on professional duties, he thought a professor was not justified in leaving his class, and therefore he drew attention to the matter. The Lord Provost said he was in London when Professor Miller gave his lecture in Exeter Hall (for the Young Men's Christian Association). The Professor had left Edinburgh on Monday evening; had travelled all night, and had lectured on Tuesday evening, and left London on Wednesday morning, and so would arrive in Edinburgh on the evening of that day. He thought Edinburgh should be proud of possessing a man of the abilities of Professor Miller, whose lecture gave the highest pleasure to a crowded audience in Exeter Hall. No further notice was taken of the subject.

DAY VS. GREEN WOOD.—A writer in the N. Y. Times combats the opinion that burning green wood is more economical than dry, upon scientific principles. He says that in burning green wood, the carbon unites with the oxygen of the air, and gives out heat; the water does not burn, but is converted into steam, and in that condition conceals or renders latent a certain amount of heat.—A cord of solid green wood weighs from 6,000 to 8,000 lbs., and when dry, from 3,000 to 5,500 lbs., a difference of more than a ton weight in a solid cord. The carbon which is required to heat this ton of water to the boiling point is entirely wasted, as heat is not developed till the water is driven off in the form of steam which steam conveys away in a latent state a large amount of heat.

TORONTO MARKETS.

With rather a good supply of farmers' produce at market, we note prices firm—the local demand being so great, that heavy buyers are kept from operating, and consequently trade is confined to a mere retail one.

About 16 loads of wheat in market—which readily brought \$8 to \$8 9d for fall; two loads of spring going for 7s per bushel.

No change in flour—a fair quantity at market, which sold for \$7 to \$7 7/8 for farmers'.

Oats came in freely; prices 2s 7s to 2s 9d per bushel.

Beef—country slaughtered, weighing 100 lbs. to 120 lbs. the fore quarter, \$5 1/2 to \$6; hind quarters, \$7 1/2 to \$8.

Mutton—eighty carcasses of steaks were on market, and sold in lots at 5d per lb.—average weight 75 lbs. to 85 lbs.

Pork—not much in market; \$8 to \$8 1/2.

Other articles without any change in value worth notice.—Globe, Thursday.

BIRTH.

Jan. 19th, at Oshawa, Whitby, the wife of the Rev. John Pentland, of a son—still-born.

DAVIS' PAIN KILLER.

Friend Davis.—Although a stranger to you, I feel the liberty of addressing a few lines to you, for the purpose of saying a few words in favor of your invaluable medicine. I have used your Pain Killer more than a number of years, and for several complaints, and in fact for pains of all kinds, I think it pre-eminently. Before I became acquainted with your medicine, I had a violent attack of dysentery, which reduced me to a mere skeleton. In fact my mind could not survive, but by the treatment of a Boston Physician, the best remedy I then knew, I recovered.—Since then, I have had several attacks, one of which lasted about four years ago. I was attacked at three o'clock in the morning, and at sunrise, I was not able to get off my bed. I sent and got a twenty-five cent bottle of your Pain Killer, which I commenced taking, according to directions, and at six o'clock in the evening my bowels were regular, and I was up and moving about, although somewhat weak. I would recommend to all similarly afflicted, to avail themselves of your invaluable medicine.

I am, sir, yours respectfully,
ELMER WILLIAMS.

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Dr. C. M. Jackson—Dear Sir—A gentleman by the name of Leitch, living in this place, who has been under the doctor's charge, and confined to the house for two years past with Liver Complaint, which had all turned into Dropsy, and was pronounced beyond cure by the principal Physicians of the place, and his friends expected him to die daily, after taking five bottles of the German Bitters, out of which he has recovered, and is attending to his daily business. The Bitters are, consequently, in great demand.

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From the Vermont Chronicle.

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actual effects of the medicine in cases of Dyspepsia, Asthma, &c., in terms that would be thought extravagant but for the intelligence and character of the gentlemen that sign them.

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THE SABBATH-SCHOOL TEACHER'S DREAM.

SLEEP.

Psalm cxxvii, 2. Of all the thoughts of God that are borne inward into souls afar. Along the Psalmist's music deep— Now tell me if that any is. For gift or grace, surpassing this— "He giveth his beloved, sleep!"

The Sabbath-School Teacher's Dream.

"And Joseph dreamed a dream, and he told it his brethren."—Gen. xxxvii, 6. I never shall forget the night, last August, was a year. I went to the Sabbath-school as usual in the morning, but the heat was oppressive; there was not a breath of air stirring.

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THE SABBATH-SCHOOL TEACHER'S DREAM.

But sleep was far from me. The uneasiness of my conscience, and the thought that I might possibly never see my class again, greatly troubled me.

I went up to the nearest gate, which stood wide open, and saw for a moment the streets of the city. They looked as if they were overlaid with one seamless covering of pure gold, as it were transparent glass.

I was long a member of your Sabbath-school class, and when you first received me, though a guilty and depraved creature, I was patient and tractable.

My dear mother was happy when she committed me to the care of one whom she supposed was competent to instruct me in wisdom's ways, and who would be deeply concerned for my spiritual and eternal well-being.

For months and months you heard us repeat questions, to which we attached little meaning, and no importance. You read, or told us a story once in a while, and sometimes explained to us the meaning of words, and the reason why we should do this thing, and avoid that; but it was a dull and heartless round of preaching; and soon your long sermons served only to alienate my mind from all serious subjects, and effectually to close the door against the truth.

"I now see, and so do you, that had you sought earnestly and diligently for Divine wisdom to enable you to discharge the solemn and momentous trust you had assumed; had you applied yourself closely and patiently to the duties of your office; had you availed yourself faithfully to all the helps which were within your reach, you might have taken me in the early period of my connection with you, and led me to the source of all knowledge and grace; and you might have so rightly and skilfully divided the word of truth as to have suited the wants and capacities of the immortal beings under your care.

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"I now see, and so do you, that had you sought earnestly and diligently for Divine wisdom to enable you to discharge the solemn and momentous trust you had assumed; had you applied yourself closely and patiently to the duties of your office; had you availed yourself faithfully to all the helps which were within your reach, you might have taken me in the early period of my connection with you, and led me to the source of all knowledge and grace; and you might have so rightly and skilfully divided the word of truth as to have suited the wants and capacities of the immortal beings under your care.

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