



of taxes for Education, where they do not in any manner benefit those taxes.

An amendment offered by the Rev. J. Nicoll was carried, in order after the word "body," the words "and any other persons" were inserted.

Resolution of the Archbishop, printed list, was moved by the Rev. Dr. Fallow, and seconded by Mr. Scott, as follows:

5. That the Church of England in this Province labouring under a heavy grievance in being deprived from the right of issuing Marriage Licenses by its own Bishops to its own people, while the privilege is enjoyed in full by the corresponding Authorities of the Church of Rome.

That the laws respecting Marriage in this Province are perniciously loose and imperfect, and

That these evils cry aloud for immediate relief and remedy.

Rev. Mr. Haesel rose to ask for information of facts warranting the use of the words "perniciously loose and imperfect" in the second clause of the resolution.

Rev. Mr. King, by way of instance, which Mr. Scott in reply said was an abuse of the law, and not a proof of its being "loose and imperfect" in itself.

Mr. Sheriff Ogden also objected to the words to which the Rev. Mr. Haesel had taken exception.

Rev. Dr. Mackie proposed, and Capt. Cox seconded the proposition, that the first clause of the resolution be put by itself.

This clause having been put by the Bishop.

Rev. A. W. Mountain objected to the word "debarred" in the first clause, as a concession not called for.

The Bishop explained that, in fact, if not legally, he was "debarred" from issuing licenses.

Rev. Dr. Mackie showed that the want of the power to administer oaths does practically debar the Bishop from issuing such licenses.

Rev. J. Doellie opposed the notion that the Bishop is legally "debarred" from licensing.

Rev. Dr. Mackie alluded to the fact, that the Australian Bishops issue marriage licenses.

The Bishop explained that the cases are not parallel.

Rev. W. A. Walker showed that the fact, that the proceeds of the sale of Marriage Licenses have been by law appropriated to, in a sense a hindrance, if not a debarring of the Bishop from issuing them.

Rev. J. Carry objected to the appearance of the motto on the licenses at present issued.

Rev. Mr. Nicoll proposed, in amendment, that the word "practically" be inserted before the word "debarred" and this amendment, seconded by Mr. Scott, was passed as the first clause of the resolution.

The Bishop then made some statements commencing with a reference to the second clause of the resolution.

Rev. Mr. Haesel proposed, in amendment, that the words "That great reason exists for assuming" be placed as the commencement of the second clause.

Rev. Dr. Mackie proposed, in amendment, that there be hereby authorized to sign and respecting marriage in this Province which cry aloud for immediate relief and remedy; to take the place of the second and third clauses of this resolution.

This amendment was seconded by Rev. Mr. Doellie, and with the consent already expressed, was carried as the third resolution.

Rev. Dr. Mackie moved, and Mr. H. Reynolds seconded, the next resolution—which was carried:

6. That a petition embodying the complaints set forth in the above resolutions, and praying for relief, be presented to the Provincial Legislature at its next session; and

That the Diocesan Assemblies in the Dioceses of Montreal and Toronto be requested to concur in this petition also.

It was then moved by the Hon. W. Sheppard, seconded by Rev. Official Macle, D. H., and resolved:

That the Lord Bishop and Secretaries of this meeting be authorized, with power to add to their numbers, to draft the petitions to the Imperial and Provincial Legislatures in conformity with the foregoing resolutions; and that the Lord Bishop be and he is authorized to sign and transmit the same on behalf of this meeting.

Mr. Scott moved, and it was seconded by Rev. Dr. Adams, and passed:

That the Committee appointed to consider the objections against those persons attending as lay delegates whose election has been questioned, be now dissolved.

Rev. Dr. Mackie moved, seconded by Rev. Mr. Haesel:

That the Lord Bishop be requested to leave the chair, and that it be taken by Rev. S. Wood; which having been passed and complied with, the same being notified and recorded.

That the cordials thanks of this assembly be given to the Bishop for his able and dignified conduct while presiding on this occasion.

G. J. QUEBEC.

9.—That the Lord Bishop be requested to leave the chair, and the Rev. S. Wood do take it.

10.—That the cordials thanks of this meeting be given to the Bishop for his able and dignified conduct while presiding on this occasion.

LIST OF LAY DELEGATES PRESENT AT THE ECCLESIASTICAL ASSEMBLY.

Quebec, Jan. 12, 1854.

Bourg Louis—John Henderson.

Drummondville—Hon. Wm. Sheppard, W. M. Ross.

Fransburg—Alexander Henderson.

Frampton, West—Wm. Armstrong.

Irland and Inverness—Robert Bennett, Thos. Wood, Joseph Rockingham.

Kingsey—Capt. Cox.

Leeds and Lamby Mills—John Ewart, John Church.

Lennoxville—H. Reynolds.

Portneuf—T. Watson, F. Mondon.

Poitel—Rev. G. Chapman.

St. George—J. G. Mackie.

Quebec Cathedral—H. B. Scott, Hon. William Walker.

Quebec Trinity Chapel—C. Wurtelle, A. C. Buchanan.

Quebec St. Peter's—H. N. Jones, Rice Merville.

Quebec St. Paul's—M. Corner, E. Taylor.

Quebec St. Matthew's—A. Tibb, J. Mann.

Riviere du Loup, en haut—James Armstrong, St. Sylvester—J. Mitchell, Thos. Walker.

St. George—George Poirer.

St. Margarets—Hugh Russell.

Three Rivers—J. G. Uglan, H. A. Seymour.

Valcartier—Lieut. Col. Wolff, H. Ireland.

Lake Beauport—John Taylor.

Thirty-six in all, and twenty others elected but not present.

The Congregations of Sherbrooke, Gaspe, Beauport and St. Lawrence, which were not represented by lay delegates, have held local meetings, and signified their unanimous concurrence in the spirit of the first resolution.

LIST OF CLERGY PRESENT AT THE ECCLESIASTICAL ASSEMBLY.

Held at the National School House, Quebec, on Thursday, January 12th.

Rev. W. A. Adams, D. C. U., Quebec.

Rev. A. Allen, Berthier, and Riviere du Loup, en haut.

Rev. A. Balfour, Kingsey and Durham.

Rev. W. Bisset, Bourg Louis.

Rev. R. B. Birch, Frampton West.

Rev. John Butler, M. A., Lennoxville Grammar School.

Rev. R. G. Carden, Assistant Curate, Quebec.

Rev. John Carry, Leeds.

Rev. Thomas Chapman, DuLacville.

Rev. L. Doellie, M. A., Lennoxville.

Rev. G. Fallow, D. D., Melbourne.

Rev. C. F. Haesel, Assistant Minister, Trinity Church, Quebec.

Rev. John Kemp, Dury.

Rev. W. King, St. Sylvester.

Rev. Geo. Mackie, D. D., Bishop's Official, and Bishop's Chaplain.

Rev. A. W. Mountain, D. A., Curate, Quebec, and Bishop's Official, and Bishop's Chaplain.

Rev. M. A. A. A. Principle of Bishop's College, and Bishop's Chaplain.

Rev. E. C. Parkin, Valcartier.

Rev. T. Pennefather, B. A., Curate, Lennoxville.

Rev. R. G. Pees, St. Peter's Chapel, Quebec.

Rev. Henry Pees, Upper Ireland and Inverness.

Rev. Geo. M. Ross, Rector of Drummondville.

Rev. E. Sewell, Trinity Chapel, Quebec.

Rev. C. H. Stewart, B. A., Curate, Sherbrooke.

Rev. J. Torrance, Pointe L'Ange and New Liverpool.

Rev. S. Wood, M. A., Rector of Three Rivers, and Bishop's Chaplain.

CURTAIN MEETING.—A numerous and highly interesting meeting of the Rev. holders in Christ Church, and other members of the Church of England in Fredericton, was held on Tuesday evening, the 2nd instant, to take into consideration a proposition made by His Lordship the Bishop to make over to the Corporation of Christ Church, St. John's, the Church now standing on the lot which the old Parish Church now stands. We are indebted to a gentleman who was present for a well written sketch of what took place, but as we are informed all difficulties heretofore existing about the Cathedral are now overcome, it would be superfluous to allude to them further. That he is to be so characterized by a member of Christian forbearance honorable to all parties.

The eloquent and notably prophetic words of His Lordship the Bishop, used with reference to the difficulties that arose soon after the foundation stone of the Cathedral was laid, have had their fulfillment almost literally.

Those who had their work without penance, know how close those were laid in sorrow and watered with tears, yet the day has, we trust, come when His Lordship will be able to look on the fruits of his energy and indomitable perseverance in peace, and enjoy the satisfaction of having accomplished his work, without penance.

It is to be regretted that a number of the affectors of a single individual from himself, or from the church of which he is the head in this Province.

—Head Quarters.

UNITED STATES.

An appeal has been issued by the United States Board of Missions, having Bishop Wainwright's signature. It is the more forcible, following the foundation of the Californian, Oregon and Washington Bishops.

TO CORRESPONDENTS.

The notice of the late Rev. Stephen Patterson, A.M., in our next.

TO SUBSCRIBERS.

Several enquiries having been made by Subscribers as to their accounts, for previous issues of *The Church* and *Canadian Churchman*, the present Publisher begs to state that he has not the Books of Account, connected with the Paper, previous to his becoming the Publisher. All accounts, due up to 31st of July last, when Vol. 18 was completed, are payable to the former Publisher, Mr. Pees; and as he is now residing at Kingston, H. Russell has no means of replying to enquiries respecting subscriptions for former volumes.

LETTERS RECEIVED TO FEB. 1.

J. S. Ashton, rem.; A. B. St. Catharines, rem., in full vols. 17 & 18; W. C. Cobourg, add. sub.; Rev. T. S. R. Byron, add. sub.; Rev. T. B. F. Thorold (2), add. sub. and rem.; Rev. F. D. Huntington, rem., in full vol. 17 (see notice to subscribers in this days paper); Rev. H. H. Tyronnel (see notice respecting list of clergy in No. 25 of *The Church*); F. R. Abbottford, rem., for volume 17 for Rev. T. J. J. M. S. (see notice to subscribers in this days paper); L. J. Deming, rem., in full for Vol. 17, and No. 25; see notice to subscribers in this days paper; Rev. G. C. S. P. Stanley (to subscription for Vol. 17 is paid); Rev. A. T. Dunville; A Friend and Subscriber at Thornhill is thanked for his communication.

*The Church.*

TORONTO, THURSDAY, FEBRUARY 3, 1854.

GORE AND WILMINGTON BRANCH ASSOCIATION. C. N. D. T.

MANAGING COMMITTEE, 29th November, 1853.

The following arrangement for holding the Parish meetings was agreed to:

Tuesday, 7th February ..... 11 A.M.

Wednesday, 8th ..... 11 P.M.

Thursday, 9th ..... 11 A.M.

Friday, 10th ..... 11 P.M.

Wednesday, 9th March ..... 11 P.M.

J. GAMBLE GAMBLE, Secretary.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

Notice is hereby given that the Annual Parish Meeting of this District Branch of the Church Society will be held as follows, viz:—

Granton, Tuesday Feb. 7, 11 A.M.

Cornburne, Tuesday 7, 9 1/2 P.M.

Percy, Wednesday 8, 2 P.M.

Seymour, Thursday 9, 11 A.M.

Rice Lake, Friday 9, 3 P.M.

CANTON GENERAL ASSOCIATION.

Meeting, Wednesday, Mar. 8, 7 P.M.

The Clergy of the neighbouring Districts are respectfully requested to co-operate in attending these meetings.

By order of the Committee, J. Wilson, Secretary.

Grafton, Dec. 20, 1853.

SIMCOE RURAL DEANERY PAROCHIAL BRANCH ASSOCIATION.

Trin. Ch. Freeman, Thursday, Feb. 2, 2 1/2 P.M.

St. John's Ch. Mon. Wednesday, 8, 8 1/2 P.M.

St. Luke's Ch. Mon. Thursday, 9, 11 A.M.

(Signed) T. S. OAKER.

DIocese OF TORONTO—EASTERN DISTRICT.

Kemptville, February 2, 6 1/2 P.M.

Merrickville, " " 3 1/2 P.M.

Bellamy's Mills, " " 11 A.M.

John's Pond, " " 11 A.M.

The 6th will be at " " 6, 7 P.M.

Brookville, " " 6, 7 P.M.

Mr. Tremayne, Mr. Watkins.

Preceded, " " 9, 7 P.M.

This will be the General Annual Meeting.

ADDITIONAL APPOINTMENTS FOR PAROCHIAL MEETINGS IN THE HOME DISTRICT.

York Mills, Monday 6th Feb. 7 P.M.

Thorhill, " Tuesday 7th " 11 A.M.

St. Mark's, Wednesday 8th " 11 A.M.

Christ Church, Scarborough, " 7 P.M.

Whitby, " Thursday 9th " 3 P.M.

By authority, J. G. D. McKEWAN, Secretary.

THE NIAGARA DISTRICT BRANCH OF THE DIOCESAN CHURCH SOCIETY.

The members of this Association are hereby notified that the annual meeting will be held (D.V.) in the Church of St. Catharines, on Thursday the 9th day of March, at 6 o'clock P.M. The Managing Committee will meet at the same place at 12 o'clock M. By resolutions, adopted by the managing committee on the 25th of December last, the reports of the parochial associations were required to be sent to the Secretary one week before the day of the annual meeting; and monies raised by the parochial associations were required to be paid into the Treasurer's hands by 2 o'clock of the day of the annual meeting; and all receipts after that hour were to be excluded from the annual report of the district association for the current year.

T. H. FULLER, Sec. N. D. B. D. C. S. Thorold, Jan. 30, 1854.

Kingston, Jan. 26, 1854.

Dear Sir—You will oblige me by inserting in the Church the following appointments for parochial meetings in the Middlesex and Victoria District branches of the Church Society.

Yours faithfully, W. M. HENNING, Secretary.

Tuesday, Jan. 31 Sydenham, at 6 P.M.

Wednesday, Feb. 8 Wolfe Island " "

Thursday, " 9 Kingston, " "

Friday, " 10 Clarke's Mills, 11 A.M.

Saturday, " 11 Amherst Island, 11 A.M.

Sunday, " 12 Bath, " 9 P.M.

Monday, " 13 Frederickburg, 11 A.M.

Tuesday, " 14 Alton, 11 A.M.

Wednesday, " 15 Shannonville, 6 P.M.

Thursday, " 16 Barriefield, 6 P.M.

The Secretary of the Parent Society will, D.V., attend most of these meetings, commencing with Kingston.

FRENCH ROMAN CATHOLIC VOTES.

There appears to exist a great deal of apprehension in the minds of certain persons on the subject of receiving Roman Catholic aid in defence of our Church property. That this fear is real in the minds of a few we doubt not; but we are also confident that in the great majority who profess it, it is a mere affection. No one who persecutes our columns can accuse us of sympathy with Romish errors. We protest, have always protested, and with God's help, will protest to the very last moments of our lives, against the corrupt developments of superstitious ages which have interested the once lovely form of the Roman branch of Christ's visible Church, and which unhappily were bound to her for ever, so far as human decrees can bind, by the Tridentine Council. But, whilst cherishing these sentiments strongly, we feel that they are not compromised in the slightest degree by receiving French assistance in defence of our Clergy Reserve fund. In Mr. Rural Dean Palmer's simile is contained the correct view of the case. Our house is on fire, and we certainly cannot perceive any force in the argument that we should repel the aid of our neighbours in extinguishing the flames, because our religious views do not coincide with theirs;—our neighbours at the same time knowing full well, that their own house is placed in extreme jeopardy should our conflagration not be quenched.

Our object in touching upon this subject is to endeavour to dispel the groundless fears of some of our friends whose conservatism is beyond a doubt. Of course, we do not labour under the delusion that anything we can say will relieve the minds of the George Brown school of "Protestants" from their affected terrors that we are "rustling into Popery;" that, because the peculiar circumstances of the country are likely to place us side by side with the French party against a common foe, we must necessarily adopt all their doctrinal views. It would be just as logically correct for one of the levelling journals of Canada East, or the *Avenir* stamp, to assert that the Roman Catholics were sacrificing the principles of their religion in standing with the Church of England against the torrent of socialism and infidelity which threatens both. A day or two since, we observed in the *Globe* a call to "reformers" to pledge their representatives at the next election, not merely to secularize the Reserves, but likewise every arpent of Church land in Lower Canada which Parliament can reach. And yet the Editor has the unblushing audacity to charge the Church with yielding up the principles of her faith if she join with the French in resisting the general wholesale robbery he advocates.

So long as the union of the two Provinces continues there will always be a

great body of French members in the House of Assembly, without whose votes nothing of importance can be passed. Now, supposing that this party thought proper to commit the suicidal act of supporting Mr. Brown in his Church-robbing schemes against us, we should like to know if his lately assumed ultra Protestantism would cause him to shout out with the lungs of a Boanerges,—"Away with your aid! I won't pollute my cause by accepting a Popish vote."

We throw not. We are under the impression that he would place his exclusive Protestantism on the same shelf it used to occupy in the olden times when his paper was the ministerial organ, and he was wont, semi-weekly, to manifest in glowing colours the blessings of French union, without which, as he declared, "the Reformers of Upper Canada would be placed in a minority";—the same shelf it occupied, when he was accused most fiercely to denounce the Orangemen, whom he is now labouring to seduce from their noble principles, and make his tools,—"a baneful faction, whose malignity was a curse to the country." Really the tender solicitude evinced of late by Mr. Brown for our spiritual welfare and that of the Orange body, seems intensely ludicrous to any one slightly acquainted with his antecedents.

Did we consider that a single jot or tittle of the principles of our Holy religion was endangered by accepting the votes of a French party against the machinations of a common foe, we should not hesitate a moment in declaring—"Perish the Reserves, rather than it should be so." And we are confident, that, from our venerable Bishop down to the humblest missionary in the Diocese, there is not a single clergyman who would not unite in the same declaration.

But there is no doctrinal matter involved in the question; and, therefore, we call upon all true and faithful members of our pure and reformed Church, and upon the pious and thoughtful members of the various denominations who would prefer seeing truth and virtue, religion and piety, flourishing in the land, rather than vice and infidelity, to turn a deaf ear to the treacherous blandishments and hollow duplicities of selfish politicians, who would fain use their sham protestantism as a ladder by which to climb into the offices which they most earnestly covet and desire. We would, furthermore, exhort all the friends of religion, honesty, and public faith, not to be guilty of the sin of voting for any one, how specious soever his promises and professions may be, until certain that he is sound on the question of Church property.

So far as we can judge, the destiny of immortal souls for everlasting happiness or misery depends upon the manner in which this question is settled. If the fund is secularized, many of the humbler parishes, which the present incumbents are laid in the silent grave, will be left destitute of the means of grace,—places of drought, and darkness, and of the shadow of death,—no duly authorized minister to proclaim the glad tidings of salvation; to administer the Holy Sacraments; to offer heavenly consolation to the dying, and to soothe the bereaved mourners with the blessed hopes revealed in God's Holy Word.

Truly, in considering this matter an overwhelming sense of the terrible responsibility incurred by those who would plunder God's Church, rushes in upon our thoughts like a flood.

MR. ROAF.

The Rev. Mr. Roaf has thought proper to come out in the columns of the *Globe* as a political agitator, against the division of the Clergy Reserves. We are not at all surprised that the political and pastoral leaders of the fractional denominations should oppose division. For example, it would not benefit Mr. Leaside of the *Examiner* much to receive a portion accorded to the numbers of his "Church," which only amounts in force to 19. As usual with our opponents, Mr. Roaf has made assertions which it would be extremely difficult for him to prove. For instance, he asserts that there is more to be dreaded from an "excessive multiplication and rivalry" of ministers, as the result of voluntarism in the adjoining republic, than from a scarcity; while in fact every denomination is in a state of alarm and anxiety with respect to the deficiency of candidates for the ministry. The article from the *Church Journal* we inserted a week or two since fully proves with this respect to the Church, and we now subjoin an extract from a powerful editorial in a late number of the *New York Times*, showing that a like fearful state of things prevails amongst the Presbyterians. The real cause of the alarming evil, and which the editor of the *Times* cannot discover, is that young men of talent, unless possessed of extraordinary Christian zeal, will not devote themselves to a profession which exposes them to all the "miseries and moanings" attendant as a general thing upon the voluntary principle.

"The statistics of that branch of the Church which in connection with the Presbyterian (U.S.) Assembly, pretty accurately represent the condition of the churches generally. In that connection there are 1,620 churches, while there are only 1,371 regularly ordained ministers. Of these 306 are pastors, and 622 are stated supplies. To these last two items add the 125 churches, and we have 1,845 leaving 468 destitute churches. Then, to carry out the intentions of this organization on the missionary field, there are needed 500, some say 1,000 additional men—so that there is a demand upon the present day, within this one branch of the Protestant church, for the services of from 1,000 to 1,500 men. If the same proportion is true of the Church Universal, it will be apparent that there is an extraordinary demand, for which at present there is no supply. How can this be accounted for?

"Some will say that this is but an index of a change in public sentiment, and that the doctrines taught in the churches are losing their hold on the masses, that the times outgrow the religion of our fathers; that this age takes hold on a new revelation, and is, with respect to what has heretofore been esteemed orthodox, essentially infidel. All which we believe to be erroneous; unsupported by facts, and contradicted by all statistics. It is indeed true, that in some portions of our country the numbers registered in the church rolls do not keep pace with the increase of population; but for the most part it is otherwise. New churches are being organized throughout, and are being settled there as fast as they can be obtained. It is in the older settlements, generally well sustained, if we were growing to

be a nation of skeptics, there ought not to be this disparity between the numbers of the Clergy and of the churches; there should be a drying out of old parishes, and less frequent announcement of new ones started. The demand as well as the supply should fail. But this is not so."

DR. HOOK'S CHURCH DICTIONARY.

Our worthy brother of the *Church Journal*, is under the impression that the round-headed Vicar of Leeds has been plagiarizing to a great extent on the edition of this valuable Dictionary, the Dr. distinctly mentions that he has taken several articles from Mr. Staunton's excellent work, and we are of opinion that the omission of giving due credit to Mr. S. in the last edition, must have been unintentional. We regret to be under the necessity of cautioning our readers against the American edition of the Dictionary. It appears that the editor has not only omitted several articles which did not square with his own views, but has actually taken most unjustifiable liberties in altering the theological character of many others.

A PRAYER FOR DARKNESS, INTELLECTUAL AND SPIRITUAL.

A late number of the *True Witness* contains the following curious aspiration:—

"Owl-like, unable to bear its intense light, the darkness of the XIX. century have called the age of St. Dominic, of St. Louis of France, of Pope Innocent III., of Philip Augustus, a 'dark age, an age of error and ignorance; would to God that its errors and its ignorance, could again be revived amongst us.'"

Though considerably startled to hear, for the first time, of the *intense light* of a period (including the 12th century), of which historians are accustomed to speak in this train—"A faint gleam of lights breaks upon Europe"—we freely grant the author of the above curious sentiment that there was much in the "dark ages" which was not dark; much not merely above reproach but worthy of imitation. Gladly, for example, would we recall the munificence and zeal which built our cathedrals; provided, of course, the fervor and generosity of heart were in no wise tainted with that fiction of Puritany which evoked so much of the Church-building energy of the time of which the *True Witness* so strangely speaks. A prayer for the return of the medieval error and ignorance! That is a strange prayer indeed! Is the *True Witness* so really irreconcilably hostile to the principles of the Reformation, as to wish, that not only what he conceives to be his selfishness and his heresies, should be done away, but that all that has achieved or led to his human progress should be stricken, as it were, out of the history of mankind! This is prejudice sweeping and bitter indeed! A prayer for the return of an age, which, of course, in assertion of Papal infallibility, would have wrung the sad recantation from Galileo, had he only lived early enough to fix on the men of that age, and to save their posterity, the sin and the shame! A prayer for the return of an age when holy orders were conferred on infants; when a child five years old might hold the Arch-bishopric of Rheims! A prayer for the return of an age over whose deep and deadly corruptions no good men, even of the Church of Rome, were wont to mourn! Hear the strong testimony on this head rendered by the "Last of the Fathers," as Bernard has been called. That authority evinced the *True Witness* will respect. Let him learn from it one, at least, of the features of that age, for the resurrection of which he has breathed his earnest "would to God!"

"I ask," (in the language of the pious and uncomprehending, though on many doctrinal points mistaken, Abbot of Clairvaux, "I ask it is devotion which now wears out the Apostolic threshold, or is it ambition? Do not the pontifical palaces, throughout the long day, resound with that voice? Does not the whole rapacity of Italy gape with insatiable greediness? The unsavoury contagion creeps through the whole Church, and the wretched, the more hopeless is the remedy; the more deeply it penetrates, the more fatal is the disease. They are ministers of Christ, and they are servants of Antichrist. They walk abroad honored by the blessings of the Lord, and they return to their homes with provisions and pipe; bankers' bags with provisions; and cellars overflowing with wines. For such rewards as these men wish to become, and do become rectors of churches, deans, archdeacons, bishops, archbishops, for these dignities are not bestowed on merit, but on things which walk in darkness."

Surely the *True Witness* is not so cruel as in good earnest to wish us all fairly plunged again into the comparatively Dead Sea of those dreary times.

"A Parishioner" (Port Burwell), in noticing an error in the Calendar List of the Clergy, which has been corrected in the amended, and, we hope, accurate list in the *Ecclesiastical Gazette*, sends us the following parochial statistics, which possess considerable interest:

"In the year 1833 the frame of a Church was raised at Port Burwell, on a site which had then primitive forest. It was so far advanced that on the 19th day of Mar. 1835, the venerable and aged Bishop of the Diocese, then Archbishop of York, performed Divine service therein—the first time I believe the truly sublime and Scriptural services of the church were ever performed in the Township of Bayham, this truly great Colony. This church was soon after completed, built by two individuals only, and stands upon a plot of five acres of land in Port Burwell, granted by one who now sleeps with his fathers, and who was himself a pilgrim in the wilderness of Upper Canada, during the first years of his settlement here. This settlement was founded in the year 1810, devoted it to the Lord Bishop of Toronto and his Episcopal successors forever, upon terms, together with six hundred acres of land as a glebe endowment, being lot No. 19 in the 1st concession, and lots Nos. 16 and 21 in the 4th concession of the Township of Bayham, each 200 acres, and also a village lot of one acre, on each of which the same two individuals built a good and comfortable country parsonage, rendered doubly so, because it was paid for. Need I here mention the name of the late Col. Mathew Burwell, of Port Talbot, then whom no man will be more kindly remembered in days yet to come by all the inhabitants of the Talbot settlement and all their thoughtful descendants—a man of toil and labour, acquainted with, and a participator in, the struggles of a new settlement. Under a clergyman who had been here in the year 1812, the services of the church became regular; and soon after the neighbouring village of Vienna caught

the feeling, and, inspired by example, thought rightly on the subject of building a church in the village three miles distant, and with the enterprise becoming them, set about erecting a church there, and with praiseworthy exertion succeeded in building a neat little church, which is now really quite too small for the now increasing congregation, and it is in contemplation to enlarge it. This has been done by the parties to be benefited there, while the church yard at Port Burwell, granted by one individual now no more on earth, affords the only receptacle of the dead of both churches, and strangers. The enjoyment of which I speak is, in time, support a clergyman, and relieve the venerable Society for Propagating the Gospel in Foreign Parts from that burden, and which endowment, it is hoped, while the cross of Saint George waves in the breeze, is placed beyond the standard of the Cross and Banner of Belemington in the mean time, I firmly believe the parishioners will cheerfully unite their aid in supporting a clergyman so favourably regarded and well received among them, through whom, just recognition of a duly authorized and qualified ministry will be duly appreciated. To what the services of the Cross and Banner of Belemington amongst a people heretofore unacquainted with the transmissible commission given by the Author of Salvation, through an Apostolic succession, of authority to minister in holy things, requires time, calm reflection, and sound judgment, to receive with the intelligence and mind the sacred truths thus brought to their understanding.

The people of this Parish have reason to be truly thankful for the privileges they now enjoy, and I have no doubt will profit by the instruction of one so well qualified to clerically administer comfort and wholesome counsel and advice, and will feel it their privilege to make this Mission agreeable to their Pastor and profitable to their spiritual welfare.

A PARISHIONER.

Port Burwell, 21st January 1854.

REDUCTION OF NEWSPAPER POSTAGE.

We beg to call the attention of our friends to the following extracts from a Post Office Circular, published in the *Colonist*:—

"There is a gross absurdity in exempting self-edited, Commercial and Literary Papers from all charge, as the *Colonist* remarks, it will act as a premium to many acts of imposition."

POST OFFICE DEPARTMENT, Quebec, 1st Jan. 1854.

Reduction of Postage Charge on Newspapers and Periodical Publications.

Commencing on and from the 1st February, 1854, Newspaper and Periodical Publications will be subject to the following Regulations and Charges when transmitted through the Post in this Province:—

1. The Postage charge on Canadian Newspapers will be:—

When published 6 times a week, \$s. 01. 7 annum

" " " " 3 " " " 4. 04. do.

" " " " twice " 2s. 84. do.

" " " " once " 1s. 4d. do.

and these rates are to be paid Quarterly in advance.

15. As these Regulations take effect on the 1st February next, Postmasters will, on that day call upon the subscribers to newspapers and Periodicals delivered through their respective Offices to pay the postage thereon in accordance with the foregoing rates in advance, for the two months ending 31st of March next, viz:—

For a daily Paper " " " " 1s. 14. do.

For a tri-weekly Paper " " " " 0s. 84. do.

and on the 1st of April for a full Quarter, and thereafter in like manner for a full Quarter on 1st day of each Post Office Quarterly period.

16. When a Newspaper, &c., commences to arrive at a Subscriber, in the course of a Quarter, the Postage is to be paid in advance to the end of the Quarter in proportion to the time it elapses; thus, a daily Paper received for one month only will be liable to a charge of 8d. Postage.

20. Periodical Publications, exclusively devoted to the promotion of Science, Education, or Agriculture, and of Agricultural Instruction, are to pass through the Post Office entirely free of postage charge.

MALCOLM CAMERON, Postmaster General.

The following is from the *Christian Guardian*. Will such of our brethren as are ready to call us "semi-Papists" for holding that inevitable corollary to the Divine origin of Episcopal authority—the Apostolic Succession—oblige us by informing us in which of the two cases below the title "Bishop" is properly applied!

"Bishop Simpson and Kin, the former of the Methodist Episcopal, and the latter of the Protestant Episcopal Church, sailed from New York for California on board the *George Lear*. On the 29th they were within a day's sail of Aspinwall both in good health, after a pleasant voyage. They both conducted religious services on board on Sunday which they had passed on the ocean."

The English papers announce the two following appointments:—

The Rev. T. Hartopp Cranock to be the new Principal of Brasenose College, Oxford.

The Rev. A. McCaul, D.D., to fill the chair of Ecclesiastical History at King's College, lately held by the Rev. F. Maurice.

Our "true yokefellow" in Christ, the *English Churchman*, comes to us this week in the new dress of a fresh front of beautiful type. He is none the worse for this, though his excellent principles need not exterior adornment to recommend them.

The thanks of the Publisher of the *Canadian Ecclesiastical Gazette* are due to the *Hamilton Gazette*, the *Echo*, and other contemporaries, for their kind notices.

CHRISTMAS DAY FALLING ON SUNDAY.—Although the last occurrence of this kind took place in 1842, eleven years ago—yet the coincidence of Christmas day and Sunday, on the 25th, was again observed on Sunday in 1851, 1853, 1854, and in this year. It will happen on Sunday in 1856, 1870, 1881, 1887, 1892, and 1898. The intervals between the years following the order of numbers 5, 6, 11, 6. If it happen in leap-year, or the year succeeding leap-year, the interval will be six years; if in the year preceding leap-year, the interval will be five years; but if, as in 1842, it happens two years before leap-year, the interval will be eleven years, as it is now. The curious calendar lore will at once see that it will happen in every ordinary year, when the Sunday letters are B, C, or D; in a leap-year, the Sunday letters are B, C. Of necessity, the first Sunday in Advent is then on November 27.

SUFFICIENT DISASTERS IN 1853.—The New York *Times* contains a statement of the wrecks of 1853, which has been a year of unusual calamity at sea. The total number of disasters it records is 110, resulting in the death of 1294 lives. The most fatal was the *Iron*, which was carried out with the whole design has been derelict with, and kept secret from me till nearly all was matured. Then again, I have the strongest personal reasons to be grateful for your not suggesting a public presentation of these valued tokens of your regard and esteem.

"All these considerations press so sorely and so thickly upon my mind, and enhance the difficulty before alluded to, of conveying, in right words, the gratitude which I do not only feel under such a cloud of obligations.

"I am not ignorant of the hearty and friendly bursts of regard with which the first conception of this proposed honor was met. I am acquainted with the readiness with which my friends, far and near, welcomed the proposal; and it is quite impossible for me to be blind to the extreme degree of interest and especially for an acquaintance with which the whole design has been carried out, and kept secret from me till nearly all was matured. Then again, I have the strongest personal reasons to be grateful for your not suggesting a public presentation of these valued tokens of your regard and esteem.

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Family Reading.

ARTHUR LELAND. Arthur Leland was a young lawyer, of some twenty-seven years of age. He had a pleasing personal appearance, a fluent persuasive manner, an unblemished character. Every morning he came to his office from one of the most pleasant little cottages in the world, and if you had opened the little front gate, and gone up through the shrubbery to the house, you would have seen a Mrs. Leland, somewhere indoors, and she as intelligent and pleasant a lady as you ever saw. You would have seen, moreover, tumbling about the grass, or up to the eyes in some mischief, as noble a looking fellow of some three years old as you could well have wished for your own son.

The child turned as by the irresistible power of the slow spoken, gentle words, and walked back and resumed his seat, evidently not intending to transgress again. As Leland stood with the words dying on his lips, and his hand extended, a sudden and singular idea struck him. He felt that he had just said the most impressive and eloquent thing he had ever said in his life! He felt that there was a power in his tone and manner which he had never used before—a power which would affect a judge or jury, and so it affected Willie. The curse ceased here, too! It was a hoarse, nervous disposition, which gave manner and tone to his very public speaking—which made his argument unconvincing, his pathos unfeeling. It was just that calm, deep, serene feeling and manner which was needed at the bar, as well as with Willie.

Arguing with that feeling and manner, he felt, would convince irresistibly. Pleading with that quiet, gentle spirit, he felt would melt, would affect the heart as with the very emanation of tears. Unless you catch the idea, there is no describing it, reader. Leland was a Christian. All that day he thought upon the whole matter. That night in the privacy of his office he knelt and repeated the whole matter before God. For his wife's sake, for his wife's sake, for his own sake, for his usefulness' sake at the bar, he implored steadily still to overcome the deadly, besetting sin. He pleaded that, indulging in that disposition, he was sinning against himself, his boy and his wife—yes, that he was sinning his own better self from himself, for he was losing his own self-respect. And here his voice sank from a murmur into silence—he remembered that he was sinning from his bosom and his—God!

And then he remembered that just such a daily disposition was that which characterized God when God became man. The excellence of such a disposition rose serenely before him, embodied in the person of Jesus Christ—the young lawyer fell forward on his face and wept in the agony of his desire and his prayer. From that sweet spring morning was Arthur Leland another man—a wiser, nobler, more successful man in every sense. Not all at once—steadily, undoubtedly achieved the change. The wife saw and felt, and rejoiced in it. Willie felt it, and was restrained by it in every drop of his blood. The household felt it as a ship does an even wind—and sails on over smooth seas, constrained by it. You saw the change in the man's very gait and bearing and conversation. Judge an jury felt it. It was the coming of a fever in the frame of a strong man—and Leland went about as usual, naturally, the strong man he was. The old, uneasy, self-remembering feeling was forgotten, and an ease and grace of tone and manner succeeded. It was a higher development of the father, the husband, the orator, the gentleman, the Christian.—Surely it is the absence of passion which makes angels to be the beings they are. Men can become very nearly angels or devils, even before they have left the world.—Abridged from the Centinel.

and are spread about the country, and certainly do work zealously. We are in great need of an active head Bishop, whose influence might be greater in his position, and stir the people up to exert themselves, and get some funds from home for country chapels, and more energy. A Royal Donkey. The following anecdote of a late Lord, who was a very favourite donkey is told in Notes and Queries: "When the late Queen Louisa was on a visit to Malvern, she frequently ascended the hills on donkey-back; and on all such occasions patronized a poor old woman, whose stall had been reduced, by a succession of misfortunes, to a solitary donkey, who answered to the name of 'Moses.' The old woman once said, 'Please your Majesty to give a name to my donkey.' This Her Majesty did. 'Moses' became the 'Royal Moses'; every body wanted to ride him; the old woman's custom increased; and when the favour was annulled, she was so much grieved, she called her donkey, 'the Royal Moses.'"

Lord Palmerston is again Home Secretary. On what terms remains to be seen. Obviously, no doubt, a more Conservative Reform Bill; in reality, we may expect a more warlike policy in the East. The Times tells us that all that can be done for peace has been done, and bids the merchants prepare for the worst. It may look for the beginning of the end. But in reality nothing concerning the Ministerial crisis or the mode in which it has been composed, has transpired, except in the shape of very questionable gossip. Lord Palmerston's visit to London was taken to indicate an attempted arrangement to supply the vacant Secretaryship by the transfer of Sir James Graham; and rumours that the Ex-Minister himself was to displace Lord Aberdeen have been kept about by the opposition journals, who loaded him daily with all the civilities which his interesting position rendered at their hands natural and appropriate. The return of Lord Palmerston is said to be the work of Mr. Gladstone.—Guardian.

WILLIAM HODGINS, ARCHITECT AND CIVIL ENGINEER CITY ENGINEER'S OFFICE. HAMILTON, C. W. BELLS! BELLS! BELLS! THE subscribers manufacture and keep on hand, a very large assortment of Church, School, Steamship, Steamboat, School House, and Plantation Bells made in an entirely new way recently adopted by us. We have the best Bell, of any size, and of any quality. We have the best Bell, of any size, and of any quality. We have the best Bell, of any size, and of any quality.

From our English Files.

WREKING COLLEGE IN SYDNEY UNIVERSITY.—The local Government has offered twenty acres of land for a Wesleyan College in connection with the University of Sydney, with a salary of £400 per annum for the Principal.

From our English Files.

ROME AND THE BIBLE.—Dr. Butler, a convert from Popery, made, in a speech at Toronto, the following statements on the use of the Bible in the Papal Church: "He studied at Rome seven years; and although every subject of controversy was proposed to him, he never explained to him; his tutor never attempted to explain it. He was trained for the priesthood, and was sent as a clergyman to the colony in which he was brought up, and he for some years discharged the duties of a parson; but he never read the Bible, nor did he ever see a copy of it."

Advertisements.

CLERGYMAN, who is anxious to secure for his own child the advantages of home education, is induced to offer to receive one young lady into his family, to be treated in all respects as a member of it. For further particulars, apply (if by letter, post-paid) to the Rev. the Secretary of the Church Society, No. 15, Abchurch Lane, London, E.C. 4.

HOME DISTRICT MUTUAL FIRE INSURANCE COMPANY.

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