

The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the

days and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Vol. XVIII.]

Poetry.

Though many a joy be given
To the pure bounty of all-pitying Heaven,—
Such sweet emotions in our hearts have birth,
When we are spangled on the lap of earth,—
Through with the flag of Hope and triumph hung
Higher our heads, we start when life is young,
And onward cheered by sense, and sight, and sound;
Like a launched bark, we enter with a bound;
But must the dark cloud lour, the tempest fall,
And the same chance of shipwreck waits for all.
Happy are they who leave the harbouring land
For a summer voyage, hand in hand,
Nature's light slaves; but with an earnest eye
Exploring all the future of the sky;
But so, when life's career at length is past,
The right haven they may steer at last,
Safe from hidden rock, or open gale,
By the ear, and furl the slacken'd sail,—
An anchor dropt on that tranquil shore.
Here rising storms can never reach them more.
* * * * *

Rould thou be singled out by partial Heaven
Or ONE to whom a cloudless lot is given?
Look round the world and see what fate is there,
Each cause can pronounce exempt from care:
Though bright thy bloom to empty outward show,
There lurks in each some canker-worm of woe;
Still by some thorn the onward step is cross'd,
Or least repining those who're envied most:
The poor have struggling toil and wounded pride,
Fiech seeks, and seeks in vain, its rage to hide;
The rich, cold jealousies, intrigues, and strife,
And heartick discontent which poisons life;
The loved are parted by the hand of Death,
The hate live to curse each other's breath."

Hon'ble Mrs. Norton.

Selected.

From the Church Review.

MODERN SPIRITUALISM.

(Concluded.)

New Testament "Miracles," and Modern "Miracles": their comparative evidence for each. The Nature of both. Testimony of a hundred witnesses. An Essay, read before the Middle and Senior Classes in Divinity School, by J. H. Fowler. Boston: 1854, pp. 101. *Spiritualism, by John W. Edmonds, and George Dexter, M.D. Vol. II. Third Edition. New York: Partridge & Brittan, 1855. Modern Spiritualism: its facts and fanaticisms, inconsistencies and contradictions, with an Appendix, by E. W. Capron. Boston: 1855. The Apostolatosis: or Progress backwards. A treatise for the Times. By the Author. Burlington, Vt.: Goodrich, 1854.*

2. Another objection has been made to this effect—that it is impossible for the sons of the dead “to revisit the glimpses of the moon” and therefore, the allegations of Modern Spiritualists touching the actual presence at their “circles” of such spirits, as simply lies. Here, then, let it be understood that we do not put ourselves upon the verity of the alleged facts, *in the form in which they are alleged*. Very far from it. To wit: among the wonders which Judge Edmonds puts forth under his name, and for which he vouches as matters occurring within the sphere of his consciousness, is an interview with spirit persons lost in the Arctic, and others. And among the godly company, was the spirit of the late Bishop Wainwright, “who made a prayer!” Now we do not believe that the spirit of Bishop Wainwright was there, any more than our detractors believe it. We have no doubt that blessed spirit was engaged, elsewhere in much less questionable work. We believe that the thing alleged, in the form in which it is alleged, is simply a lie. Yet of Judge Edmonds, whom we believe to be incapable of such a thing as we claim to be held responsible. But a lie of the devil or his agents. We do believe that there was a spirit there, and one too who announced himself to be the spirit of Bishop Wainwright, and in his assumed character, “made a prayer.” Do we not then, do we not know by most certain warrant of the holy word, that a great host of witnesses perpetually surrounds us! And have not good and bad spirits sometime spoken in audible voice to our ears?

But suppose there were no spirits there at all; and that Judge Edmonds’ revelation nothing but a delusion of Judge Edmonds’ brain, or what deluded him? Is he sick? Is he crazy? Has he lost any of that reason that made him so deservedly distinguished at the bar and on the bench? Let any man go to New York, and inquire business men, who entrust vast pecuniary interests to his charge as a lawyer. Let em inquire of his brethren of the legal profession, and they will soon find, that the *opus* of Judge Edmonds’ craziness is a far greater absurdity than any supposition of supernatural causes for these phenomena. If, then, Judge Edmonds is deluded, who, or what deluded him? We believe that his persuasion of the presence of Bishop Wainwright on a late occasion was a delusion, but a delusion of the devil; in person, or by his agents, declared Judge Edmonds that the spirit actually present was the spirit of Bishop Wainwright. As to the actual presence at any time of spirits—true the spirits of departed human beings—we express no opinion at all. Certainly, we shall not presume to deny the possibility of such a thing at any time, until we are able to put the case of the appearance of the prophet Samuel to us under the category of mere delusion. Sicut in sensu. But we are not called to pronounce either way. For either any spirits of departed persons have ever made their actual presence known to these mediums or not, that spirits are good and evil were there—as they are everywhere—is not to be denied—but their making their presence known

be proved to be impossible or absurd, seeing they have done so before this, until our detractors establish, contestably that the condition of the world and men in it at the present day raises at the least a violent presumption against any such idea.

3. Another objection is made, which seems to present greater difficulty. It is this. Almighty God, being, by the very conditions of His nature (so far as we have power to conceive of it at all) concerned to spread among men the knowledge of the gospel of His dear Son, and to secure their reception of it, cannot be supposed to permit anything to happen, the tendency of which is to impede the progress of the kingdom of the Messiah. Yet, according to the views here maintained, good men, wise and learned men, are engaged in this thing, believe it, profess it, are “mediums,” receive communications from spirits and transmit them, by voice, by writing, and in various less dignified ways. Large numbers of good men—good as we can know, and good, as far as we have any right to judge—christian men, lay and clerical, are believers of it. It is, and the facts of “Modern Spiritualism” be allowed, as facts, or real events—*facta* or things done—then this thing is for good. God is in it and with it; not as permitting it only, for inscrutable, but undoubtedly wise ends of His providence; but as approving it. Then it is God’s work; and if the devil, or any inferior evil spirit, under his command, have anything to do with it, it is only in the same way and in the same degree, in which he or they are permitted to interfere in all things that concern our preparatory life in this world.

But the objection overlooks a somewhat important consideration, which is, that after all, and with all the help which the goodness of God has provided for them—men—the best and wisest—are only men. No grace, till we have cast off the burden of the flesh, is sufficient to make temptation impossible to any, or to certify beforehand that, being tempted, a man will not fall. Even the humanity of the Lord himself was tempted. But his was the only humanity that knew no sin. Now we admit, of course, that God will not permit a good man to be tempted beyond what he is able to bear, but will, with the temptation, send a way of deliverance to them that be godly. What then? Some godly men may have been, may be now the subjects of this temptation. Granted that does not prove it to be not of the devil. So far as it is temptation to any evil, however slight, it is surely not of God, who tempteth no man. It is the man’s own “lust,” the lust of the spiritual nature; the lust of his intellect, the lust of lusts—that spiritual pride that wrought the devil’s ruin in the beginning—and that lust of forbidden knowledge which prevailed on Eve to the ruin of her race. That any godly man has fallen a victim to it, proves nothing but the frailty of the godly man. It is no more proof that Modern Spiritualism is of God, than that the general tone and uniform character of all their utterances. Everywhere in them, the devil (as we have been warned he would) puts on the character of an angel of light. Now and then bad spirits (styled “unprogressed”) avow their presence—but the superior ones are always there; apparently to control them, in reality to make the devil’s doctrine more palatable. There lacks not however occasional utterances, in which the devil overreaches himself; so that if he had not possession of the “mediums” and the “circles,” he would thereby disclose to them the cloven foot. And occasionally the Apostles of the new Gospel avow their belief that Christianity is either an imposition, or that its miracles are of the same class, and had the same purpose, as the marvels of Modern Spiritualism. Thus in Fowler’s *Essay*, read before the divinity classes of Cambridge, we have a classification of the Scripture Miracles, which, he pretends, find their repetitions in the modern manifestations. And among these he does not fear to cite the miracles of our Lord Himself—the luminous appearance at the conversion of Paul—which, however, he says, took place on the day of Pentecost—the descent of the Holy Ghost at our Lord’s baptism, &c. &c. Does not he hesitate blasphemously to quote the Mystery of the Incarnation itself, as being, if not utterly a lie, at least paralleled by many similar stories told and believed in ancient times?

On page 17, he misrepresents the Scripture account of our Lord’s appearance after the Resurrection, and intimates the impossibility of his entrance into the room where the Apostles were assembled, if He were not then merely a spirit. On page 24, he cites the miracle of the cursing of the fig tree, with the comment, “One can scarcely tell which is the more ridiculous, the act itself, or the telling of the story as a fact in the history of that needily person, Jesus.” On page 97, he proclaims the superiority of the new Gospel over Christianity. “From the first creation of the world, there have been periods of the influx of a new and higher life into this earth. It is distinctly traceable through all the geological ages, and in the traditions and monumental histories of mankind. And now we see the most unmistakable indications of a new and higher influx of life, of divine life, into the world, which is already opening upon mankind the dawn of a NEW ERA, as much more glorious than the ‘Christian’ era, as that is more glorious than the Mosaic.”

To the same point Capron says:—“The foundation on which belief (of Modern Spiritualism) rests is stubborn fact, and no religion ever spread with such unprecedented rapidity, and none ever rested on such positive foundation.” p. 438. Speaking of the organization of the Spiritualists in Philadelphia, the same writer, an ac-

knowledged authority among them, informs us they are of two classes:—“First, those who still cherish a sanctity for their early loves which, by education become almost a part of our nature, and who, hence, feel not presume to judge them. That is God’s business—none of ours. We pretend to judge nothing but ‘Modern Spiritualism.’” And our judgment of that must stand the same, even if any of them convict you with Judge E. had sentenced to death, and who died impenitent. Him (as well as others) the Judge preaches to—leads to repentance, and to begin to “progress.” There is a long struggle, occupying in the relation from page 511 to 522, at the end of which the murderer who died impenitent—and in his spiritual state begins the interview with an attempt at personal violence upon the Judge, and garnishes his discourse with a number of very earthly oaths—becomes penitent, much subdued, thoughtful, and goes away saying, “Good night. The way before me looks so bright; I have left the darkness all behind. I now can see. I once was blind!”

A main argument of Judge Edmonds’ introduction to his second volume, is that Scripture has left unrevealed to man what was to be his ultimate destiny through the countless ages of eternity.” “I asked myself why may not that now be revealed? Surely nothing could be more important, and man was never before so well prepared for its reception!” pp. 19, 20.

If we had space at our command, nothing would be easier than to quote paragraph after paragraph and page after page in Judge Edmonds’ book, in which are contained teachings both beyond Scripture and in contradiction either of its truth or its finality. Revelations are made “passim” of the occupations of the departed in the next world; and the leading doctrine of all is that the future life is nearly in all particulars, but a continuation of the present. There are there rich people and poor people. The luxuries and enjoyments of this present life are continued there.

Among other pictures which are given are such as follows: A party on horseback; the ladies in purple velvet riding dresses, the gentlemen in a short jacket and cap of crimson velvet, trimmed with gold cord. They were accompanied by dogs. Residents of the far interior, they had heard of his (Judge E.’s) visit, and had come to see him, p. 126. The departed live in houses furnished just like our houses here—have vegetable gardens, wherein grow Indian corn, potatoes, beets and lettuce; p. 136; orchards of fruit trees, p. 137; a saw mill at work with four saws going, p. 139; poultry, turkeys, geese, ducks and chickens, p. 139. The women tend the dairy and make bread, p. 140. The young men and maidens fall in love with one another, and the young folks “tell stories, laugh and are full of fun,” p. 142. A venerable matron invites the Judge to make them another visit; “and she would, also, give me a drink of butter-milk!” p. 144. And “just as I was leaving, my wife,” (the spirit of Judge E.’s deceased wife,) “pressed her lips to mine!” p. 146. On one occasion the Judge is taken to his deceased wife’s house and there is astonished (nor do we refuse to sympathize with him) to find “her old rocking chair in which she had nursed all our children, and whose streaking they yet remembered so well, and her work-table which was one of the first articles of furniture I ever got her!” p. 163. He takes a ride with the “presiding spirit and his own wife, in a carriage and four.” The Judge drives, but turning often to converse with his companions, the presiding spirit grows fearful of an upset, until Mrs. E. quietes his mind by telling him that “I (Judge E.) was at home where I was, and knew what I was about,” p. 164. On one occasion the spirit of his wife told him that she was a compiler of planetary history and a teacher thereof; that she had chosen this pursuit for herself in the world of spirits, because it was a favorite study of his, p. 530.

But for our proofs of the opposition to the Scriptures of truth, which modern Spiritualism discloses. They are not to be found so much in plain and formal statements of doctrine against Scripture, as in the general tone and uniform character of all their utterances. Everywhere in them, the devil (as we have been warned he would) puts on the character of an angel of light. Now and then bad spirits (styled “unprogressed”) avow their presence—but the superior ones are always there; apparently to control them, in reality to make the devil’s doctrine more palatable.

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This is Modern Spiritualism—in its facts and its doctrines. We could cite more, had we space; but this is enough to establish our charge against it, that it is of the devil; and that it cannot stand, unless the Bible fails. What then? and for us Christians—for our comfort here—for our hope hereafter? Only this: to let Spiritualism alone. “Touch not, taste not, handle not!” Like every other machination of the devil, it will die out the sooner for our avoiding any contact with it. If we refuse to touch it, or to go within the charmed circle of its influence, it will do us no harm. But once within that bound—once voluntarily defining ourselves with this blasphemous iniquity—we shall be no longer safe. We shall have no longer a right to count upon that protection which knows how to deliver the guilty out of a temptation. We shall have chosen to rely upon our own strength; or worse than that, to reject the help of God as He has vouchsafed it through the Gospel, in favor of lying spirits of darkness, against whom that soul is weak. As we reverence the Word of God, as we are the Word of God: as we are persuaded that we need for our comfort in this life, and the assurance of our reasonable, religious, and holy hope for the life to come, a solid, enduring, unchangeable, high, noble and holy ground of faith in Him, Who has said, “The heaven and the earth shall pass away, but not one jot or tittle of this word shall pass away till all things be fulfilled;” let us beware how we peril it all, by bringing ourselves within the sphere of influence, which pretends to be wise above what is written

tion of emigrants leaving the port of Liverpool, was laid before the meeting. The following is an extract:—

"A considerable diminution has taken place since I last wrote to you in the number of emigrants sailing from the Mersey. Two or three years ago the average daily departures were 600, at present they are average scarcely 400."

"This, however, is a large number. They are chiefly of a much lower class than in former years; and a new feature in emigration has been to be commencing, namely, a majority of females."

The Lord Bishop of Montreal, in a letter dated See House, Montreal, May 4, 1855, wrote as follows:—

"As I have not forwarded any account to the Society of our proceedings since I was in England in 1853, I will now proceed to furnish you with some facts connected with the expenditure of the grants of money received by me from the Society for this diocese, and also of the distribution of the Service Books and other publications with which we have been supplied."

"I have appropriated the following grants towards the erection of the under-mentioned churches:

Durham (additional)	£25 currency.
Buckingham do.	25 "
Petite Nation	10 "
Stukely	60 "
Gore of Chatham	25 "
North Shetford	25 "
St. Luke's, Montreal	50 "

£235 currency, leaving a balance unappropriated of £11. 11s. 2d. currency.

"All the above-mentioned churches, with the exception of the one at the Gore of Chatham, are either already in use, or rapidly advancing towards completion.

"It may interest the Society to know that, independently of school-rooms and private houses, where Divine Service is either statedly or occasionally performed, there are now in this diocese sixty-one churches, of which forty-six have been consecrated, and fifteen others are in use; but, for various reasons, the consecration of them has not yet taken place: some of them are small wooden buildings, which are intended to be replaced by larger and more suitable ones of brick or stone. There are five more also in course of erection, which will, I hope, nearly all of them be sufficiently advanced for use, if not for consecration, before the lapse of many months. The Society for Promoting Christian Knowledge has been a liberal contributor to the funds required for a large number of the various buildings, many of which (in former years especially) I verily believe owe the actual existence to its aid. Not that I mean that the whole cost was defrayed from the funds of the Society, but that the encouragement given to local exertions by the amount of ready money thus granted enabled the inhabitants of many of our poor districts, by contributing labour and materials, to accomplish their work. I find that of the above sixty-six churches built, or now in course of erection, the Society has given assistance to no less than forty, in various proportions from £245 downwards with this letter. It is satisfactory also to observe, that while the number of the churches is increasing, there is also a very decided and progressive improvement in the style and character of the buildings which are being erected. And though there are many obstacles in our way, such as scarcity of means, difficulty of obtaining materials or experienced workmen in many of the country districts, yet I find that in almost every instance where a church is now projected that there is an anxiety to obtain some approved plans, and, as far as possible, to carry them into execution. Of course, as we can seldom expect to afford much above £100 or £200 for a church, we can hope for no great results; but the same spirit and desire may be manifested, I hope, in our humble attempts, as in those assisted by more costly offerings, viz. a wish to do what we can for the improvement of local building. I may inform the society that I am desirous of obtaining a grant of some more sets of Service Books to be placed in them. Since my last report I have placed sets of Service Books in the churches at Edward's Town, Durham, Heywood, and Frost Village.

"Out of a grant of books made at the same time for parochial lending libraries, I have given grants to eight different missions in which libraries have been established. If the Society will be pleased to make another grant for similar purposes, I am sure it will be most acceptable and useful. I have received many applications lately from the clergy for help in establishing these lending libraries.

"On coming out from England to this country, there is much knowledge to be acquired by actual experience amongst the people, before it is possible to form any correct judgment as to the best means of advancing the great work in which we are engaged; and, after all, we must for a long time yet be content with the day of small things working in faith and with much patience, and praying always that, while we are working, and striving, God will be pleased in his good time to own our work and give the increase."

"The Board agreed to place at the Bishop's disposal towards the erection of churches £100. Six sets of Books for the performance of Divine Service. Lending libraries to the value of £30.

A letter was read from the Lord Bishop of Rupert's Land, "Bishop's Court, Red River, April 10, 1855." The following extract:—

"I have the pleasure of informing the Society that I have succeeded in forming a Board of Trustees, in accordance with what I proposed in my last letter. It will be called 'the Collegiate Board of St. John's, and consists of the following members, the two archdeacons and myself being ex officio, the others being elective in case of vacancy by death or otherwise, but always in the same proportion, three laymen and three clergymen. The first appointments have of course been made by myself."

"I have, with the permission of the Society, drawn one bill on the Treasurers for £100, in favour of the Honourable Hudson's Bay Company, which will be followed by another for £200, in two or three months, these both being from £100 voted to me."

"Allow me the same time to return my thanks for the £100 (the second sum of that amount) granted by the Society to St. James's Church, on the Assumption. The £200 so furnished will form the only public aid afforded to the erection of that church. Other kind and liberal donations we have received from friends in England and America, but no other public grant. As the responsibility rests on myself, I feel now relieved from such a task through the Society's gift, and I hope to consecrate it, free from all debt and incumbrance, soon after Whit-Sunday. The interior is nearly finished with the exception of the staining, which could not be done until the frost had left us."

"I still think of another trip to our distant stations on James's Bay in the course of the summer, but I shall start for Moose with a light heart, having completed the erection of the church, which has been much on my mind for the last three years. Not that beyond anxiety of mind I have had any labour: the Rev. W. H. Taylor has with his own hands assisted the men throughout, painting both the exterior and interior, and superintended all the details of the carpenter's work. The churchyard will not be ready in sufficient time, for want of wood to erect a suitable fence; its consecration must therefore be deferred until the following spring."

"Begging to communicate to the Society a prayer that God would graciously bless the labours in this remote land, I am ever,

benefit of a large congregation of dissenters in a district called the Red Hills, which has recently come over to the church of England, and which it is most desirable to encourage and foster by every means in our power."

"With the tender of my sincere and grateful thanks for the aid of the society, without which we could hardly have accomplished the rebuilding of an enlarged scale of at least one part of the cathedral of Jamaica, I remain, &c."

The bursar, who is responsible for the performance of divine service, and bibles, prayer books, and tracts to the value of £15.

F. F. Dickinson, Esq., having applied for a grant of books for use and distribution in the colony of Liberia by the Rev. A. Crummell, M.A., who is labouring as a missionary among the coloured people there, books to the value of £10 were granted.

Several grants of books and tracts were made.

The following donations were announced:—

-Not wary in well doing.....	£10 0 0
Rev. Mr. Pickering.....	25 0 0
A Friend, by Rev. T. Lovday.....	21 0 0
Broadstreet Committee, by Rev. B. Briggs.....	10 0 0
Mr. Lovday Committee, by Rev. T. Lovday.....	10 0 0
Officer Collection on Fast Day at Peckham Church, by Rev. J. James.....	2 11 0
At Hilliard's Church.....	3 7 8
The Street Church Association, by Rev. J. W. Shobering.....	6 0 0

LEAVES.

Richard J. Maher, Esq., late of Uffculme, Devon, for loss of his son, £1000 0 0

Rev. William Scott, late of Windsor; half the produce of the sale of his pictures, drawings, and prints; the other half being left to the Society for the Society for the Propagation of the Gospel.

Books for the performance of divine service were granted for four new churches and chapels, and a licensed school room.

Twenty-four grants of books and tracts were made for schools, for lending libraries, and for distribution.

LETTERS RECEIVED TO JULY 11.

J. R. B., St. Catherines.

The Church.

TORONTO, THURSDAY, JULY 12, 1855.

Toronto, June 27, 1855.

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

I remain, &c.,

JOHN TORONTO.

JULY, 1855.

Thursday 12, St. Paul's, Whitby 10 a.m.

" " Windsor 2 p.m.

" " St. George, Oshawa 6 p.m.

Friday 13, St. John, Bowmanville 10 a.m.

" " Oroton 2 p.m.

" " Clarke 5 p.m.

Saturday 14, Inniskillen 10 a.m.

" " Cartwright 3 p.m.

Sunday 15, Mavers 10 a.m.

" " South Church, Cavan 3 p.m.

Monday 16, North Church, Cavan 3 p.m.

Tuesday 17, Lindsay 10 a.m.

" " Peterborough 10 a.m.

" " Lakefield 3 p.m.

Wednesday 18, Warsaw 10 a.m.

" " Norwood 4 p.m.

Friday 20, Seymour 11 a.m.

Saturday 21, Rice Lake 2 p.m.

" " Port Hope 3 p.m.

Sunday 22, Cobourg 11 a.m.

Monday 23, Grafton 11 a.m.

Tuesday 24, Carrying Place 11 a.m.

" " Hillier 3 p.m.

Wednesday 25, Wellington 10 a.m.

" " Milverton 3 p.m.

Thursday 26, Marysburgh 11 a.m.

" " Frankwood, Trenton 2 p.m.

Saturday 28, Hawdon 3 p.m.

" " Hungerford 3 p.m.

Sunday 29, Bellville 11 a.m.

Tuesday 31, Shimmonville 11 a.m.

" " Northport 3 p.m.

ATRIOU.

Wednesday 1, Mohawk Village 10 a.m.

" " Napanee 3 p.m.

Thursday 2, Clarke's Mills 10 a.m.

" " Bath 3 p.m.

Friday 3, Adolphustown 11 a.m.

" " Fredericksburgh 3 p.m.

Saturday 4, Antler Island 11 a.m.

" " Kingston, St. George 3 p.m.

Monday 5, Barriefield 11 a.m.

" " St. John's, Portsmouth 3 p.m.

Tuesday 6, Waterloo 11 a.m.

Wednesday 7, St. James, Pittsburgh 11 a.m.

Thursday 8, Gananoque 10 a.m.

" " St. John's Front, Ianast 2 p.m.

Friday 9, Brockville 11 a.m.

Saturday 10, Bellamy's Mills 11 a.m.

Sunday 11, Kitchener's Corners 11 a.m.

Monday 12, New Boyne 4 p.m.

" " Newborough 11 a.m.

" " St. John's, rear of Leeds 11 a.m.

Tuesday 13, Trinity Church, rear of Trinity 12 noon.

Wednesday 14, Dundas 10 a.m.

Thursday 15, Perth 11 a.m.

" " Smith's Falls 3 p.m.

Friday 16, Franktown 11 a.m.

" " Carlton Place 3 p.m.

Saturday 17, Lanark, St. John's 11 a.m.

" " Ramsey 3 p.m.

Sunday 18, Pakingham 11 a.m.

" " Fittroy 4 p.m.

MONDAY.

Tuesday 19, Richmond 10 a.m.

" " Merrickville 3 p.m.

Wednesday 20, Kempton 10 a.m.

" " Mountain 3 p.m.

Thursday 21, Edwardsburgh 10 a.m.

" " Matilda 1 p.m.

" " Williamsburg 4 p.m.

SEPTMBER.

Saturday 1, Ornsbrook 10 a.m.

" " Moulinette 2 p.m.

Sunday 2, Cornwall 11 a.m.

Tuesday 4, Hawkesbury 11 a.m.

LORD JOHN RUSSELL AND THE CHURCH-WARDENS.

To the Editor of the Church.

SIR,—Since the publication of Mr. Heward's article, in a late number of your journal, we regret to find that gentleman—not content with the extensive publicity of his article in the newspapers of the city—renewed his efforts to give it a still wider circulation; and lest it should be apprehended, from our silence, that the attack upon us is not without foundation, we think it right to offer the public opinion of the churchwardens, who have received from friends the strongest expression of their disapprobation.

Had Mr. Heward contented himself

with the facts, and embraced in his article all the facts of the case, it would have been wholly unnecessary to occupy your columns with any remarks of ours on a subject as unpleasant to our feelings as it is unimportant to the public.

The article in question professing to be an appeal from the decision of His Honour Judge Harrison in the matter, justice to that gentleman surely required an impartial statement of the facts.

"Cheban-place, May 26, 1855.

"Sir,—I did not answer your former letter of the 19th inst., as I wished to take some time to consider the position of affairs as it regarded the privilege of the Jews. It appears to me that while the friends of religious liberty are unchanged

The Church.

Emperor know, but had no time to act the telegraph operator!"

The Russian account of the success of the battle of the Sea of Azoff is published. Gortzachoff confirms the success claimed by the allies, but says, that operations against the Sea of Azoff were expected; that nor having the means to oppose powerful hostile fleets, the garrison had orders to blow up the batteries and retire. That the grain stores burnt by the allies was mostly private property, and do not materially affect the supplies of the army, inasmuch as they were mostly conveyed by land notwithstanding the facilities offered by sea.

The *Herald* says the British carried the out-works of the Redan, but were stopped by deep trenches, where they were exposed to a murderous fire from the Redan as well as Malakof Tower, whose guns enfiladed the out-works of the former. The ships in the harbour poured their shot into the troops on their retreat.

News by the "Hermann."

THE SIEGE OF SEBASTOPOL.

Paris. Tuesday morning.

The following most important despatch has been received from General Pelissier:—

"Sebastopol, June 16.—The bombardment will re-commence immediately."

By the arrival of the previous steamer the Baltic, we received brief telegraphic despatches from the camp before Sebastopol of late date since the 11th, and the following gleanings from foreign files, therefore, only afford details of the intelligence of which we had hitherto but a summary.

The "Courrier de Marseilles" of the 17th June, contains the following accounts from the Crimea:

Before Sebastopol, June 3.

This morning General Morris directed a strong reconnaissance as far as the village of Bairdar. At break of day he left his camp accompanied by General Canrobert, who commanded the infantry. The column, after marching through the Piedmontese camp, descended by the ravines to the Tchernaya, and ascended along the left bank of the river to the village of Bairdar, situated close to the gorges of the mountains of Vosouka.

There they found a number of inhabitants who had not fled at the injunction of the Cossacks. I need not tell you that both persons and property were respected. General Morris had formally forbidden the plunder and ill-treatment of the inhabitants. The column, after halting there a few hours, retraced its steps, and returned to its camp at 7 P.M., after penetrating to a distance of three leagues into the country occupied by the enemy. During this bold march there was not a single engagement between the advanced guard and a party of Cossacks, five of whom were killed. The Russians continually retreated as we advanced.

Monday, 4th.—It was reported that all the batteries would open their fire this morning on the Russian works, but this could not be the case, as I have already mentioned to you, from the incomplete state of our trenches on the left attack. The English may be ready to unmask the new batteries they have constructed, 700 yards from the Russian fortifications, but two batteries we are erecting within 50 to 120 yards of the enemy must first be terminated before the earthworks of the place can be battered with effect. These batteries will be completed in a few days.

Tuesday, 5th.—Last night the cannonade was unusually brisk on the left. The enemy endeavored to destroy the new works we are erecting in the cemetery. I have already informed you that we had succeeded in connecting the T. with the battery 32, in the village of the Quarantine, by taking in the entire cemetery. At this moment we are extending on a parallel line and a little in advance of that entrenchment, a new work, which will begin in the middle of the left front of the cemetery and at the bottom of the bay.

This greatly annoys the Russians, who see themselves so completely hemmed in that between the Central Bastion and that of the Quarantine our works are only separated by the three ravines from the crenelated wall. Notwithstanding the immense quantity of projectiles they have thrown during the night, they killed very few of our men, and but slightly damaged our works. The besieged also kept up a heavy fire against the English in the centre, and against the right attack, from 8 o'clock to 3 A.M., but not having seen any body from that quarter, I cannot tell you what occurred there.

Another French letter of June 5th, from before Sebastopol, says:

"I am firing, though very animated for two days, but as yet generally recommended, but the English their enormous shells into the city. From one moment to another we are expecting the assault, and the attacking columns are already marked out. General Morris, who has succeeded General Canrobert in the command of the army of the Tchernaya, made a reconnaissance on Saturday, which lasted 48 hours, but without meeting the enemy. He took off a convoy of stores without resistance."

"The health of the army is good. Epidemic diseases were apprehended, but owing to the precautions taken by the chief physician of the army, and notwithstanding a heat of 30 degrees, they have not as yet appeared. I do not stop to mention some cases of cholera and typhus which have not an epidemic character. The news from the Sea of Azoff continues good. The occupation of those waters is much more serious than is supposed, because it is the Russians drew the greater part of their supplies."

"Genitchi, Arabat, Marjopol, and Taganrog are ours, and strategic routes of the greatest importance have been cut and the walls filled up. Ships have been destroyed and enormous quantities of supplies burned. It is calculated that these establishments contained at least three months' food for the Russian army. It appears that the Generals have still more extensive projects, as reinforcements are on the point of leaving for Kamtsch."

DESPATCHES FROM LORD RAGLAN.

Before Sebastopol, June 5.

My Lord,—I have great satisfaction in informing your Lordship that I received intelligence the night before last of the evacuation of Soudjat-Kaleh by the Russians on the 28th ult.

It appears that previously to their retirement from the place the troops destroyed the principal buildings and the armament, which consisted of about 60 heavy guns, and 6 mortars, and it is concluded that they have joined the garrison of Anapa, whence many of the inhabitants have removed.

Sir Edmund Lyons has been so good as to send me the detailed report of the naval operations in the Sea of Azoff, which will reach England either before or at the same time as this despatch. They reflect the highest credit on Captain Lyons, of the Miranda, and the officers and men serving under his orders, and are remarkable for the intelligence, gallantry, and judgment with which they have been conducted; and it is a matter of much congratulation, which will be peculiarly felt by her Majesty, that while great injury has been inflicted on the enemy in the loss of resources of every description, the most brilliant and unexpected success has been achieved in an incredibly short time, with only one casualty, and that not of a serious nature.

These gallant exploits of the navy have spread joy in our camp, and afforded east satisfaction to every individual in the army.

A body of French troops, under the command of General Morris and General Canrobert, and a column of the Sardinian corps, under General LaMormora, made a reconnaissance on Bairdar on the morning of the 3d.

The former proceeded along the Voronezh road and pushed their cavalry several miles beyond Bairdar; the latter operated on the left through a mountainous district, and advanced into Bairdar, after a fatiguing march; only a small number of Cossacks showed themselves. Nothing has occurred in front of the town.

I have, &c.,

RAGLAN.

Before Sebastopol, June 5.

My Lord.—I have the honor to enclose a letter from the Inspector General of Hospitals, forwarded the weekly state of the sick of the army.

The cholera has sensibly diminished in the camp before Sebastopol, but it has attacked the Guards and 31st Regiment, near Balaklava, and some of the new batteries, as well as the soldiers of the army in that town. It is hoped the disease will pass from them as it has from the stations where it first appeared.

I am gratified to say to have it has fallen heavily on the Sardinian contingent, and that General LaMormora is in great anxiety about it. I am rendering him all the assistance in my power. While writing to your lordship, an officer has brought my letter to him, announcing that his brother, General LaMormora, who commands his second division, has been very severely attacked. He has been accommodated with a quarter at Kadikoi, and every attention shall be paid him.

I have, &c.,
The Lord Panmure, &c., RAGLAN.

others in progress. Between this harbour and Fort Krouskot, were 10 steamers of various sizes, some of them screw, and between Krouskot and Fort Menchikoff, two three-deckers are moored bow to bow, with their broadsides commanding the entrance. The island seems to consist of solid rock, beside that quartered in the town and batteries, three large camps were formed outside, two on the North, and the other on the South of the island.

Immense new earthworks have been erected this spring; a complete chain of them runs from the Governor's house across the island to the Kessell Battery, dividing it into halves, one fortified, the other without a gun upon it. Just as the Merlin was returning, and when going about seven knots an hour, a severe shock was felt, as if she had struck upon a sunken pile. It made the ship quiver from stem to stern.

The engines were instantly stopped and reversed, but before she had staved away upon her, another blow, ten times more severe than the first, struck her on the starboard bow, just before the paddle wheel, sensibly lifting her over to port, and making her mast bend and shake as if they would topple down.

The Firedy was immediately in the Merlin's wake, and before she could stop, she ran to starboard of the Merlin, and partly turned round, when a tremendous explosion took place under her bows, causing her to stagger, and proving very plainly that they were over a nest of Professor Jacobi's infernal machines, the existence of which is now beyond a doubt, and also that they are not such very formidable affairs after all.

They then proceeded carefully until they got into deep water without meeting with any more, and then reconnoitered the South side, getting so near the shore as to witness a sort of review of the Russian horse artillery, and afterwards returned to the fleet. A diver was immediately sent down to examine the Firedy, and not the slightest injury could be detected, but inside the ship almost every bit of crockery was broken, and the bulkheads driven down or displaced.

On examining the Merlin, eight sheets of her copper were blown, not scraped off, and the side appeared charred. All the inside fittings of the engineers' bath-room, mess-room, and store-room, were completely demolished. An iron tank, which was bolted to the ship's side, and contained 45 cwt. of oil, was knocked a distance of four feet. Shot were shaken out of the decks, and almost everything moveable in the ship was displaced.

The terms of the agreement were to be made public, and it is understood that these machines have been laid down since Admiral Dundas reconnoitered the place the last time; for after he returned, two steamers came from the harbor, and were busily employed for some time.

If the information I have received be correct, which I believe it will prove to be, all ideas of attacking either Sveaborg or Cronstadt are abandoned.

The Admirals and Constantinople were unable to furnish any information upon these important subjects.

Lord Raglan in his despatch of the 19th of July, states that "descent on the Crimea is decided upon more in reference to the views of the British Government than to any information in the possession of the naval and military authorities, either as to the extent of the enemy's forces, or to their state of preparation."

The terms of the agreement did not call upon your committee to pronounce any opinion in regard to the policy of the Government in ordering the expedition to the Crimea; but it is their duty to report how far the preparations made were adequate to the operations which had been ordered.

The general direction of the war was in the hands of the Duke of Newcastle, who in the Spring of 1854, held the office of Secretary for War and Colonies. In July these departments were divided, and the Duke, being relieved from colonial duties, undertook the immediate conduct of the war.

In making the separation between the Secretaries of the War and Colonies, and the transferance of the Commissariat from the Treasury to the Secretary for War, the Cabinet considered that they had adopted measures satisfactory to other changes which would necessarily follow. The members of the Cabinet did not, however, hold any consultations upon the changes to be made, or the best mode of effecting them; they separated as usual, at the close of the Parliamentary session in August, and as they were not summoned to a meeting, they did not reassemble in council until the second week of October.

At a later period of the year Lord John Russell expressed his dissatisfaction with the state of the War Department, and suggested Lord Palmerston as the fit person for the office of Secretary of War. He adduced some cases wherein he said, there had been a want of vigor in the exercise of authority, although the Cabinet had, in fact, at the time of his death; General Giacinto Colleoni, the present commandant, having been only appointed temporarily during the absence of General della Marmora in foreign service." The death of this officer is felt generally as a severe loss to the army, with whom he was most deservedly popular, and especially to the Bersaglieri, who naturally looked upon him as a father.

THE RUMOR OF A GREAT BATTLE.

The Paris correspondent of the London Times, writing June 18th, 6 P.M., says:—

"The same gloomy reports that prevailed yesterday were repeated to-day; a battle lost—immense loss—General Pelissier killed, and other calamities of the kind were given as accounting for the silence of the *Moniteur*, and to these was added the illness of the Emperor.

With respect to the news from the Crimea, I am informed that up to 2 o'clock P.M. this day no intelligence of importance reached the war office.

GREAT BRITAIN AND IRELAND.

Report of the Robuck Committee.

In the House of Commons on the night of June 18th, Mr. Robuck brought up the report of the Army before Sebastopol, committee, which, after being read, was laid on the table and ordered to be printed. The document fills more than eight columns of the *London Times*, and its reading occupied an hour and twenty-five minutes. We can only give room to the most important of its mission.

Two despatches were received yesterday, but they related to details of service, and refer to no new encounter with the enemy; so at all events we are told. One of the despatches states the loss of the French in the combat of the 7th to be 600 killed and 2,000 wounded; and that sustained by the Russians is estimated by General Pelissier at three times the amount. But it is affirmed that of the disastrous news so freely set afloat on Saturday, yesterday, and to-day, nothing is known among official people.

THE CONDITION OF SEBASTOPOL.

The Berlin correspondent of the London Times, writing June 12th, that the official report of the state of Sebastopol received in St. Petersburg at the beginning of this month no longer exhibit the same satisfactory picture of things as previous to the last bombardment.

The ports of Revel and Riga are of great importance to the enemy, and to wrest them from him would be a step in the right direction, and would show that the most magnificent and most powerful fleet which has ever been congregated on the waters, had performed some of the important objects of its mission.

On the 26th of May, informed us there were no troops here, and the stewsards could stock, and a brigantine laden with wood, and two schooners, one of which, laden with grain, for Eksnes or Sveaborg, was brought out, and three prisoners.

The ships anchored at Hango Head for the night. Early next morning a sloop was brought out from behind the ruined fort of Hango to organize the party to be sent ashore to Hango Head to take possession of the flag of truce.

It is understood that these machines have been laid down since Admiral Dundas reconnoitered the place the last time; for after he returned, two steamers came from the harbor, and were busily employed for some time.

If the information I have received be correct, which I believe it will prove to be, all ideas of attacking either Sveaborg or Cronstadt are abandoned.

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Lord Raglan in his despatch of the 1

TEXTS AND THOUGHTS FOR EVERY DAY
THROUGHOUT THE YEAR.

JULY 15. SIXTH SUNDAY AFTER TRINITY.

1. He took of the poor man's lamb, and dressed it for the man that was come to him. 2 Sam. xii. 4.

This was the case of David, when he took the wife of Uriah his servant, to gratify the lust which had assailed him. It was even worse than this; for his lust was not like a harmless wayfarer, but like a treacherous enemy. And so how often do we forget the injury we are doing to others by our sins; how we destroy their comfort, endanger or impair their property, and tempt them to sin by our example. Let me never be so overcome with self-indulgence as to forget the welfare of others.

2. The man that hath done this thing shall surely die. 2 Sam. xii. 6.

How truly do we discern the evil of sin in others! How readily do we pass sentence upon them! So true a scene has God given us of the difference between right and wrong! So immediately does our conscience decide that they who sin shall suffer! So severe are we in our decisions against the sin of others! So just do we seem to ourselves in passing sentence upon them. I humbly thank thee, O Lord, for this judging power which thou hast implanted in me. Let me not weaken it by wilful sin. Let me make it more accurate and ready by always listening to it.

JULY 16.

1. Then eat the man. 2 Sam. xii. 7.

Nine months had David remained under the power of this sin; and now he is so blind to its enormity, that he needs a prophet to make him see that evil in himself which he readily discerns in another, and condemns instantly and severely. So virulent is this poison of wilful sin persisted in, that it deadens conscience itself, and takes away the only natural power we have of restoration. Grant me, O Lord, to see the first approaches of sin, and to flee from it, as from a serpent.

2. The sword shall never depart from thine house. 1 Sam. xii. 18.

This earthly punishment was to remain, even after David's repentance; in part for a permanent testimony of God's justice, even upon those whom he most approves, in part for a perpetual memento to David himself; that he might be humbled by the sight of the mischief of his sin, and thus rendered more circumspect all his life after. And if in like manner the effect of my sins continues, let me not repine, but humble myself before God continually, and walk more warily than ever, lest sin stalk upon me again.

JULY 17.

1. I have sinned against the Lord the Lord hath also put away thy sin. 2 Sam. xii. 18.

When David confessed his sin, the Lord did not delay to forgive him, no far as to restore him to his love and to communion with him. But it was not like that of Saul, a mere confession in words, or one arising only from a desire of forgiveness; otherwise the forgiveness would not have been so immediate. The Lord saw in that brief confession all that David had expressed in the 61st Psalm. If I sin, let me without delay cast it out by a heartfelt confession, that I may not remain out off from Him who alone can deliver me.

2. I shall go to him, but he shall not return to me. 2 Sam. xii. 23.

This was the conclusion of David in regard to his first son Bathsheba, whom God took away in punishment of his sin. It was the reason why he should no longer fast and weep, after he knew that he was dead. He fasted and wept while the child was still living, in hope that God might spare him; but now that he is gone, he leaves grieving, and turns to consider his own end and the preparation for it. And when I think of those who are gone, let me say to my soul, Prepare to go where they are.

JULY 18.

1. So many of us as were baptized into Jesus Christ were baptized into his death. Romans vi. 4.

Baptism unites us to Jesus Christ, and makes us his members; as therefore he died, so do we by God's mercy and our own profession, and so must we by our own act. He died to sin; so after his death, it no longer has any claim over him; and we through him are delivered in baptism from the claims of sin, by pardon, and renounce it by profession, and ought thenceforward to renounce it in act and deed. O gracious Lord, enable me to be cast in my heart, that I may be so in my life.

2. Our old man is crucified with him that henceforth we should not serve sin. Rom. vi. 6.

When Jesus was taken down from the cross, the stonement was complete, and he no longer bore with him on his soul the burden of the world's transgression. And so we, when baptized, have left our former selves, our guilt and our corruption, in a manner nailed to the cross. The burden of our sins is taken off from us, and we are empowered even thenceforward to receive forgiveness whenever we repeat; that our soul may have courage to hope that we can serve God, and may persevere in his service, and that the abundant mercy of God to us in forgiveness may turn our hearts from sin. O that I may daily crucify my old man with all his works.

JULY 19.

1. He that is dead is free from sin. Rom. vi. 7.

It is the body that dies, and not the soul; and the dead body can sin no more, for it can do nothing more; and so long as it remains in death, it is rescued from serving sin and from suffering from sin. And we, who in Christ died to sin, are bound to remain dead to it; and so far as we are dead to it in our heart and will, so far shall we be freed from it. We shall be free from the guilt and from the power of sin. Glory be to God, for this great privilege! May I be daily more dead to sin, that I may be daily more free from it.

Every day our righteousness shall exceed the righteousness of the Scribes and Pharisees,

ye shall in no case enter into the kingdom of heaven. Matt. v. 20.

The two-fold entrance into the kingdom of heaven; the one into the kingdom of grace on earth, the other into the kingdom of glory hereafter. To enter into either we need a better righteousness than that of the Scribes and Pharisees: for the first, not the righteousness of man, but the righteousness of Christ; for the second, not a righteousness outward, insincere and partial, but a righteousness inward, sincere and reaching to the whole heart and life. O Thou, who hast graciously given me the former, perfect also the latter in me, day by day.

JULY 20.

1. Whosoever is angry with his brother without a cause shall be in danger of the judgment. Matt. v. 22.

How little we reflect on the consequences of indulging anger! If our anger should be without cause, we bring ourselves immediately under the judgment and condemnation of God. Yet how little do we reflect whether our anger is well grounded or not! How little care do we take to be sure that we have a real cause for our anger! How easily are we led away by the appearance of a cause! How readily do we justify ourselves by the apparent cause, when God all the while is entering into judgment with us and justifying him whom we condemn. O Holy Spirit of truth, grant me to see things as they are, and to be watchful over myself, that I may so see them.

2. First be reconciled to thy brother, and then come and offer thy gift. Matt. v. 26.

No prayers or offerings or services or sufferings of ours can be accepted of God, so long as there is any offence committed against our neighbour which we know, and have not done our best to remove; for if we have not justice towards our neighbour, how can we have faith towards God? And if the gift do not represent a true faith, how can it be acceptable? O Lord, give me faith to see and do the lower duties, that I may be fit to do the higher.

JULY 21.

1. Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Matt. v. 26.

This does not refer to the place of punishment in the next world, but to our being under God's wrath and displeasure here, in consequence of impenitency for sins against our neighbour. From that state of wrath we cannot be delivered, until we have yielded up all our carelessness and pride, and have done in heart and will all that in us lies to remove the ground of offence. Give me, O Lord, a thorough and complete repentance, that no shadow of a cloud from me may rest on my soul.

2. O my son, Absalom! O Absalom, my son, my son. 2 Sam. xix. 4.

The grief of David for Absalom was doubly embittered; first by knowing that he was taken away when in the act of open and high-handed transgression and rebellion against his father and king; then by the remembrance that his own sin had set the example of that sin of Amnon out of which Absalom's rebellion had sprung. How and for us when we are constrained to lay another's sin on our own sons! Sadler, if that sin is not forsaken! Sadler still, if the offender is one near to us! O holy Lord, wean thou me from all sin, that I may no more be the cause of sin to others.

J. B.

N.B. These Texts and Thoughts, with others to fill up the whole course of the Church year, will be published in a cheap form suitable for every year. If a sufficient number should be spoken of Mr. Rowell in the course of this year, to show that the publication would be generally acceptable. The price will not be more than 2d.

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On Sunday, July the 1st, the Lord Bishop consecrated the little church of St. John the Baptist at Berkelye. It is built of wood, on a lot of land given by Charles C. Small, Esq., of Toronto, and is intended for the use of the people of the adjoining hamlets of Norway and Berkelye and the surrounding neighbourhood. Divine Service is held twice every Sunday and on the principal holidays by the Rev. Dr. Beaven, and there is a small Sunday school.

The church was originally a school-house, which was purchased and removed to its present site by the exertions of the people; and it was subsequently enlarged by the addition of a chancel, vestry and porch. The church was purchased, enlarged and fitted up, and the chuchyard and parsonage lot fenced, partly by the offering collections, and partly by the contributions of the citizens of Toronto. There is a small, but elegant communion service, a font of stone, and a bell; the last of which was almost entirely the gift of Richard Edmonds, Esq., who resided in the parish for a short time.

On the occasion of the consecration the settings in the church were crowded; many took part in the responses and singing, and the manner of the congregation was orderly and devout. The Bishop preached during the service, and, after the conclusion of the consecration of the churchyard, addressed the congregation in the open air from the steps of the porch in his usual paternal and effective manner.

We trust the day may be long remembered for good.—Communicated.

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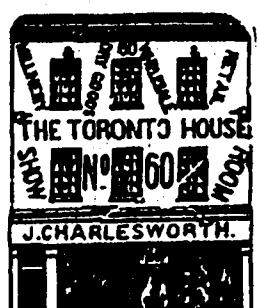
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