

# The Church.

"Get Foundations are upon the holy hills."

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

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L. XVIII.]

## Poetry.

### THE DYING MOTHER.

It was an April day; and blithely all  
The youth of nature leaped beneath the sun,  
And promised glorious manhood; and our hearts  
Were glad, and round them danced the lightsome  
blood  
In healthy merriment, when tidings came,  
A child was born; and tidings came again,  
That she who gave it birth was sick to death.  
She who rode sorrow on the heels of joy!  
So swift rode sorrow on the heels of joy!  
We gathered round the bed, and bent our knees  
In fervent supplication to the throne  
Of mercy, and perfumed our prayers with sighs  
Sincere, and penitential tears, and looks  
Of self-abasement; but we sought to stay  
An angel on the earth, a spirit ripe  
For heaven; and as, with a seeming least,  
Most merciful, and oh, with a seeming least,  
Most gracious when she seemed the most to  
frown.

She made a sign,  
To bring her babe,—"I was brought, and by her  
placed.  
She looked upon its face, that neither smiled  
Nor wept, nor knew who gazed upon it; and laid  
Her hand upon its little breast, and sought  
For it, with looks that seemed to penetrate  
The heavens, unutterable blessings, such  
As God to dying parents only granted,  
For infants left behind them in the world.  
"God keep my child!" we heard her say, and  
heard

No more. The angel of the covenant  
Was come, and faithful to his promise, stood,  
Prepared to walk with her through death's dark  
vale,  
And now her eyes grew bright, and brighter still,  
Too bright for ours to look upon, suffused  
With many tears, and closed without a cloud.  
Not set as behind the darkened west, nor hides  
Obscured among the tempests of the sky,  
But melts away into the light of heaven.

Pollock.

## Selected.

### WHAT MAKES THE DIFFERENCE.

From "Ups and Downs" by Conist Clooly.  
It was nearly midnight, and it was the  
night before Christmas. In a large, poorly-  
furnished back room, in the second story  
of a house, filled with many tenants, sat a  
pale but handsome lady (for lady she was,  
though all round her told of poverty), busily  
engaged in writing. She was carefully  
copying a law paper by the light of one  
tallow candle; but while she diligently  
copied every word from one paper to the  
other without mistake or blot, she knew  
not what she wrote, for her thoughts were  
with other things and other scenes.

Sometimes she would stop writing for a  
moment, and press her hands upon her  
forehead and eyes, while the tears oozed  
slowly through the white and delicate  
fingers, from which all but the wedding-  
ring had disappeared. Then wiping away  
the tears, she would again apply herself to  
her task. She did not know that all this  
time a pair of bright little eyes from the  
low trundle-bed were fixed upon her face,  
or that the gentle little one, who was lying  
awake there, was wondering what could  
be the cause of mamma's grief.

As the old town clock, which was near,  
sollowly tolled the hour of twelve, the lady  
rose and left the room. And little Alice  
crept from the bed and followed her. She  
walked the whole length of the large, un-  
carpeted, unfurnished and desolate-looking  
hall, till she reached the front window,  
which she threw open, and leaning out she  
looked long and earnestly up and down the  
street, for the bright moon shining upon the  
snow made it almost as bright as day.  
Sometimes a footstep would be heard ap-  
proaching the house, and the lady would  
draw in her head; but when it passed, she  
would again lean out and look up and down  
the street. At length she closed the win-  
dow, and heaving a deep sigh she turned  
to go back to her room, when for the first  
time she became aware of her daughter's  
presence.

Starting, she exclaimed, "Why Alice,  
darling, what are you doing here?"  
"I saw you leave the room, mamma, and  
I came to see where you were going."  
"But you should not do so, love; you will  
take a dreadful cold," and taking the child  
up in her arms, and laying her own  
thin cheek to hers, she carried her back  
and laid her in her little bed by the side  
of her little sleeping brother, and resumed  
her seat at the table, she again took up  
her pen.

"Mamma, are you not coming to bed?  
It is very late; I heard the clock strike  
twelve."  
"I cannot come yet, darling; I must  
finish this writing before morning."  
"But you get up so very early, mamma,  
you will have no sleep at all. Mamma,  
where is father?"

"I don't know, dear; you must not talk  
to me any more, or I cannot write."  
When the paper was finished, the little  
bright eyes were still open, and so the  
mother came and laid herself down beside  
her little daughter on the low bed, and laid  
her cheek to hers.

"Mamma, tell me this; is it true, or have  
I only dreamed it, that we once lived in a  
beautiful house, and had pretty things, and  
you had people to work for you, and did  
not have to work so hard as you do now?"

"Yes, darling, that was so."  
"Is not this Christmas Eve, mamma?"  
"Christmas day has begun sweet, and  
these little eyes should be closed in sleep."  
"Well, just tell me this, mamma; did  
not we use to hang up our stockings on  
Christmas Eve, and did not you and papa  
put beautiful presents in them?"

"Yes, dear."  
"Dear mamma, it is very different now.  
What makes the difference?"  
The tears of the mother falling on her  
little one's cheek was the only answer to  
this question. It was one which the mother  
could not answer to her child.

"Ah! what makes the difference in so  
many homes, once bright and cheerful?"  
"What makes the difference in so many  
faces, once blooming with health and hap-  
piness."  
"What makes the difference in so many  
hearts, once filled with peace and joy?"  
Alice was too young to suspect the truth,  
but she saw that her question had caused  
her mother's tears to flow afresh, and she  
said no more.

When Alice awoke in the morning,  
though it was scarcely light, her mother  
was already up and busy in the room.  
Alice raised her head and looked into the  
large bed, and there she saw her father.  
He was sleeping heavily, and so he con-  
tinued to sleep for a long time.

When Alice awoke in the morning,  
though it was scarcely light, her mother  
was already up and busy in the room.  
Alice raised her head and looked into the  
large bed, and there she saw her father.  
He was sleeping heavily, and so he con-  
tinued to sleep for a long time.

After she had gone out about half an  
hour, Alice heard a rustling of the bed-  
clothes, and looking up she perceived that  
her father was awake.

"Alice, where is your mother?"  
"She has gone to take the papers home,  
papa."

"What papers?"  
"Oh! I don't know, the papers she  
writes every night after we are all in bed."  
"Does she write every night, Alice?"

"Yes, papa, whenever she can get any  
writing to do. She copies from one paper  
to another, and last night I watched her  
a great while as she wrote. Oh! she wrote  
long after twelve o'clock. Papa, what  
makes mamma press her hands over her  
eyes, and what makes the tears trickle down  
through her fingers?"

"Do they so, Alice?"  
"Yes, papa; and last night when the  
clock struck twelve, she went to the front  
window of the long hall, and she looked  
up and down the street till we both got very  
old. Who was she looking for, papa?"

No answer.

"And when I asked her if we once lived  
in a beautiful home, and if we hung up our  
stockings on Christmas Eve, and had pretty  
presents, she said we did. But when I  
asked her what made the difference? she  
did not answer me, but her tears made  
my cheek all wet. Papa, will you tell me  
what makes the difference?"

It was very strange, Alice thought, that  
that question should make both her parents  
cry—for her father was certainly sobbing  
now, with his face hid in the pillow; sobbing  
as if his heart would break.

The door opened and her mother came  
in.

"See here, Alice—see here Willie," she  
said, in her subdued, gentle voice, "I have  
brought you each a nice pair of warm mit-  
tens for a Christmas present."

"Oh, thank you, dear mamma; now we  
can play out doors without freezing our  
fingers!"

The father had now risen, and declining  
his wife's offer of breakfast, but in a kind  
and gentle tone, he took his hat and left the  
house. In a few minutes he returned, and  
saying to his wife, "Here, Agnes, is a  
Christmas present for you," he handed her  
a paper.

"What was it that sent such a glow over  
the mother, as she first raised her eyes in  
thankfulness to Heaven, and then threw  
her arms around her husband's neck?"

"Oh, there was a magic in that paper  
which all cannot understand."

It was a Temperance Pledge.

"Yes, Agnes, I have tried and tried, but  
it has been in my own strength. Now I  
hope in the strength of God, and with your  
prayers and counsel to aid me, that I may  
yet regain the place I have lost in the esteem  
and confidence of my fellow-men. Ah,  
when little Alice asked me 'what made the  
difference?' I saw it all. The gratification  
of my own selfish appetite has brought us  
all step by step, through sorrow and priv-  
ation, to this wretched place where you  
should never have been, dearest. No more  
copying law-papers for you, Agnes. No  
more coarse fare and wretched clothing for  
the children. I know what I can do if I  
am true to myself, and I know what makes  
the difference."

He was true to his word and to his  
pledge. Ere long the family found them-  
selves in a comfortable home, and when  
the children asked, with wonder, "What  
makes the difference?" the father answered,  
"The Temperance Pledge, my Children."

### IMAGE-WORSHIP.

Unlettered man is not the only idolator.  
Even in our own well-taught community,  
mechanical as its spirit is thought to be,  
we find images set up and worshipped, in-  
finitely more fantastic than any of those  
erected in joss-house or temple. Yonder  
barister passing down Chancery Lane in  
gown and wig, smart and practical, repu-  
diative of poets and artists, thinks himself  
the very essence of sober worldliness. In-  
stitute a search into the contents of his  
busy brain, and you find an idol perched  
there—a religion to him, should he have  
no other. This idol is an embodiment of  
the idea predominant in his mind—that of  
the position of chancellor, or his conception  
of the highest dignity on earth. To this, at  
every interval of occupation, does he bow  
down with the most abject adoration; to

this tends all his dreams of day and night;  
a visionary eye, even while rising early and  
sleeping late, engaged in a pursuit demand-  
ing the most plodding industry, advancing  
step by step in the confidence of the attor-  
neys, and quietly, steadily, biding his time.  
Not less is the tolling merchant filled with  
a shrine and an idol adapted to the wor-  
ship of his inner man. With him it is the  
idea of some fine old firm, the name of  
which moves markets, and thrills through  
the nervous system of banks, with a pres-  
tigious force no resisting. Deep in bales  
and ledger-figures are his hands and eyes;  
no time does he seem to spare for any but  
the most mechanical details of his calling;  
yet, all the while, there is a worship going  
on within, loud in praise and aspiration as  
any that ever filled a church.

There are images, too, set up in strange,  
out-worldly places, which have other but  
equally abiding influences on their devout  
worshippers. Those who follow the "pomp  
and circumstance of glorious war" have  
their peculiar idol. The soldier moulds it  
out of the clay ploughed up by his horse's  
hoofs on fields heaped with the dead and  
dying; he heaves its laurel crown with his  
burnished sword, as the Druids of old did  
the sacred mistletoe with a golden sickle;  
he drapes it with banners wrung from the  
powerless hand of the enemy; and at the  
close of the light, bows down before it in  
the light of the waning watch-fires, invo-  
king it by the proud names of Fame and  
Glory. Patient is he, for its sake, of toil  
and hardship—the shivering night-bivouac;  
the lengthy, struggling march over hostile  
ground, beset by horrible phantoms in a  
thousand shapes; ambushes, home-sick-  
ness, pestilence and death. The sailor has  
a twin-idol to this. Standing at his gun,  
he feels it nerve his arm, strengthening the  
dauntless metal within his hardy frame;  
or, rising up before him some monster-bil-  
low, it grants him some sweet visions of a  
more alien flag planted by his hand in the  
old Greenwich Hall. He pictures not the  
wrecked and maimed figure—crushed,  
limbless, halt, bowed, and decrepit—above  
whose folds shall float in the welcome  
day of his far-seen triumph; he sees noth-  
ing but the waving ensign, bought with his  
best blood, and presented to his country in  
exchange for a little hard gold, and some  
equally hard salt-beef and weevily biscuit.

And where, O ye Cynics, who flout at  
glory—where, without such idols, mould-  
ed and framed out of your best metal of the  
land—where were your boasted birthright  
of liberty; your citizen-rights; your unim-  
paired pastures, eloquent with the peaceful  
voiced Sabboth-bells? Where your  
swelling fatherland pride, your lofty patri-  
otism, your ignorance of the knout, and in-  
nocence of the bastinado?

The would-be discoverer of lands hith-  
erto unknown, has also his mere mortal  
deity. He, too, like the soldier and the  
sailor, has a shrine for his especial worship;  
he, too, prostrates himself before the god-  
dess Renown. In his case, the blindness  
of devotion is equal to its fervour. For the  
sake of some possible after-day's memory  
in the minds of his fellow-men—the graven  
image in his soul—he is content to take  
the chances of perishing by a fate which  
has in it little or nothing of the heroic.

His cherished idea is that of giving some  
new piece of ground to the future geo-  
grapher, to be marked, perhaps, by his own  
name. In this "forlorn-hope" he goes  
forth to die on some inhospitable shore,  
the cruel savage for his field-mate, and the  
barren, unproductive earth for his last  
housing-place. The renown he looked for  
becomes all summed up in a vague suspi-  
cion that he may have perished where no  
living eye, save that of the frozen bear or  
the scared eagle, beheld either his suffer-  
ing or his sacrifice. All, possibly, that  
will ever be known of him, is that where-  
ever he disappeared, a relic shall be found  
in the hands of a bewildered savage—a  
love-token, hoarded for years, and religio-  
usly borne with him even to the desert's  
brink, to be at last hung round an Esqui-  
maux's neck! Or, it may be, a coin, use-  
less to procure food where food was none,  
serving to deck some squatter in the snow;  
or some article of household use or custom,  
bearing its engraved heraldic motto; a  
legend conveying no meaning to the un-  
taught being in whose hands it lies, a curi-  
ous enigma which countless ages could  
never solve for him in his benighted igno-  
rance, but strangely beautiful and touching  
in its old plain simplicity to those forlorn  
ones who may one day, by some inexplic-  
able chance, recover the lost relic, repeating  
its well-known inscription in memory  
of him who is no more—*spero meliora*.

Perhaps the most worthless and ungod-  
like of all the worldly images set up by  
man, is the idol moulded by the grasping  
hand of the miser. Can anything be more  
humiliating to poor human nature, than  
the sight of a shrunk and time-wrinkled  
visage, gazing up in adoration at a lumpy  
divinity in the form of a huge unwieldy  
money-bag? Surely it is the very dry  
skeleton of ambition that can seek to  
swathe itself in a winding-sheet of bank-  
paper, or find a joy in the idea of lying  
muffled in the grave amid a pile of useless  
gold-stuff. Yet, strange as it may seem,  
for such an end do some men "scorn de-  
lights and live laborious days," hugging  
the burnished idol, pursuing the mystic shadow  
of a good, on the substance of which the  
man of ordinary reason cannot lay so much  
as a finger! Nothing comes up to the  
miser's greed in the mere force of absurd-  
ity, the maniac's hallucinations weigh  
light in the balance. There is something,  
though frightful, almost sublime in the  
fervour with which the poor lunatic bows  
down before the god of his idolatry; or  
rather, we should say, stands erect in his  
ideal presence. Even when most abject

in his worship, he will tell you in excess  
that the throned deity that claimed the  
homage of his knee "the likeness of a  
kingly crown had on." He himself grows  
regal as he looks on it; the "majesty of  
Denmark" is as nothing to the dignity  
which lifts him above earth, and gives to  
his iron tread the march of a monarch  
after victory! The greatness which is his  
idol, and in the presence and worship of  
which his mind has given way, hangs  
around him like the true imperial purple.  
Haply he has passed out from the poor  
debtor's prison, spirit-broken and abashed  
to tread the floors of Bethlehem, the self-  
elected ruler over countless millions of  
crushing slaves. Wo to the misguided  
subject who shall dare to approach his  
august presence, and not lick the dust be-  
neath his feet! In his rich poverty—in  
his sublime, threadbare grandeur—in his  
moneyless wealth—in his sad, perilous,  
but lofty aspirations—is he not a king?  
"Ay, every inch a king!"

And so, like the valiant Crusaders of  
old time, we each and all alike journey to-  
wards some cherished altar-ground of our  
hopes—some distant and visionary Salem  
of our souls. Earnest and eager, we spur  
onward, full of such vivid aspiration, such  
devout longing, as is needful to carry us  
across the desert that must intervene be-  
tween us and the immaculate shrine of our  
chosen ideal. The spirit of enterprise  
within us is the true dragon-slayer; our  
crusade is against the infidel—Despair.  
Beheld through the softening medium of  
distance, hope, and a great courage, glorious  
appears the struggle, and sanctified the end.  
Yet all our gain in the issue may prove but  
the tomb of a lost or disappointed ambition  
—an empty and barren sepulchre. So be  
it; the pursuit is all. Still let our  
ambition be a worthy one; and the more  
earnest, the more self-denying, the more  
unflinching, are our endeavours to attain to  
the object of it, the wiser shall we grow,  
and the better able shall we be to sustain  
defeat, or to use our victory as becomes  
us. Better than an existence that stagna-  
tes without aim or design, is the stir and  
turmoil of the world's most crowded path;  
better the dangers of the wild-bore hunt,  
than the slothful office of the swineherd.  
To be a sage, a hero, or a martyr, we must  
have an object to live for, or a cause for  
which to die.

## BABYLON.

At a recent meeting of the Asiatic So-  
ciety, a letter was read from Colonel  
Rawlinson, who, when he wrote, was en-  
camped among the ruins of ancient Babylon.  
He had succeeded in tracing the old bed  
of the river all through the city, and in  
identifying many of the chief buildings by  
the aid of inscriptions on bricks and slabs  
scattered near their remains. He had,  
moreover, made out the site of the ancient  
wall, which in extent is not far from the  
dimensions described by Greek writers.  
Being obliged to suspend operations for a  
time, on account of the extreme heat, the  
Colonel had set himself to translate the  
inscription on the slab now preserved in  
the India House; and finds it to be a his-  
torical narrative of the deeds of the great  
King Nebuchadnezzar, so much in agree-  
ment with the statements left by Berossus  
that he is inclined to place faith in that  
much-questioned historian. The excavations  
continued at Birs, Nimroud and  
Konyunjik, have led to no new discovery  
of inscriptions—nothing more than sculp-  
tures, and a few cylinders, the latter con-  
taining what is known respecting  
Esarhaddon. Sir John Bowring has sent  
home some Chinese translations of the  
Buddhist books carried into China from  
India in remote ages, the earliest being the  
most desecrated. Many of them are ex-  
ceedingly valuable, and it appears that no  
time is to be lost, if more are required, for  
the rebels destroy all the libraries and  
books that fall in their way, except the few  
published under their own authority. M.  
Marriette is pursuing his excavations at  
Memphis, doing for that long buried  
city what Layard did for Ninevah. The  
site was scarcely, if at all, known before  
he began his labors, and he has now dis-  
covered the famous temple of Serapis—  
the Serapeum so often alluded to with  
regrets for its destruction. He has also  
found the tomb of Apis, which in extent  
and multiplicity of vaults, chambers, and  
passages, is said to resemble a subterranean  
town. The style of architecture shews the  
buildings to have been erected at the time  
when Greek and Egyptian art came into  
combination. Numbers of oxen, represen-  
tatives of Apis, have come to light,  
covered with inscriptions, from which  
important revelations are hoped. Most of  
the statues and monoliths have been sent  
to the museum at Paris.—*Chambers' Jour.*

## Ecclesiastical Intelligence.

### ENGLAND.

The London *Guardian* of the 14th ult. has  
the following on the late Session of Convocation—  
"It will be no matter of surprise to us, if  
those who deprecate the independent synodal  
action of the church should find a justification  
of their prejudices in the Session of Convocation  
of the Province of Canterbury which has just  
closed. There is a *prima facie* case for them to  
rest upon. They may urge that the members of  
Convocation have had for many months in their  
possession valuable reports from their com-  
mittees on questions of deep and immediate  
interest to the church; but they were unable to  
agree on the adoption of those reports in any  
measure in furtherance of the recommendations  
contained in them. It may be remarked, too,  
by hostile critics, that much discussion took  
place on matters of form, that indications ap-  
peared of conflicting rights and undefined  
powers in both Houses of Convocation; and  
the conclusion may easily be drawn, that the  
Synod of Canterbury does not display such signs of  
its ability to deal with the religious interests of the

country as will justify its full restoration to  
activity and power.

We need hardly say that such a conclusion  
unfair, in our judgment, be unreasonable and  
unfounded. It is only marvellous that the  
suspended animation should have been succeeded  
by sessions of Convocation conducted with so  
much order and decorum, with so little of that  
irregularity which is apt to attend any as-  
sembly destitute of precedents and traditions in  
this precedent-loving land. But the opponents  
of Convocation have been disappointed in their  
expectations of a scene of wrangling and ill-  
temper; they have not witnessed the outburst  
of the *odium theologium*, which they so confidently  
predicted; and they are more likely to fasten  
upon any charges of incapacity or indecision  
which may serve as substitutes for the intended  
censures. Instead of shutting our own eyes  
to the materials for their imputation, it would  
be wiser to look candidly at the facts, and see  
how far they justify the charge.

We cannot deny that we had looked for some  
definite proceeding in reference to the reports  
presented more than six months ago, and since  
that time much canvassed by the churchmen, as  
well as by the organs of secular opinion in the  
press. Our own sentence undoubtedly was, that  
a reform in the constitution of the Lower  
House was the question which had a prior right  
to consideration, and on which all others in some  
measure depended. If, however, there are  
reasons arising out of the present political  
complications, or connected with legal and con-  
stitutional questions, which have rendered it  
impossible to proceed to the consideration of  
this question, it was plainly desirable that the Con-  
vocation should complete such other work as it  
could fairly undertake in its present unreformed  
condition. We know no branch of such work  
on which it had a more undoubted right to ex-  
press its opinion than that of the Clergy Discipline  
Acts. This is a matter in which the laity have,  
at all events, only a secondary interest, and on  
which their sentiments are, and have been,  
abundantly represented in Parliament.

What we wanted was, by the action of the  
House, a declaration of the mind of the clergy in  
respect to enactments affecting their own char-  
acter and rights. A Parliamentary measure  
was understood to be in preparation, and a joint  
committee of both Houses of Convocation had  
been appointed to consider the question at the  
previous session. But, instead of allowing a  
priority to this grave and pressing subject of  
debate, the Upper House sent down its resolu-  
tions at a period of the session when full discus-  
sion was impossible, and the refusal to grant  
more time for its consideration which was  
naturally and reasonably asked. If the forth-  
coming bill should meet with the decided op-  
position in Parliament at the instance of  
the great body of the clergy, the fault will be  
mainly due to those who have hindered its fair  
consideration in the Lower House of Convocation  
before its proposal to the Legislature.

With regard to the more interesting questions  
of reforming or re-arranging the Church Services,  
and extending the missionary character of the  
chairs in our large towns, it was perhaps un-  
desirable that Convocation, as at present con-  
stituted, should enter upon a very decided plan  
of alteration. Yet we looked for greater decision  
—a more marked earnestness of purpose—and a  
more practical conclusion than the recent de-  
cision has furnished. The Lower House of  
Convocation has not yet found what all deliberative  
bodies need, its leaders of debate. A  
vague and rambling style of conversation is  
certain to prevail, until a few men of acknowl-  
edged ability, character, and experience, shall  
take the lead in the discussion, which will  
give a definite complexion to the proceedings,  
and at once present the various questions to be  
settled under these forms which will preclude  
repeated arguments upon technicalities, and  
substitute the real issue to be tried.

Nor does the blame of these difficulties and  
delays rest entirely on the members of the  
Synod themselves. They may reasonably com-  
plain that their brethren have neglected to  
strengthen their hands by such an expression  
of their feelings and opinions as would have justified  
a decided course of action on the part of their  
superior. Diocesan Synods are (of course)  
the true correlatives to Provincial Synods, and  
the best preparations for their work. Failing  
these, it would be well that in every rural  
deanery the clergy should have been called  
together to take the reports into consideration,  
and to inquire whether they resolved to petition,  
or otherwise express their sentiments in  
regard to them. It would have been easily seen  
by the result of these diocesan Chapters, whether  
Archidiaconal meetings would not have  
been also useful; and, in the last, the Bishops  
might have summoned courage to call together  
their Chapters, or other ecclesiastical councils  
to form a judgment on the important topics that  
were to be debated in Convocation. Surely,  
if every Archdeaconry in England could meet  
to discuss against Papal aggression, it would  
have been too much to ask of them to take the  
trouble to come together for the purpose of  
devising means to strengthen their own camp,  
and subdue the practical heathenism to be found  
within its nominal borders. If these measures  
had been adopted, Convocation would have  
been enabled to proceed without, which would  
have ascertained with what amount of disapprobation  
its proposals were regarded. The best proof  
which those who have long complained of the  
denial of synodal action to the Church can  
give to their dissent is, to come forward and  
propose for want of the healthy exercise which  
its functions require. We hope for better things;  
but if such a calamity should ensue, constituents  
and representatives would assuredly divide the  
responsibility, and jointly incur the blame.

HAMPSHIRE.—At a vestry meeting held at  
Romsey, the Rev. C. A. Moore, vicar, in the  
chair, it was unanimously agreed to reconstruct  
the nave roof of the abbey church, at a cost of  
£2800. It was stated that Lord Palmerston  
had been present to have advocated this  
reconstruction of the roof, as a parishioner, if  
the affairs of state had not called him to London  
as a cabinet minister.

It would be a great favour if the Society  
could send out some more sets of Church  
Service Books for the poorer churches still un-  
provided, or imperfectly provided, in the diocese  
at large."

"I have distributed all the last supply; and I  
have also extensively circulated the Prayer Books  
and Tracts of the Society, many from the grant  
of the Missionary Society, and part from the  
gift of the Society for the Propagation of the  
Gospel out of Mrs. Negus's bounty."

With reference to a letter from the Lord Bishop  
of Cape Town, dated Bishop's Court, October  
8, 1854, it was agreed that the lapsed portion  
(£357 6s.) of the grant, placed at the Bishop's  
disposal in 1847, should be restored.

At the instance of the Lord Bishop of Natal,  
now in England, grants for various purposes  
were made to the amount of upwards of £300 in  
addition to £250 already given to the Missionary  
Collegiate Institution in Natal. It was also  
announced at this meeting that another great  
object, the endowment of the Malanishan bishop-  
ric, had been happily accomplished; the whole  
sum of £10,000 having been subscribed, and  
nearly £8,000 actually invested. It now only  
remained to carry on the preparatory measures,  
and to wait till it should please God to make the  
way clear for sending out a Bishop to take  
special charge of the islands, at least 100 in  
number, which still remain unconquered in the  
Western Pacific.

### UNITED STATES.

KEYSTONE.—A correspondence of the *Chris-  
tianity* gives a sketch of the Missionary  
operations of the Church in Kentucky from the  
start, which we somewhat condense:—

A mission to this section of the then unexplored  
South West, as far as our Church is concerned,  
was first projected by the Rev. Benjamin Allen,  
Bishop of Kentucky, as early as 1825. But neither  
he nor his successor, the Rev. John Brown,  
Bishop of Kentucky, were able to penetrate  
so far interior as the Green River Country. The  
first Missionary there was the Rev. Mr. Gid-  
dings, who after laboring there alone some  
months, met Bishop Meade in Louisville, in May  
1831, and accompanied him to his friend, the Rev.  
M. Milton, of Danville, paid him a visit at  
Hopkinsville, where by this time the Rev. Mr.  
Giddings had a flourishing female school, and  
where the Convention of the Diocese was held  
the next May, when the imperfections of the vote  
for Bishop at the previous Convention were

efforts, until every part of the diocese is abun-  
dantly supplied with churches and parsonage-  
houses."

A memorial in course of signature at Man-  
chester, calling upon the bishop to exert his  
episcopal authority and influence "to promote  
obedience to the law and the performance of a  
plain christian duty in having public prayers  
read daily, at hours convenient for the people,  
in all the churches in the parish, or those of  
them to which his lordship may deem it proper  
in the first instance to limit such requirements,  
in order that his lordship will be further pleased to  
order that all churches may be left open during  
times at which service is not being performed,  
in order that all who wish may resort thither  
for private prayer."

Our readers will hear with deep regret, of the  
early—we dare not say premature—removal of  
Dr. Owen Emeric Vidal, lately appointed Bishop  
of Sierra Leone. Dr. Vidal had spent little  
more than a year in his see, when the illness of  
his wife obliged him to return to England.  
Anxious to be again at his post, he quitted this  
country in the autumn for Africa, and was received  
at Freetown with a small, intelligent and attached  
band of people; a neat edifice at Princeton, but  
a diminished and diminishing flock; a dilapidated  
frame church at Smithland; a fine little  
frame edifice at Paducah, in excellent taste, with  
a parsonage adjoining and a prosperous parish;  
and another little frame church at Hickman, on  
the Mississippi, near the Tennessee line. This  
last is a Farm Mission, in the hands of the Rev.  
Mr. Cowgill, who, in the most self-sacrificing,  
patient and noble manner, has been the stand-  
-bearer of the Church far in advance of all his  
neighbouring brethren in the Ministry, until he  
reached Memphis at the south, or St. Louis at the  
north, almost equally distant, and 200 miles  
away.

This is the field; these are the laborers; such  
some of the fruits upon the spot; and it hardly  
ought to take any one by surprise, that the  
Bishop, after a protracted, arduous, and labor-  
ious visitation of more than eight weeks travel-  
ling 700 or 800 miles, had to record results,  
probably without a parallel in the experience of  
any Bishop of this succession, in any part of the  
world, that, after being out 53 days, and preach-  
ing 42 times, spending in most places an entire  
week, in some more, in others less, preaching  
from four to seven times in each place, and on  
the Rev. Mr. Cowgill's beat, including two Sun-  
days, in ten days twelve times; he yet was called  
upon only twice for episcopal offices, and each  
time confirmed but one person—a lady at Princeton,  
and a gentleman at Columbus, where the  
Lord's Day being very rainy, and the streets  
almost impassable on account of the mud, he ad-  
ministered the Lord's Supper to the missionary  
band and to one lady.

All this time, except at this instance and at  
Hopkinsville, the Bishop officiated and preached  
by himself, aided by one fellow-laborer; for,  
compared with the far north-west, the field is  
not ripe for the harvest; nor is there any induc-  
ment for laborers to come in from abroad; nor,  
at present, of their being raised up upon the  
spot.

### COLONIAL.

#### DIocese of Montreal.

Church Society's Office, Montreal,  
7th March, 1855.

A meeting of the Central Board of the Church  
Society was held this day, the Lord Bishop in  
the Chair.

The following report of the Lay Committee  
was presented by the Hon. Justice McCord, and  
ordered to be considered at the monthly meeting  
in April next.

"The mission at Hemmingford having com-  
pleted with the requirements of this committee  
suggested in their report to the Central Board  
November last, by placing before them sufficient  
assurance of means to complete the parsonage  
now in the course of erection, respectfully  
recommend the Central Board to pay over to the  
Rev. G. D. C. O'Grady the sum voted on the 4th  
Jan'y, 1855, namely, £25, and a further contribu-  
tion of £10 towards the purchase of £22 15s. 4d.,  
remaining to be made up."

An application from the mission at L'Arrière  
was submitted, showing an unpaid debt due on  
the church property at that place of £75, and  
praying an aid from the Central Board of £25  
towards the payment of the

ing Committee, and therefore not considered by that body. Prayers were read by the Bishop and the meeting adjourned.

Annual Meeting of the Brookville Parochial Branch of the Church Society, D. T.

The annual parochial meeting of this branch of the Church Society was held in St. Peter's Church on the 14th, the Rev. Dr. Lewis, rector, in the chair.

The report having been read, its adoption was moved by the Rev. H. Patton, and seconded by the Rev. Mr. Harris.

The following resolutions were then put and carried unanimously:— Moved by Dr. Reynolds, seconded by the Rev. H. Patton.

As the constitution of the Church Society has for its object the building up of the Church, and seeks to accomplish it, under God, through the instrumentality of an educated ministry, the circulation of the word of God, the Book of Common Prayer, and the maintenance of the rights of the laity, it has a special claim upon the prayers and hearty cooperation of the members of the Church.—Carried.

Moved by Ormond Jones, Esq., seconded by the Rev. T. S. Kennedy.

That it becomes every pious member of the Church, while acknowledging with gratitude the past success which God has granted to our Church Society, to pray also for a still more abundant blessing upon its future efforts in promoting the benevolent objects for which it was established thirty years ago.

Moved by George Sherwood, Esq., seconded by D. B. O. Ford, Esq.—

That in the opinion of this meeting it would greatly tend to the efficiency of the Church, if the members resident in the intended Diocese of Kingston would use increased exertions to raise the Episcopal Fund, to the sum required, in order to entitle the proposed diocese to the election of a chief pastor.

J. TRAVERS LEWIS, LL.D., Chairman. W. B. McCLELLAN, Secretary.

Romanism and Dissent.

IGNORANCE IN THE NINETEENTH CENTURY.—The General of the Jesuits has addressed a circular, dated Rome, Jan. 10, to the provincials of the order, in which he instructs them to act with respect to the different forms of political government. The company of the Jesuits being, he says, solely a religious order, and devoted exclusively to the salvation of men's souls, the various members of it are everywhere to act as faithful subjects of the government under which they live and in no case to interfere in political matters. In that manner only can they, the circular declares, conform to the principles on which the order is founded. It is somewhat extraordinary that if these be true Jesuit principles, the members of the order should require to be taught them at this time of day.

The Church Journal gives the following curious specimens of the Roman Catholic philosophy of history: selected from the lectures delivered in New York by the Rev. Dr. Manahan: for example:—

"It is a remarkable fact in regard to the Reformation, that those thoroughly converted, and ancient Catholic countries—such as Spain, Portugal, Italy, and the most ancient of the Swiss Cantons—held out strenuously against that onslaught on the Catholic Church. Throughout those regions where the Reformation was hailed as a blessing was proclaimed, and the fight of Pagan warfare and bloodshed—Scalava and Norsem turned their hostile arms against every effort of civilization and conversion. It is also a remarkable fact, that those who joined the Reformation went over at once, as it were en masse, within the space of less than one century, showing evidently that the people were prepared for the change."

In other words, the Protestant countries of Europe—Germany, England, and so on,—have turned their hostile arms against every effort of civilization and conversion? that Spain, France and Italy have been prepared to receive the Reformation, and England refused to be converted and civilized by the Spanish Armada. Even Napoleon's projected invasion for "civilization and conversion" of England, only provoked the "hostile arms" of the obstinate barbarians. Such ingratitude and unreasonableness can be traced only to the charitable hypothesis of invisible ignorance; that England had been aware of the success with which "civilization" has been carried by thoroughly converted and ancient Catholic countries,—such as Spain, Portugal, Italy,—within their own borders, and among the successful, prosperous, orderly, and well-governed colonies, in the new world? Had she ever heard of the conversion and civilization of the Netherlands that met apostle the Duke of Alva? Was she not ignorant of the "buckles of merino" contained in the clothing of the regions where the Reformation was hailed as a blessing, and must surely have been blind to those masses of Roman Catholic regions; else how could they have preferred their own "pitiable" state of "Pagan warfare and bloodshed" to that picture of halcyon peace, and order, and felicity, which Italy and Spain have so long held up to their admiration? But there is another historical point, upon which a flood of new light is about to be poured by the Rev. Doctor. Says Dr. Manahan,—"We advise the descendants of the 'Pilgrims' to open their eyes:—

"There are some who connect the progress that has been made within the last century, with the Reformation. The Pilgrims of Plymouth, Rock and Maryland were not actuated by that narrow, selfish spirit which pervaded the narrow-minded sects of England. It was the ordinary spirit of those Pilgrims, and William Penn, against those ancient, that gave birth to a free and glorious Constitution. Their war against anti-Popery was the harbinger of the great battle of freedom."

The warfare of "the Pilgrims" against anti-Popery! And that the harbinger of the great battle of freedom! Misery, it is said, makes strange bed-fellows. If so, Dr. Manahan must be the very epitome of Misery. For a stranger conjunction than he manages to bring about between the Maryland and Plymouth Rock Pilgrims is not to be found in annals of history.

We learn from the Dublin Evening Mail, that General Lord Seaton, Colonel of the Second Life Guards, and better known to the military world as Sir John Colborne, has been appointed to the command of the army in Ireland, in the room of Sir Edward Blyakeny, who retires after twenty years' service.

THE CURIOUS DISCOVERIES OF SCIENCE.—Either will supply any "bouquet" you please to your wine, and any flavour you like to your jelly; and there is a metal so potent that it will reduce your rival at a ball to a Pariah not more presentable than a black in an American drawing-room. Almond-soap is indebted occasionally to coal-tar for its agreeable qualities, and occasionally to less delightful and less palatable substances. Hippuric acid and British cigars are allies of a very old date. Ham and pyroglyphic acid have long since passed into equivalent notions. Vinegar and potato-ether are the godfathers of all the taste which lives in jargonelle peas, valerian and potato-ether are the sponsors of the Ribston pippin; a similar compound stands for the representative of quince, another for pine-apple, another for melon; a similar compound transmutes British brandy into the choicest Cognac; another will turn any alcoholic base into whiskey. He would be a clever cook who should construct an oyster-patty without an oyster, but the chemist will do it for you at five minutes' notice. The tricks of trade are notorious, and the tricks of philosophy mount higher, and descend deeper.—The modern Thales is not content with buying up the wine presses. He can turn any Burdock into Champagne, and any gooseberry into Champagne. A single grain of the compound of the metal "tellurium" administered to a healthy man, will make his neighborhood perfectly intolerable for weeks, and sometimes even for months, after he has swallowed it; and there are compounds of arsenic, not one or two alone, which can be used

as the material of the fusée asphyxiante," and which have the double property of taking fire as soon as they are exposed to the air, and destroying all the animal life within the range of their influence.—News of the World.

LETTERS RECEIVED TO MARCH 21. Rev. W. L. Liford, rem.; S. P., Port Stanley, rem., vols. 17 and 18, for Mrs. B.; A. P. Manners, rem., vols. 17 and 18; Rev. R. B. G. Montreal; W. W. B., St. John's, N. B.; Rev. G. A. B., Hamilton, rem. for Children's Magazine.

NOTICE TO CORRESPONDENTS. "J."—Letter received; report next week. "A member of G. and W. D. Church Society"—Ditto.

"Charlotte and Mary"—Received. The surnames not being sent we cannot publish the letter, but we have laid it before the authorities of the Holy Trinity Church, and trust that steps will be taken to prevent the recurrence of the nuisance of which they complain.

NEW ADVERTISEMENTS. New English Books just received. New Books just received.

The Church.

TORONTO, THURSDAY, MARCH 22, 1855.

DIOCESE OF TORONTO. NOTICE.

The Bishop of Toronto begs to inform his brethren the Clergy of the Home and Simcoe Districts that he intends to confirm at their several Missions and Stations during the month of May next.

The collection for the Theological Students' Fund is appointed to be taken up in April. As the Society's books will be closed on the last day of that month, the clergy are requested to forward the amounts as early as possible.

FOR THE CHURCH. ON THE UNPOPULARITY OF RELIGIOUS TRUTH.

EVANGELICALISM (SO-CALLED). Continued. No. VIII.

We proceed, according to the intimation contained in our last article, to dwell briefly upon some of the peculiar features which marked the teachings of the (so-called) evangelical school, and to advert to a few of the unfortunate results which appear to many amongst us to have sprung from those peculiarities, and to have rendered the great reformatory movements originated by its founders incomplete, and, as a whole, unsatisfactory.

At the time when these brave and earnest-hearted reformers arose, the great mass of the nation were in lamentable ignorance as to the grounds of the faith which they professed to hold "concerning Christ and the Church." With reference to the Church, indeed, many clung to her with a dull tenacity. It was what they were accustomed to; it was respectable and according to law; there was no "methodism" about her; and, owing to the general apathy which prevailed, she allowed men to slumber on in the ways of decent worldliness. Hence the general ignorance concerning the Church; and her scriptural and catholic claims to their submission and attachment did not at that period prove as perhaps far superior to the parson of the parish? If the Sacraments were only empty signs, conveying no direct gifts of grace to the worthy receiver, except in as far as the outward symbol affected and aroused the inward feeling, why should they trouble themselves about the authority requisite to administer them? The outward representation of the truths which the Sacraments are intended to commemorate would be equally effectual upon the mind of the devout recipient by whomsoever administered. This mode of reasoning, logically and unavoidably resulting from the principles propagated by these men, did, as a matter of fact, almost at once present itself to the minds of their followers.

If we open the life of that most excellent man, the elder of the Venns, we see how early and how strongly this tendency manifested itself at Huddersfield. The same fact is abundantly visible in the record of Mr. Simeon's unwearied labors at Cambridge, as well as in the memoirs of all the leading men of that day. We know as a certainty, which no one attempts to deny, that the movement of reform which they originated induced multitudes to forsake the Church and fling themselves into the ranks of Dissent, although it did not, as in the case of Mr. Wesley's efforts in the same direction, result in the formation of a positive and distinct sect.

5. Again—By thus strengthening the hands of dissent, they were in no small measure indirectly instrumental in adding to the violence and strength of that tempest of political and religious hatred by which, in 1830-32, the church was assaulted, and which, even in the minds of her most hopeful children, seemed for a time to render her destruction as an establishment all but certain.

6. Once more—The defective system introduced by these men must be confessed, when judged by its practical results, (as compared with the consequences of the Truth set forth in its completeness) to have been to a great extent inoperative upon the Church as a whole. No one, indeed, can with truth deny that it led to many noble efforts for the temporal and spiritual good of mankind—worthy of all respect and reverence in the motives by which they were prompted—if in many cases unsatisfactory in the consequences which they have produced; but when weighed in the balance of comparison with the more recent movement of church reform which has marked the concluding years of the last half century, it must be pronounced wanting.

As this is a subject to which we shall ere long return, we content ourselves with merely indicating it at present; and in our next article we propose to advert to those causes which have rendered popular a system which at its commencement was so violently opposed.

tion (so called). The whole School would have been shocked by the idea of its being wrong to co-operate with non-conformists in religious works and services, and they recognised little difference between themselves and their "separated brethren" beyond those arising from the legal sanctions which the Church possessed. Simeon and others, on their visits to Scotland, seem to have altogether avoided the Episcopalians of that country, and constantly occupied the pulpits of Presbyterian teachers, and "fenced tables" at Presbyterian Sacraments.

The necessary and unavoidable result of this mode of proceeding evidently was to destroy utterly in the minds of the people all idea of the ministerial commission; and it has led to that almost hopeless and most injurious confusion, which is distressingly evident in popular opinion, between the authority which a valid commission conveys and the qualifications which are necessary to its proper and effective exercise.

3. In consequence of the apathy and ignorance which in those days generally prevailed upon the subject of religion, very few were taught from their earliest childhood to conduct themselves in a manner worthy of that regenerate life which in Holy Baptism had been conferred upon them. They fell from those pure and unworshipful ways in which they were pledged to walk, and followed in darkness of soul the paths of indifference and sin. Hence, in consequence of this sinning against the grace of Regeneration, arose the general necessity for conversion. The urgency of this need presented itself strongly to the minds of the founders of the school in question, and they dwelt upon it so earnestly and continuously, pointing out the marks and tokens of what must ever be, to a greater or less extent, a sensible operation of the mind, that they obscured the doctrine of the invisible working of the blessed Sacraments, and have led the masses to suppose that though they are to be observed as significant rites and instituted memorials, they are not to be regarded as effectual channels of grace. By thus depreciating their value they lessened their importance, and by diminishing their importance they still further destroyed the idea of any special and divine authority being required for their administration, for no great authority could be required to perform rites which, upon their theory, were of little moment.

4. Teachings which in the popular mind thus tended to destroy the very idea of "the Church" as an outward and visible organization,—which utterly confused all ideas of ministerial authority, and obscured and denied the doctrines of the Sacraments,—naturally and inevitably produced another result,—viz., a violent tendency towards schism. If a few earnest and godly people could constitute themselves into a church, why should they continue in "the Establishment," where, according to their views, there were many things which were distasteful?

If personal piety and the power to preach were the chief points in the ministerial character, why should they not select one from among themselves to act as their pastor, who in these respects was perhaps far superior to the parson of the parish? If the Sacraments were only empty signs, conveying no direct gifts of grace to the worthy receiver, except in as far as the outward symbol affected and aroused the inward feeling, why should they trouble themselves about the authority requisite to administer them? The outward representation of the truths which the Sacraments are intended to commemorate would be equally effectual upon the mind of the devout recipient by whomsoever administered. This mode of reasoning, logically and unavoidably resulting from the principles propagated by these men, did, as a matter of fact, almost at once present itself to the minds of their followers.

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HONESTY THE BEST POLICY.

A new light appears suddenly to have broken in upon our Romanist brethren, now that it is too late however to profit by experience, and they have at length made for themselves the discovery that an open enemy is better than a treacherous friend; that liberalism is a solemn mockery, a thing existing only in name; and that, such as they have suffered from the Tories, whose very name is identified with that of persecutors of Catholicity, they have not less to fear from their late friends of religious liberty "that latitudinarian and infidel party which (as the True Witness dolefully observes), has patronised them solely for its own purposes and not from love to them or God; but out of hatred to its own adversaries within the domain of protestantism itself."

We quite concur in the truthful view which is here taken of the late liberal-Romanist alliance, the first fruits of which was the sacrilegious plunder of the Clergy Reserves: we join heartily with their own organ in lamenting "the almost incredible folly of Catholics in giving their assent to the anti-catholic principle that it was desirable to abolish all semblance of connection between Church and State."

There must surely exist some grave fears for the future, aggravated, it may be, by occasional slight twinges of conscience, which could extort so unreserved an expression of genuine feeling from our able contemporary; or some ill-defined yet gloomy forebodings looming through the misty future, of that fate recoiling with two-fold violence upon themselves which they have so materially and unjustly contributed to inflict on others: the principle once established that a better appropriation can be made of means solemnly dedicated to the service of God, who can hazard an opinion as to what extreme measures of inquiry the unholy license vested by such a precedent in the hands of ungodly men may not be used? The solid foundations of the religious structure once undermined, what is to prevent it from falling and burying the worshippers in the ruins?

We have been the first victims at the altar of persecution and injustice; we may not be long without companions in our misfortunes; and if a time of fiery trial should fall to the lot of our Romanist brethren, they will be left without even the substantial consolation which heart-felt sympathy with distress affords. The present movement on the southern side of the lake gives unmistakable evidence of this! What shall we say then to these things? What but that after all, "honesty is the best policy?" that He who said "Do unto others as you would they should do unto you"—bequeathed not this maxim to the world as a lifeless sentiment, to be uttered by the lips yet unchoiced by the heart, but as a stirring vital principle, bringing forth the good fruits of charity and love.

As the Easter Vestry Meetings will be held shortly, we think it may be of service to republish such articles of the Constitution of the Synod as relate to Clerical and Lay representatives:—

- 1. The Lay representatives shall be male communicants of at least one year's standing, of the full age of 21 years, and shall be elected annually at the Easter Meetings, held by each minister having a separate-cure of souls; and all laymen within the cure of 21 years of age or upwards, who shall have declared themselves, in writing, to be "members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have a right of voting at the election.
- 2. The number of representatives to be elected within any cure shall be one or more, not exceeding three in number.
- 3. The minister himself, if present, shall preside at the election; and in his absence, the Curate or assistant minister, or a chairman elected by a majority of those present.
- 4. The number of representatives to be elected within any cure shall be one or more, not exceeding three in number.
- 5. Each representative shall receive from the minister or chairman of the meeting a certificate of his election, signed by the person presiding at the election, and shall continue in office until his successor is appointed.
- 6. If a vacancy should occur in the number of representatives, the minister shall proceed to hold a new election with as little delay as possible, after due notice.

CHURCH OF ENGLAND EMIGRANTS TO THE UNITED STATES.

A subject of vital importance to the Church, and one which has hitherto been completely overlooked in the mother country, is beginning at last, we are glad to perceive, to attract due notice; we speak of the want of spiritual care and sustenance exercised over the thousands of our fellow-countrymen emigrating annually to the United States. It is deeply to be lamented that men should leave at the same time their home and faith; that into which whole generations of their forefathers have been baptized, and wherein they have lived and died! It is a notorious fact that the powers of the American Church are taxed to the utmost to meet the growing demands made upon her energies by the "steady influx" says the Gospel Messenger from the various denominations around her "and her attempts to seek out and reclaim the numerous British emigrants (most of whom, it is to be feared, on reaching a land where no particular form of religion is established by law, either indulge their new-fledged ideas of liberty in repudiating religious views, or join the most attractive or convenient form of Dissenting worship within their reach) have proved utterly inadequate to the magnitude of the good work to be accomplished. When, moreover, we consider that a large proportion of these very emigrants are worthy members of society and of that rank in the social sphere, their defection from the Church of their fathers is the more to be regretted, as they are the very class over whose conversion (so called) dissent is so forward to vaunt. Under these circumstances the following letter will be read with interest, as giving an earnest of remedial measures being shortly adopted to meet the requirements of so urgent a case. Mr. Caswall, it should be observed, is one "who has thoroughly identified himself with the cause of reunion between the mother and daughter churches." We heartily wish him "God speed."

To the Editor of the Colonial Church Chronicle.

Dear Sir,—It may interest your readers to know that a plan has been set on foot, the object of which is to preserve in the United States of those of our emigrants who proceed to the United States of America. Myriads of Englishmen, baptized in the Church of England, are at the present moment scattered over those States like

sheep without a shepherd. It were much to be desired that emigrants should be directed to situations in which the advantages of their own Church may be enjoyed. It is but just, also, that the American Church should be assisted by us, in providing for the spiritual welfare of those whom Europe casts forth upon the western continent, at the rate of more than three hundred thousand a year.

A mission to a heathen land would be considered highly prosperous if it succeeded in converting a thousand persons annually. By means like those which are now proposed, it might reasonably be expected that several thousands every year might be saved to the Church, and saved from irreligion, Mormonism, and other kindred delusions.

It is important to state that the plan is at present only in embryo, and that it cannot be considered as established until it has received (as most probably it will receive) the approbation of our brethren beyond the Atlantic.

I remain, dear Sir, Yours, very respectfully, HENRY CASWALL. Figheldean, Wilts, Jan. 19, 1855.

We have seen a splendid copy of Stephen Thesaurus Lingue Græcæ, which, from adverse circumstances, a clergyman wishes to dispose of. It is offered for less than one-third of the original cost; and we would respectfully suggest to the rich of this world, that one of them should make a present of the work to Trinity College. This would confer a benefit on the College and relieve the present owner of it from some anxiety. The work is in eight folios, full bound calf; and may be seen at Mr. Rowell's book store. The price asked is £20 currency.

An error crept into our last number, which we are desirous to explain. At the foot of the second page appeared an item remarking on the strange interpretation of prophecy made by a "Protestant prophet, one Dr. Wilson, a Presbyterian." We need scarcely say (what the tone of the article in question shows) that it was clipped from one of our Roman Catholic exchanges, and surreptitiously found its way in amongst our miscellaneous scraps,—it having attracted our notice as being a curious specimen of how much scripture may be distorted to suit particular views.

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS, AND MISSIONARY STATIONS IN THE DIOCESE, TOWARDS THE AUGMENTATION OF THE GENERAL PURPOSES FUND OF THE CHURCH SOCIETY, APPOINTED TO BE TAKEN UP IN JANUARY, 1855.

Table with 2 columns: Name of church/station and Amount collected. Includes entries for St. Peter's Church, St. James's Church, St. John's Church, etc.

WIDOWS AND ORPHANS' FUND.

Table with 2 columns: Name of church/station and Amount collected. Includes entries for St. Peter's Church, St. James's Church, etc.

MISSION FUND.

Table with 2 columns: Name of church/station and Amount collected. Includes entries for St. Peter's Church, St. James's Church, etc.

ANNUAL SUBSCRIPTIONS.

Table with 2 columns: Name of church/station and Amount collected. Includes entries for St. Peter's Church, St. James's Church, etc.

Reviews, Books and Publications.

Ups and Downs, or Silver Lake Sketches. By COUSIN CICELY. Published by J. C. Derby, Nassau St., N. Y.—A collection of tales written in an easy and pleasing style, the more acceptable from an excellent moral prevailing theme. We can recommend their perusal to amuse and improve a passing hour. For sale by H. Rowell.

—American Jottings—Bars, Groceries, Main Law, and other things, by W. CHAMBERS.—The Month, Science and Arts—Poetry and Miscellanies—Out of Work, and Why—A Winter Cruise in the Mediterranean—Small Shot—Maretime, Chapter XVII—The Month: The Library and the Studio—Curious Experiment in Botany—Poetry and Miscellanies. For sale by A. H. Armour & Co.

Correspondence.

To the Editor of the Church.

My Dear Sir,—I observed under the head of "Stipends of the Clergy," in your publication of the 15th of February, an article which I read with much pain, as it shews a lamentable want of Christian duty, surpassing anything I could have expected at the date when the investigation by the Committee alluded to, was being carried on; but we may hope that there may be found much improvement, should another investigation be made by the same Committee (which appears most desirable), in these more prosperous times: prosperous more especially in the rural districts, and not without its very beneficial effects on commercial pursuits, and should it be found not improved in proportion to the rise in most of the necessities of existence, the time may be fairly said to have arrived, when an alteration in the system of Stipends to our Clergy shall be more liberally accomplished, or our Church cannot be expected to flourish in this Colony. Let us take an example from the liberal conduct of our Lay Clergymen in England, who are not only well paid, but so instrumental in her being regarded as the glory of England and admiration of all who are at all acquainted with her influence on society. Now where is this influence on society in this country, generally speaking: may we not rather call it the influence of these Alexanders, of the little minded men? and why? because there is a little unity among us, too much bickering, fault-finding, back-biting, persecuting those who are sent to minister unto us in Holy things, as well as each other. Now, this is our weakness, and it must be overcome before we can have any moral influence on society, and as such conduct I very much regret to say, is proved to be the source of many good members withdrawing themselves from our Church, in rural districts, where there are some few offensive individuals, or even one, such as Alexander, or Cooper-Smith, as described in the last chapter of the Apostle Paul's Epistles; for assuredly as we were then such, so there are now; and as we now have the Church Society which, young as it is, yet if popularly managed may be the means to the moral influence of these Alexanders, by its being made the centre of all our actions, even to paying the Clergyman's stipend, and all our subscriptions should be in trust to this Society; for as then the Bishop of the Diocese may know exactly how each of his Clergymen is provided for, out of the present system, he is totally ignorant, I believe it is a general custom before a Clergyman is sent to a mission to shew to his Lordship a subscription list, but which subscription list is not a fair criterion, but for six months, or thereabouts, he is obliged to preserve a list of withdrawing his subscription, or any moiety of it, from any pretext, however trivial, such as withdrawal of patronage of Churchwardens, Clergyman, or other and more trifling causes, such as the changeableness of poor human nature; and it looks like deceiving, or obtaining under false pretences; it reduces the Layman's own estimation, if he had previously any regard for himself; it also reduces him in the estimation of his pastor; hence it is the source from which spring oftentimes an estrangement between the pastor and his flock, instead of bringing them into closer unity, as members of the same body. It would cease, in effect, the immediate dependence of the Clergyman on his congregation there would be no longer the cry "I am his own, &c. &c.;" but should there be any well regulated community, or a congregation, let it be made to the proper authority, and I do not fear its being attended to promptly, should it be brought forward in a definite shape.

There are many and good churchmen scattered throughout the province, who may be prevailed upon to feel an interest and become subscribers to the Church Society; who, when asked to become a member and subscriber to the necessities of any particular Church mission refuse on the ground of their being too far off, they are shewing a readiness to make of their part, let it be made to the proper authority, and I do not fear its being attended to promptly, should it be brought forward in a definite shape.

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I feel that I may trespass on your valuable space to write and protest, but I am prompted by a desire that those who should not be cut out such a scanty existence who are sent to us with such important missions, and teaching us the way of salvation and to proclaim so glad tidings.

I am, my dear Sir, Yours obediently and faithfully, AN HUMBLE LAYMAN. Diocese of Toronto, March 24, '55.

To the Editor of the Church.

A RECEIPT TO CURE A BLIND-HEARTED MAN OF THAT MOST FATAL DISEASE. Thus saith the Lord: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that trusteth in himself glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." These words, with the first seven chapters of the New Testament, and the whole of the Gospel, will cure a blind heart, and make a man a good Christian, and happy with prosperity in most places, as grace will accompany them.—9th chap. Jeremiah, 28 & 24 verses.

Dear Sir,—As I see so little Christianity in the world now, I shall be glad if you will give the above for free a course in your excellent paper; good principles and good manners are necessary.

Yours faithfully, A LAYMAN.

To the Editor of the Church.

Dear Sir,—Those simple souls, lovers of peace and quietness, who, in their innocence, fondly imagined (now that the Church is stripped of her silver and gold, and her sacred treasures turned by our modern Bishops into profane uses), that the malice or covetousness of her enemies would be satiated, and a slight interval of repose from the incessant agitation of years be graciously vouchsafed to them, these I regret to see have been rudely roused from their slumber by the startling announcement made in the columns of the Globe to the effect that a new crusade is to be forthwith preached against the devoted Rectories! The Reserves, those ramparts of Churchism which caused so much to win, have at length been broken through, the last stronghold alone remains to be stormed (or surrendered at discretion) and then will the Monarchy, the Globe, putting off his armour and laying aside his huge two-handed sword, that potent pen more deadly in its aim and annihilating in its effects, than was ever the dread battle-axe of Saladin's victorious foe, enjoy in the undisputed reign of Infidelity, that best Millennium, the bare expectancy of which is hailed with so much joy!

But let us assume all this accomplished! indulge our mind's eye with a nearer view of its tempt to paint! Yet as poor human nature is (and we anticipate no great improvement under the new regime), we fear there will be ample employment for the virtuous and benevolent mind in devising schemes for the amelioration of those around. Can we not refer to them as no Pyrrhus where the public benefactor may rest at once from his labours and then his days

in well-earned peace, fattening on the bread of a grateful country?

But alas! classic virtues are no more in the realities of the 19th century now as in the face; we, in our lack of charity, as a covert motive, beneath the exterior sanctity of philanthropy, and cease to pitying old and sepulchral, and cease to doubting confidence in every pitiable prodigy with plausible tale and rueful countenance; moments find myself impugning the sincerity of those strong religious impressions which act so powerfully the would-be Monarch of the globe in his holy war.

But in the strong case now before us, despite doubts and suspicions, is there no healing balm, no soothing consolation to an uprooted religious zeal which a quiet but respectable sentence under government could bestow?

"I pause for a reply," and am, Rev. Sir, Your ob't serv't. Toronto, March 16th. LAUCUS.

To the Editor of the Church.

Dear Sir,—For many years I have been a constant reader of the Church, and from long experience of the straight forward consistency of that journal, I have come to regard it as an oracle of sound churchmanship.

I assure you, Sir, it is a great comfort to an old man, especially in these degenerate days, when a suspicion of herality is overgrowing the old fashioned truths of our faith, to be able, without critical examination, to put a religious paper into the hands of his young grandchildren, confident that all they may read therein will tend to their edification as "members of the Kingdom of Heaven." And this I have long done with the Church. But, dear Sir, I was last week both surprised and pained, eye humiliated, when little Tom came running into my room, and big eyes larger than ever, with the enquiry, "Grandpa, who was Bishop Capers?" I referred him to the U. S. Church Almanac, which a friend kindly sends me, but no such name appeared among the Bishops of the American Church. A reference to the article in your paper soon explained the matter to me, but not to Tom or Ned, or Mary, who now joined in the discussion. I had some difficulty in making them see any distinction (in office) between Bishop Strachan of Toronto, and Bishop Capers of Charleston, with his six clerical brothers. They could easily understand that a preacher is not a minister of Christ's Church, unless "called and sent" by Episcopal authority. But when the Church newspaper endorsed the title of Bishop, as applied to Mr. Capers, their young faith received a shock which whole weeks of regular teaching may be unable to counteract. I told them the article about the late Mr. Capers had been evidently put in there to make a mistake, as I am sure it did; and what I now request of you, Sir, is, that you will acknowledge as much by publishing this letter in some early number of the Church, and thereby convince the little ones of the Rev. Mr. McMillan, and an earnest hope that you may avoid all mistakes for the future.

I remain Yours truly, THOMAS COOPER.

[We feel obliged to our correspondent for drawing our attention to the article referred to in his letter, which was, as he rightly imagined, inserted by mistake.—Ed. Ch.]

To the Editor of the Church.

Sir,—I beg to call the attention of the churchwardens of the Church of the Holy Trinity with regard to the Organs of the Church. I should like to see a good organist, as the person which performs at present is not calculated to fulfil his duty as organist; it is a general occurrence every Sunday, as soon as singing commences, a number of people instantly leave the church. By inserting in your paper an obliging notice, let it be made to the proper authority, and I do not fear its being attended to promptly, should it be brought forward in a definite shape.

There are many and good churchmen scattered throughout the province, who may be prevailed upon to feel an interest and become subscribers to the Church Society; who, when asked to become a member and subscriber to the necessities of any particular Church mission refuse on the ground of their being too far off, they are shewing a readiness to make of their part, let it be made to the proper authority, and I do not fear its being attended to promptly, should it be brought forward in a definite shape.

I feel that I may trespass on your valuable space to write and protest, but I am prompted by a desire that those who should not be cut out such a scanty existence who are sent to us with such important missions,



