

THE CANADIAN CHURCHMAN.

"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."

NEW SERIES, Vol. I, No. 31.]

TORONTO, CANADA, MARCH 3, 1853.

[OLD SERIES, Vol. XVI

WEEKLY CALENDAR.

Date.	1st Lesson	2d Lesson
March 6. 4 SUN. IN LENT.	M. Gen. 43, Luke 17. E. " 45, Col. 1.	
" 7	M. Deut. 28, Luk 18. E. " 26, Col. 2.	
" 8	M. Deut. 30, Luke 19. E. " 31, Col. 3.	
" 9	M. " 32, Luke 20. E. " 33, Col. 4.	
" 10	M. " 34, Luke 21. E. Josh. 1, 1 Th. 1.	
" 11	M. " 2, Luke 22. E. " 3, 1 Th. 2.	
" 12	M. " 4, Luke 23. E. " 5, 1 Th. 3.	
" 13. 5 SUN. IN LENT.	M. Exod. 3, Luke 24. E. " 5, 1 Th. 4.	

THE COMMON-PLACE BOOK.

LITTLE THINGS.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land,

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

So our little errors
Lead the soul away
From the paths of virtue,
Oft in sin to stray.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above.

Little seeds of mercy,
Sown by youthful hands,
Grow to bless the nations,
Far in heathen lands.

THE RICHES OF THE OLD TESTAMENT.

There is scarcely a surer evidence of low attainments in religion, than undervaluing the Old Testament. The mature Christian finds it rich in the same gospel as the New, and the New is the key to the Old. "If the Psalms" says Irving in his introduction to Horne, "contain not the argument of the simple doctrines and the detail of the issues of the gospel, to reveal which the Word of God became flesh and dwelt among us, yet now that the key is given, and the door of spiritual life is opened, where do we find such spiritual treasures as in the Book of Psalms, wherein are revealed the depths of the soul's sinfulness, the stoutness of her rebellion against God, the horrors of spiritual desertion, the agonies of contrition, the blessedness of pardon, the joys of restoration, the constancy of faith, and every other variety of Christian experience? And if they contain not the narrative of Messiah's birth, and life, and death; or the labors of his apostolic servants, and the strugglings of his infant church; as these are written in the books of the New Testament, where, in the whole Scriptures, can we find such declarations of the work of Christ, in its humiliation and its glory, the spiritual agonies of his death, and glorious issues of his resurrection, the wrestling of his kingdom with the powers of darkness, its triumph over the heathen, and the overthrow of all its enemies?"

A POOR MAN'S WISH.

I asked a student what three things he most wished. He said: "Give me books, health, and quiet, and I care for nothing more."

I asked a miser, and he cried, "Money—money—money!"

I asked a pauper, and he faintly said, "Bread—bread—bread!"

I asked a drunkard, and he loudly called for strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "wealth, fame and pleasure."

I asked a poor man, who had long born the character of an experienced Christian; he replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ." I have thought much of his answer, and the more I think of it the wiser it seems.

DR. JOHNSON.

A man whom Dr. Johnson reproved for following a useless and demoralizing business, said in excuse, "You know, doctor, that I must live."—"This brave old hater of every thing mean and hateful, coolly replied that 'he did not see the necessity of that.'

COVETOUSNESS.

Of the peculiar baseness of the vice of covetousness, we need no other proof but this: for as the prime and more essential property of goodness is to communicate and diffuse itself, so in the same degree that anything encloses and shuts up its plenty within itself, in the same it recedes and falls off from the nature of good. If we cast our eyes over the whole creation, we shall find every part of the universe contributing something or other, either to the help or ornament of the whole. The great business of Providence is to be continually issuing out fresh supplies of the divine bounty to the creature, that lives and subsists like a lamp fed by continual infusions, and from the same hand which lights and sets it up. So that covetousness is nothing so much as a grand contradiction to Providence, whilst it terminates wholly within itself.—*South.*

DIVINE TREATMENT.

When Satan threatens, it is to discourage the sinner, to drive him from repentance, and from the Cross of Christ.

When the Holy Spirit threatens it is to lead him to repentance, and to draw him to the Saviour.

THE SACRAMENT OF THE LORD'S SUPPER NECESSARY TO SALVATION.

Seeing therefore He says, that if any man eat of His bread, he shall live for ever; it follows, that while it is manifest that those do thus live, who appertain to his Body and receive the Eucharist by right of communication, so also is it matter both for our fears and prayers, that none of us being forbidden communion be separated from the body of Christ and so remain far from salvation; as Himself threatens and declares "unless ye eat the flesh of the Son of man and drink His Blood ye shall have no life in you" (John VI. 53.) Hence then we pray that our bread that is, Christ, may be given to us day by day; that we who abide in Christ and live in him, may not draw back from his sanctification and his Body.—*St. Cyprian. P. 187.*

FAITH IN CHRIST.

Suppose we were standing on the brink of a deep, wide river, which, in order to reach the very beautiful house which stands on the other side, and which we are to have for our own: we must cross. Yet it is so wide, and its waters so boisterous, that no one can swim across; and while we are wondering how we are to reach the opposite shore, a friend comes and tells us there is a bridge higher up, by which we may pass over without any danger. We go but we find it is a chain bridge; and because we cannot see where and how the suspending chains are fastened, we will not trust ourselves upon it, although our friend assures us once and again that it is quite safe, and that thousands go across upon it daily. We go back again, and attempt to swim across, and are lost!

Why should we be lost? Not because the

chain bridge was not strong enough and safe enough to bear us over, but because we had not faith in it. We could not believe what we did not see. Faith is the saving grace.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. THEOLOGICAL STUDENTS FUND.

Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January.

Previously announced in *Canadian Churchman*, Vol. 1, No. 30.....£119 6 7½

St Peter's, Thorold, }	£2 15 1
St. Paul's, " }	0 8 9
Port Robinson, " }	£ 3 3 10
—per Rev. F. B. Fuller,	
Caledonia,	1 1 3
Cayuga,	1 3 9
York,	0 15 0
—per Rev. Bold C. Hill,	3 0 0
St. James's, Toronto per T. D. Harris, Esq., Churchwarden,	
St. James's Church, Paris, per Churchwarden,	1 16 0
Tyrconnel, per Rev. H. Holland,	2 7 2
Sydenham, per Rev. E. C. Bower,	0 12 3
Christ's Church, Port Stanley, per Rev. G. C. Street,	1 15 0
St. Thomas's, Belleville, omitted, per Rev. John Grier,	3 14 6
St. George's Church, Trenton, per Rev. W. Bleasdel,	0 13 6
Christ's Church, Delaware,	1 15 0
Caradoc Academy,	0 15 0
—per Rev. R. Flood,	2 10 0
Norval,	0 13 2
Hornby,	0 14 5
—per Rev. T. W. Marsh,	1 7 7

98 Collections amounting to..... 155 6 5½

Additions for Widows and Orphan's Fund, collections appointed for the 16th Sunday after Trinity, June, 1852.

Previously announced,

St. George's Ch'ch, Trenton £0 6 3
Frankford,
—per Rev. W. Bleasdel,
0 11 3

170 Collections, amounting to..... 305 10 4

PAROCHIAL ASSOCIATIONS.

Pictou,	£5 0 0
St. James' Niagara,	1 2 8
Huntingford,	2 4 0
£8 2 8	

ANNUAL SUBSCRIPTIONS.

Rev. J. T. Lewis,	£1 5 0
Rev. E. Patterson, 3 year Subscriptions	4 0 0

THOMAS S. KENNEDY,
Sec. C. S. D. T.

ST. GEORGE'S BRANCH OF THE CIL. SOCIETY.

Last night the annual meeting of the above Branch took place in St. George's Church, the Rev. Dr. Lett the incumbent in the Chair. There was a large attendance of the congregation and friends of the Church Society, among whom we noticed the Lord Bishop, the Chief Justice, the Provost of Trinity College, the Principal of Upper Canada College, the Rev. Dr. Beaven, the Rev. W. Stennett, the Rev. W. S. Darling, the Hon. Vice-Chancellor Esten, Messrs. Arnold, Harman, Lefroy, Baines, Dunn, Fleming, Bovell, Denison, Dartnell, Rowsell, Roberts, Deslandes, Brown, McCleary, Thoinson, Nettleton, S. Cameron, Belling, Sloane, Nation, D. Burns, Foote, Britton, Bell, Smith, &c. &c., and a large attendance of ladies.

Divine service was read by the Rev. the Provost, at the conclusion of which the meeting formed. The meeting was addressed by his Lordship the Bishop, the Rev. Dr. Beavan, F. W. Barron, Esq., Principal of Upper Canada College; Capt. Lefroy, the Rev. The Provost of Trinity College, the Chief Justice, the Rev. Mr. Darling, &c. &c. We have only now time and space to give the Report and resolutions, we must defer the very interesting speeches till our next issue.

REPORT.

Two years having elapsed since the last general meeting of the Members of the St. George's Parochial Branch of the Church Society your Committee on the present occasion feel it due to the Society to commence their Report, with a brief reference

to the causes which induced them to depart from the usage of the Society, and omit the Annual Meeting, which in due course should have been called in 1852.

A reference to the last report read at the annual meeting in 1851, and subsequently circulated extensively in pamphlet form, forces the reflection that, although meeting then as a Branch of the Church Society, the report was principally composed of, and the meeting principally occupied with the consideration of the complicated state of the affairs of the Parish, and the heavy and overwhelming debt pressing on our Church, an incubus which seemed to forbid, and did from a feeling of justice deter many from participating in the general objects of the Church Society, inducing them to confine their sympathies and endeavours to the one subject "the debt of the Church," may the very subscription list was rather parochial than general, and the words "Debt Fund" so frequently attached to the sums subscribed left the remnant of collections for the general purposes of the Church Society, small and insignificant.

During the two years that have elapsed a great effect has been made to remove those difficulties. Briefly to detail them, your Committee may name that by an assignment of Building Society Stock, subscribed and kept up by members of your Society £1250 of debt has been arranged with the Bank of Upper Canada,—another debt accrued with interest to the large sum of £1050, has been paid off by a further sale of Church pews.—By the direct aid of Funds subscribed through this Branch of the Church Society £272 10s more has been liquidated.—From the Bazaar held in October, between £300 and £400, was contributed and not to go more closely into the question of the Dr. and Cr. items of the debt account, which have been recently furnished in great detail to the Congregation by the Churchwardens, your Committee are enabled to announce, that from the pressure of a debt of nearly £4000, only £300 now remains to be made good for which debentures have been issued by the Churchwardens, and your Committee would fain hope that the collections to be made in the present year will go far to pay off this comparatively small balance. Nor can your Committee in referring to the ensuing collections omit to take notice the words of the Report of the Churchwardens to the last Easter vestry, on this subject where alluding to the large annual payments made by Subscribers to the building Sociope Stock (applied in the settlement with the Bank of Upper Canada) they express a hope that the congregation generally will liberally respond to the annual collections made for defraying the charge for interest, and for meeting the balance of the debt. The carrying out these arrangements has been a work of no small anxiety and labour, and connected as the principal officers of your Committee have been with the Church Committee to whom their arrangements was referred by the Vestry, and in working with whom they have been closely occupied.—They were led to defer calling a general meeting of this Society, till their other labours were in such train as would enable them to afford satisfactory information to your Society, in again meeting them and reporting progress.

With these explanations your Committee pass to the affairs more peculiarly of the Par. Branch. During the last year the collections were made at a latter period than usual, but still in time to get the Subscribers list introduced in the general Report, where it can be referred to. The annual subscription was £80 14, of which £20 was paid over to the Parent Society, and the whole balance less the expenses of collection carried to the Debt fund. In the general reports of the Church Society, the statements of all monies received by this Branch have been also published from year to year, but your Committee have decided for the future to introduce into their own annual Br. Report, a more detailed monetary statement than has been hitherto done a course they see adopted in most other Parishes. On the present occasion they think it may be satisfactory to introduce here a comparative statement of monies raised through this Branch, since its

Organization, and which may be presented as follows.

Years.	In P. Soc.	Com. Plate.	Int. Sch.	Sch. Hse.	Deb.	Bell.	Organ.	Total.
1848-1849	11	5	71	1	0	24	19	117
1849-1850	11	3	6	3	19	6	3	124
1850-1851	4	2	4	2	6	1	5	97
1851-1852	0	0	1	5	0	0	0	16
1852-1853	0	0	0	0	0	0	0	0
Total	26	10	81	9	24	20	22	273

This abstract fully bears out the statement made in an early paragraph of this Report, that the Collections have hitherto been rather parochial than general. The books of the Branch showing as in the abstract, a total of £573 18s. 2d. collected, while the Parent Society has only benefitted to the extent of £60 3s. 11d., or less than a ninth portion of the whole.

And your Committee have viewed this state of things with much regret, and particularly during the recent troubles which befel the Parent Society, when a natural wish prevailed to contribute more largely to the General Fund; a course, however, which the local pressure in our Parish rendered impossible without exposing ourselves to the censure of being generous before we were just.

Having in the above statement given in detail an account of all monies passing through the accounts of the Secretary and Treasurer of this Branch, your Committee do not deem it out of place to annex a further memorandum of sums collected on the occasion of the annual sermons preached in our Church in compliance with the requirements of the Church Society and which although paid over directly to the Parent Society, are still properly part of our Local accounts.—These may be stated as follows:—

Years.	Mission	Widow's Orphan Fund.	Theolog. Students' Fund.	Jubilee S.P.G.F. Parts.
1846-1847	6	3	6	7
1847-1848	5	8	6	11
1848-1849	8	5	9	6
1849-1850	5	5	9	17
1850-1851	10	10	18	16
1851-1852	0	0	19	17
Total	44	31	67	75

Your Committee would merely remark that these Collections bear favourable comparison with the Collections made on the several occasions through the Diocese.

The next item of account to which your Committee turn is the School House Fund. The actual amount of which invested and in the Treasurers hands may be stated at, £191 16s. 2d., and which is composed of—
 Votes of the Par. Br. per statement, just read, £ 90 0 2
 Thank offerings, £ 55 7 6
 Collections in Church for School prizes in 1850 given up by the children, £ 16 16 3
 Interest and gain on funds invested, £ 29 12 3
£191 16s. 2d.

Two sums, one of £200, and another of £100, are at the disposal of the School House Committee, whenever it is considered expedient to commence building the first a free

* Corner Stone of Trinity College.

gift, the other a loan, at 6 per cent, to be repaid at the convenience of the Committee. A Building Society share is also making through the annual payments of a zealous member of this Society to be applied either to the building or to the purchase of the land. The available building fund may be therefore stated at between £500 and £600, and as it was necessary in consequence of the Proprietor of the land being about to lay out the remainder of the Block in building lots to secure the land required, to the East of the Church your Committee have concluded an agreement for a long lease of the same at an annual rental of £15, being the interest on £250 the sum agreed upon as the price of the lot whenever it is convenient to purchase. This arrangement comes into operation on the 1st of April next, when it is hoped, if the funds available are found to approach the estimates, that the building may be commenced under the superintendence of a Committee who have now before them the consideration of the necessary plans and specifications.

The subject of providing daily instruction for the numerous an increasing infant population of our Parish has ever formed an important feature both in the Reports and in the deliberations which have taken place at the Committee and annual meetings of your Society. Hitherto any active step in the direction of its accomplishment has given way to the necessity of first paying the Church debt; but this latter being happily now well nigh accomplished, no subject is so pressing as that of carrying out the teaching commenced by the Church in her Sunday School by the establishment of an efficient and well arranged day school in the Parish, where our youth may be faithfully grounded in sound learning and religious teaching.

Your Committee have reason to believe that few subjects press themselves more strongly on the sympathies of parents of all classes in the Parish, rejecting as they do the system of Common School education established by authority, but discarded by the Romanist and distrusted by all.

In conclusion your Committee feel that the plain statement of facts they have now laid before your Society, affords ground for a hopeful future, in the working of this Branch, and the exercise of a participating spirit in the general objects of the Church Society. Our responses to her appeals by annual sermons on behalf of certain particular charities embraced in her Constitution, have been already given in a preceding table,—but may the day be not far distant when we may with thankful hearts to Almighty God for the measure of success he has granted to our efforts in this Parish, apply ourselves with zeal to that main and chief purpose contemplated in the formation of the Church Society.—The missionary cause.—The sending to the Brethren in poorer districts the means of their receiving the inestimable treasures of the Gospel of our Lord and Saviour Jesus Christ.

STEPHEN LETT LL.D., Chairman,
S. B. HARMAN, Secretary.

Resolved,—That the Report now read be received and adopted, and that it be printed and circulated among the Congregation.

Resolved,—That we desire thankfully to recognize the superintending hand of "the Giver of every good and perfect gift,"—not only in the measure of success with which He has been pleased hitherto to bless the humble efforts of this Parochial Association, but also that He has enabled His Church in this rapidly extending and growing City to lengthen her cords and strengthen her stakes.

Resolved,—That the necessity we are still under of holding our Public Meeting in this sacred building is a matter of lively regret, and that no effort should be spared to hasten the erection of a Parochial School House, available for such purposes, while it answers the far more important and solemn one of affording the means of a scriptural education to the Children of our Parish.

Resolved,—That the prospect of a speedy removal of the only obstacle to the consecration of the Church by the extinction of the small remaining debt should excite us to redoubled exertions to effect that object and thereby promote the glory of God, by permanently securing this edifice to His special worship and service.

Resolved,—That this meeting cordially adopts the concluding words of the Report earnestly hoping that the day may not be far distant when we may with thankful hearts to Almighty God for the measure of success he has granted to our efforts in this Parish, apply ourselves with zeal to the general objects of the Church Society, and above all to that main and chief purpose contemplated in her constitution, her missionary cause,—the sending to the Brethren in poorer Districts the means of their receiving the inestimable treasures of the Gospel of our Lord and Saviour Jesus Christ.

Resolved,—That the following Gentlemen be requested to form the associated Committee of this Branch of the Church Society, for the ensuing year together with the Incumbent and Churchwardens members ex-officio—Mr. Harman, as Secretary; Messrs. Arnold, Bovell, David Burns, I. G. Dunn, Dartnell, Robert Denison,

Fleming, Lefroy, Medcalf, McMullen, McCleary, Roberts, Rowseil, Robert Stanton, and Worthington.

ENGLAND.

SERIOUS ILLNESS OF THE BISHOP OF LINCOLN.—We learn with much regret that the Bishop of Lincoln is confined to his bed by severe indisposition.

DAILY CHORAL SERVICES.—One of the first churches in which the daily service was established, in obedience to the Bishop of London's celebrated charge of 1842, was the Church of the Holy Trinity, Brompton. The excellent observance has been continued ever since, in spite of much discouragement, a faithful few adhering with patient constancy to the privilege afforded them; but the performance of the service has not been such as to render it popular (using the word in a proper and legitimate sense), and give it such successful results as have attended the ministrations of the neighbouring churches of St. Paul and St. Barnabas. It is gratifying to find, however, that an effort is at last being made to establish a full choral service every evening; and to enable working people to attend, the hour for evensong has been changed from four to eight. Already, we understand, the alteration has been very satisfactory in its effects, a great number of poor people being always present at the service. The circumstance of this establishment of a daily choral service is more gratifying, inasmuch as it has been brought about by the spontaneous offer of some young men in the parish to form themselves into a regular choir. They are most earnest in their work, and, with the assistance of a few of the boys of the parochial school, they bid fair, after a little more practice, to perform the service in a truly creditable manner. Indeed, the ease with which choral worship can be celebrated, if properly set about, is ever becoming more evident. It is not, however, mere musical resources that will avail towards this end. There must be a truly devout and catholic spirit evoked among the clergy, and those who are privileged to assist them in their divine work, if music is either on the one hand to be admitted as the sweet handmaid of religion, or, on the other, is to be restrained from presuming to be more.—Oxford Herald.

PRESENTATION OF AN ADDRESS TO THE BISHOP OF SYDNEY.

A numerous meeting of the Committee of the Society for the Propagation of the Gospel in Foreign Parts took place on Friday for the purpose, among other things, of presenting an address to the Bishop of Sydney, on the occasion of his visit to this country. The chair was taken by the Bishop of London. Amongst the parties present were the Bishop of Salisbury, the Bishop of Antigua, Bishop Carr, late of Bombay; Sir Robert Inglis, M. P.; the master of the Temple, Rev. Dr. Cunningham, Rev. Sir H. Dukinfield, Archdeacon Sinclair, Mr. Dudley Perceval, Rev. Dr. Russell, Rev. A. C. Campbell, Rev. J. Randolph, Rev. J. B. Murray, Mr. Bird, Rev. G. Currey, Mr. J. R. Mowbray, Rev. Dr. Spry, Rev. R. W. Browne, Rev. R. Montgomery, Rev. Dr. Scoresby, Rev. J. Cook, Mr. C. W. Puller, Rev. J. P. Gell, Rev. H. Mackenzie, Rev. C. Dalton, Rev. E. Hawkins; Messrs. H. J. Vernon, W. T. Bullock, secretaries, &c.

The Rev. E. HAWKINS, the Secretary to the Society, after stating that several other members of the Episcopal Bench would have been present but for pressing engagements, read the following address:—

"To the Right Rev. Father in God William Grant, Bishop of Sydney, and Metropolitan of Australia.

"My Lord Bishop,—The Society for the Propagation of the Gospel, which has ever sympathized with and sought to share in your labours for the support and extension of the Church of Christ, now tender to your Lordship its cordial congratulations and welcome on the occasion of your visit to your native country.

"If the years which have elapsed since your consecration have been fruitful in events of the highest importance to the Church in this country, they have not been less eventful to the Church in the Colonies.

What those seventeen years have brought forth for the Church in the southern hemisphere your Lordship will best be able to say, for you have been not only an eye-witness, but the main promoter of the great works which have been accomplished. (Hear.) But when the Society remembers that on your previous visit you came home in the capacity of Archdeacon from a country in which the Episcopate was unknown, and that you now appear among us as a Metropolitan Bishop, with superior jurisdiction over five Suffragans—(hear, hear), it cannot refrain from praising and blessing God for this remarkable extension of the borders of His Church. The Society is well aware, from many interesting communications upon the subject, of the part which your Lordship took in establishing two of the new Sees. By your own urgent and repeated representations, the necessity of subdividing the original Diocese of Australia was forced upon the attention of the Government and the Society, while a considerable portion of the endowment required for the Bishopsrics of Newcastle and Melbourne was furnished by the voluntary surrender of a fourth part of your own Episcopal income—(hear, and while thus, by more abundant labours and sacrifices, you have borne so conspicuous a part in building up the Church of England in a distant province of the Empire, the Society has observed with real satisfaction the steady resistance which you have offered to the encroachments and usurpations of the Church of Rome.—(Hear, hear.)

"Your protest against the unwarrantable as-

sumptions of that Church in the year 1843, is one in the necessity and far-seeing wisdom of which the Society entirely concurs. (Hear, hear.)

"At the period of your former visit, the unavoidable difficulties with which the Church has had to struggle in a new country were shown by your Lordship to be much aggravated by the annual transportation of some thousands of convicts. It is satisfactory to know that your Diocese, at least, is no longer directly exposed to so formidable an evil. The Society, however, cannot but be aware that the ordinary emigration, so rapidly increasing of late to the shores of Australia, demands for its spiritual care and oversight a largely increased number of Clergymen, and, while it will ever rejoice to afford to your Lordship such co-operation as may fairly be expected, it feels itself called upon to say distinctly that New South Wales, as well as every other colony of British subjects, must, for the permanent support of its own Clergy, mainly depend upon itself.

"Your Lordship has not been backward in pressing upon those who are under your own spiritual charge, the duty, not only of providing for their own Ministers, but also of propagating the Gospel among the surrounding heathen, and the Society will rejoice to learn that your labours have been crowned with success.

"In conclusion, my Lord, the Society desire your Lordship will be assured of its continued sympathy in your Christian labour, as well as of its prayers that the blessing of Almighty God may rest upon yourself and your Diocese." (Applause.)

Sir R. INGLIS, M.P., moved that the address be printed and circulated by the Society.

The Rev. Sir H. DUKINFIELD seconded the motion.

The Bishop of LONDON offered a few remarks expressive of the liveliest sympathy and affection he felt towards the distinguished individual who was the object of this address. He said—

My Lord Bishop of Sydney, I do assure you that it is a feeling common to many with myself that in the discharge of your duties in the various stations which you have filled in the Church, there is not one of us who may not take a lesson from your Lordship. Of this I am quite sure, that if all of us in the different stations we occupy in the household of Christ would exercise the same zeal, the same prudence, the same judgment, the same self-devotion and self-denial, the state of the Church of England would be somewhat different from what it now is. I do not mean to say there are not many—God be praised there are thousands of instances where the ministers of the Church have manifested the same qualities—but if all of us, from the highest to the lowest, were influenced by the same motives; and acted with the same judgment, the Church of England at home and abroad would be much more flourishing. That it is flourishing abroad is owing mainly to the great exertions and self-denying labours of our colonial Bishops. That we possess so many Bishops is, I think, greatly attributable to the example set by your Lordship: for when we came before the public and stated what the Church would do, if she were furnished with the means of erecting additional Bishopsrics in the colonies, we had but to point to the example of Australia.

The address having been carried by acclamation, the Bishop of Sydney, in responding to the sentiments which it contained, dwelt on the inestimable service rendered to the Church by the Society, as well as on the labours of his brother Bishops and of the Clergy in Australia. From these topics he proceeded to advert to the difficulties with which the Church had to contend in Australia, and among others to the aggression of Rome, against which he had protested. On this subject the Bishop made the following important remarks:—

My protest likewise extended to a subject which I will take the liberty with the permission of the meeting, to mention in the presence of the Lord Bishop of London especially. My protest contained a denial of the validity of any acts to be done by the Prelate so introduced into my Diocese. It had reference in particular to the case of ordination, because I foresaw that difficulties might arise from the question how far such ordinations might be counted valid if any objection were raised against them, my firm persuasions being that as they were solemnized by a Bishop in a state of schism they were according to every ecclesiastical principle, utterly null and void, and that, therefore, in the event of any one of these ministers so ordained ceasing to hold the errors of Rome and coming to me for admission into the Christian Church on the ground of a previous ordination, it would be my duty, as a guardian of the rights of that Church to say that his ordination was null and void. (Hear, hear.) My object in mentioning this is humbly to suggest the propriety of some such step being taken by the Church of England in its more enlarged capacity because I foresee that ordination will now be granted and solemnized in this country by hands, which are incompetent to convey the ministerial character, and a question may and probably will arise involving the whole principle in dispute between us and the Church of Rome. With the view of being provided against such an emergency, I would express my own persuasion that it would be most advisable for the Church of England to place permanently upon record that it renounces and disputes the admissibility of persons so ordained by a schismatical Bishop into the office of the holy ministry without some fresh recognition of his state and his title by the Bishop lawfully in possession of the diocese.

After alluding to the satisfaction which he had experienced in being permitted to visit his mother once more, in her 93rd year, he narrated the following interesting facts connected with his acquaintance with the late illustrious Duke of Wellington, exhibiting his Grace's strong attachment

to the Colonial Church:—"With regard to my own personal concerns I had greatly hoped that I might be permitted once more to see the great man to whom I am indebted for the position which I hold. But it pleased God, by one of those singular coincidences which sometimes arise, that the day on which the ship in which I was a passenger cast anchor was the day of his funeral—the day which brought him to his grave full of honours, full of years, and I trust also full of hope of immortality. (Hear, hear.) I would not here refer to the Duke of Wellington with any thought or intention of claiming to myself the slightest degree of merit or of honour personally from the connection which has subsisted between us; much less would I endeavour to pronounce any eulogium upon the man whom the world has combined to enlodge. It would be the extreme of bad taste in me, as it would be also unnecessary, to make any such attempt. But I have a reason which I think the meeting will consider a good and valid one for the introduction of his name on this occasion. My object is to show the Duke of Wellington in a fresh light. (Hear, hear.) After all that has been said and known of him, there is one light in which he ought to be regarded, and in which he has never been placed—that is, the personal interest which he took in advancing the affairs of the Colonial Church. (Hear, hear.) If I am intruding on the attention of the meeting too long, I would go back to the circumstance to which I am directing your attention. (Hear, hear.) It was some years after I had left the neighbourhood in which his Grace resided, and without the slightest expectation of any continuance of the notice with which he had honoured me, that he was pleased to send over to me his Chaplain to acquaint me that the Archdeaconry of New South Wales was vacant, and to state that it was his wish and desire that I should consider whether it would be agreeable and suitable to me to undertake the office, and to let him know as soon as I had decided. As I was then situated, I told the Chaplain that if it pleased his Grace I would rather continue the preferment he had already given of the Chaplaincy of the Tower, but that I felt bound to take the proposal into my serious consideration, and would ere long be prepared to return my final answer. As a matter of duty, the person whom I then consulted was my father in God—a Prelate whom I should have been happy to have seen on the present occasion, but who is prevented from attending by unavoidable engagements in his Diocese—I mean the Bishop of Winchester. I submitted my case to his Lordship, and I must say with gratitude that I received from him the most fatherly advice, the most generous support and encouragement that could possibly be given by one man to another. (Hear, hear.) It was at the holy table in Farnham Church that, communicating with him, I made up my determination to undertake the office. Within a few days I proceeded to Strathfieldsaye, and was admitted by the Duke of Wellington to an interview, during which he told me that, in his opinion, it was impossible to foresee the extent and importance of the colonies to which he had drawn my attention. His sagacious mind was directed to all the possible events that might arise out of the then existing order of things in those colonies, and he added "they must have a Church." (Hear, hear.) It was his strong feeling that these colonies—as I believe he thought with respect to others—would flourish in proportion as their ground-work was laid in the knowledge and practice of the duties of revealed religion. (Hear, hear.) I am quite sure these details will not be without their interest. (Hear, hear.) I then mentioned to his Grace that, considering all the circumstances of the case, I was prepared and felt it my duty to accept the office which he had offered me. There is an opinion prevalent in many minds that the Duke of Wellington was an austere man, and that it was difficult to approach and converse with him without feeling sensible of some degree of rigour. But I will say, with the greatest possible sincerity, and I have no motive now in saying what was not exactly the impression on my own mind, that on that and other occasions I found his disposition to be really kind and benevolent, and that he was a man not to be trifled with. He said to me, "I don't desire a speedy determination. If in my profession, indeed, a man desired to go tomorrow morning to the other side of the world, it is better he should go tomorrow or not at all." This was spoken with that degree of energy and good sense which distinguished every word that fell from his lips. (Hear, hear.) He desired me to remain that day, and on my return home to take the subject into my serious consideration again, and let him have an answer within a week. I felt the full sense of the kindness which prompted that delay. Within a week my answer was returned, to be submitted to the Archbishop of Canterbury, and finally to be laid before the King, and hence my connection with the Colonial Church. (Hear, hear.) It was entirely the act of the Duke of Wellington, who exhibited a personal interest in me. He found me a Curate. He lived to see me a Metropolitan. (Hear, hear.) I earnestly trust he never found reason to repent that exercise of his patronage; and as to myself I will say, in the words of another great man, that I hope my gratitude at least made me worthy of his notice." (Hear, hear.)

The Bishop next adverted to the system of transportation to the Australian colonies, the approaching cessation of which he hailed, and to the new circumstances which had arisen in those colonies in consequence of the recent gold discoveries, and concluded with the presentation of a distinct address from the London Committee for the diocese of Newcastle, acknowledging in the name of the diocese the service rendered to it by the Bishop of Sydney as Metropolitan.

The proceedings shortly afterwards terminated

CONFIRMATION ON THE CONTINENT.—It is stated that arrangements are in progress for an Episcopal visitation of the English congregations in the North of Europe by the Right Rev. Dr. Spencer, late Bishop of Madras.

AUSTRALIA—A MISSION IN THE BUSH.
Extracts from a Journal kept by a Clergyman in Australia, in the year 1851, on a visit to some distant outlying Stations in his extensive parish.

Friday—I passed a comfortable night, in spite of the coldness of the hut, and rose much refreshed. I had prepared to start at nine o'clock, but the overseer, a respectable Yorkshire emigrant, wished me to baptise his child privately as it might be a long time before he could bring it into a church, or have sponsors when a minister should visit him in the bush, I did as he wished, and after again gathering the poor people for service, I left Gorah at 10.45. I rode 10 miles over a good level road, through pine trees, iron bark and mimosa shrubs, reached a cattle station of Mr W.'s at 12.30. Wishing to get to the next station at once, got the stock man and hut keeper, the only men on the station to come to me. Read St. Matthew xiv. commented on it, and prayed with the men, in prayers and collects from the Book of Common Prayer. The hut-keeper has a little half-caste boy, whom he wished to have baptised. I promised to baptise him at a future time, if he would prepare him. After taking some of the usual bush fare, beef and damper with tea, I left my friend with a few words of monition, and the blessing. Proceeded to the next station, 6½ miles distant. Here I had intended having Divine service, but I was so hoarse that I could not read. Next morning my horses were got in early by a black. After breakfast I had Divine service, and, as with all the people I have seen, urged the need of private and family prayer and of sanctifying the Lord's Day. Left a few tracts, and rode on to a station, about 15 miles distant. I arrived at 2.30. Here is a little opening amidst pine trees and mial trees by the side of a small dry creek, a man named T. H. has just commenced as a "squatter," having been driven away from the Castlereagh by the drought. He is a coloured born man, and a Roman Catholic, but he welcomed me kindly. The appearance of a stranger in the bush is the signal for immediate preparations for his entertainment, without any observation being made, or question asked. While I was settling with H. about sending my horses to be "hobbled" on the freshest grass he could find in the bed of the creek, his wife had been preparing me a dinner of beefsteaks and tea. The hut which is of pine slabs, contained but two rooms, of which only the outer is finished, and serves in the day time for all ordinary purposes, and at night, for the dormitory of Mr. and Mrs. H. and their five children. The bed-room will soon be finished and then as is usually the case with bush houses, two skilken rooms were to be added behind. Two families of Church people, the parents of which were helping the H.'s to settle, made their night lodgings in and under their own drays, which stood on each side of the house. The H.'s offered me a bed, of course in their one room, but thanking them for their kindly meant offer, I preferred having my tent to myself. I soon put it up on the opposite side of the creek, with the aid of their servant; and as I was finishing my work, and it was growing dark, I saw Mrs. H., the other woman and some children, coming over, loaded with things for my use, among which were the following articles of luxury:—a feather bed, sheet and pillow, a box for a table, with a dressing table cloth, looking-glass, jug, basin, and candlestick, which made my tent look quite comfortable. We then returned to tea, after which we read St. Luke xi. and explained it. All were very attentive. I prayed with them (of course from the liturgy), and then went to my tent, where I read and wrote a little. The next day was Sunday; and the same unchanging look was on the bush, with no sign that it was the day of rest, or rather, as the bush was as quiet as ever, the day of adoration. No work people in clean clothes, no children with their Prayer-books wrapped up in white handkerchiefs, no sound of a church-bell, reminded one of the day; circumstances though too often unvalued when they are common as the air, yet do from time to time call, "Lift up your hearts." Devotion here must depend on the inward purpose; and where, from past habits, this purpose has been weakened, I can easily imagine that it would take but a few months, perhaps weeks, to make men in the bush forget the Lord's Day, as is too often the case. After breakfasting with the H.'s and returning to my tent, Mrs. H. sent to say, that owing to getting dinner, and other things, she was sorry that we could not have service in the house till evening, and I read and commented on, a few chapters of Abraham's history, showing by his example, the possibility of being devout in a wandering state, either in lonely places, or with heathen and sinners around. All were very attentive. After this I strolled out, thinking of the past and the future, and the absent were not forgotten. Half a mile from the hut I came to a grave fenced in very securely with whole pine logs laid horizontally one on another. I stood some time over the lonely grave, and thought how much history would be connected with the body

which was lying there in the midst of the forest. In the evening I had service at seven: all attended. Thus some little seed has been, as it were, scattered. May God give his blessing on it, that it may increase.

Monday.—Packed up my tent &c., and bade farewell to these poor people, and put the pack on the chesnut, as he was becoming weary; but he would not be led, I sent a black boy to drive him for a little way, but having little success with his aid and none without it, I was forced to give in to my horses obstinacy, and changed the saddles. Rode to Therranbore, a cattle-station fifteen miles off. On entering a small plain, I startled two emus. They crossed my path about fifty yards before me, running at full speed I doubt if any but a race horse could have outstripped them. At Therranbore after tea, had service with G., his wife and four men; baptised G.'s child, left a Prayer-book and some tracts. This place like many others, had never been visited by any clergyman. I would have stayed the night, but as owing to the long drought, there was literally, not a blade of grass for my fatigued and hungry horses, I resolved to go to the next station, when my duty was over. The sun was getting low, and the distance was twenty miles, with only a single path; but G. furnished me with a mounted black boy as a guide, and we started at about 4 P.M. We arrived after some difficulty at the station. It was a sheep station with an overseer and two men. I went into the hut, and found the men very glad to see me. In this Journey at every place, except when my hoarseness prevented many words, I prepared for the service by some serious conversation and reminded the people of the blessing which we were anticipating, and the way of securing it. After speaking to my friends we had service. All were very attentive; and afterwards we had conversation on some important practical points. The comforts of the hut were simple and primitive, but were offered heartily. My plate was of tin. I should have preferred its being clean, but took it as I found it. I was accommodated with a clasp-knife, and a wooden skewer was the substitute for a fork. But I was hungry, and the excellent beef and damper and tea without milk, were enough to satisfy all my wants. The overseer gave up his bed to me; it consisted of two or three empty sacks laid on a piece of bark, and I had my own blanket and opossum cloak. The night was frosty, but a sack was thrust into the square window hole which was over the middle of the bed. The slabs as is usual in the huts in that neighbourhood, were about two inches apart, so that I had no fear of being suffocated for want of air; and on the other side of the roof, over the opposite side of the room, two or three sheets of bark had been blown off, so that I had an aperture of about six feet square, through which I might study astronom-. But though I did not lie softly, I was not cold. My woollen nightcap and my good cloak made me independent of roof, walls, and window. On the next morning we were all stirring with the first light. Before starting I left a Bible and Prayer-book at the hut for they had no religious book there, and only got the loan of some trash occasionally, in the way of a romance, or some bad principled book; for where there is no cultivation, weeds will grow rankly enough. M. started with me. On our way we found a shepherd on a large plain with his flock, and, as some few mial-trees were near we stood and knelt under one of them to hear Holy Scripture and to pray. The man was very attentive and very grateful; and finding him destitute of a Prayer-book, I gave him one. We afterwards came to the station, where was the hut keeper, who M. had thought would have been glad of a visit; but owing as he thinks, to his having had some quarrel in the morning, he was most profane and gratuitously insolent, in reply to all my attempts to get him to assent to hearing a portion of Holy Scripture. He is the only person I have yet found who persevered in his rejection of all my ministry, with the exception of a few Roman Catholics. While talking, however, he had put on two pots of tea, and cut some damper, and then said, "Here is something better now," and offered to help me. I was thirsty after a hot ride of 12 miles, but I, of course declined, saying, that as he had rejected so profanely what I had offered in Christ's name, I could receive nothing from him, though I would have been glad to do so from any one else. He thought me hardly in earnest, and looked a little disconcerted when he could not persuade me. I waited until M. had refreshed himself, and then took leave of the poor man telling him I hoped that God would spare him to repent, and to desire the blessings which he now slighted. We then rode on eight miles to a head station belonging to M. J. B. On reaching the station we found the overseer with his wife and two children (Presbyterians) M. returned home. There were two men at the station, and two stock men came from a distance. Had conversation with them about keeping the Lord's day, and about acting firmly in the love and fear of God in the midst of temptations, and among ungodly men, such as are found in the bush. Had service and sermon on St. Matthew xviii. 7, 8. The people were attentive. M. and the rest wish for more frequent ministrations, and wish me to come up twice a year.

English Files.
 Mr. Lassell has ascertained, by his observations at Malta, the transparency of the third or obscure ring of Saturn.
 An officer who was instrumental in rescuing a lady from a runaway horse in Regents park has

won her fair hand, with £20,000.
 M. Pannewiit, a Silesian inspector of forests has presented to the King of Prussia a book printed on paper made entirely from pine-wood, with a binding of the same material.
 Eggs of the fashionable Cochinchina fowl are advertised in several metropolitan and other journals at 1s. each, or 10s. 9s. the set of 13.
 A drunken man, who last week fell into a well 150 feet deep, at Swaffham, kept himself above water for half an hour, when he was rescued unhurt.
 In excavating for the sewerage at Leeds, a valuable bed of ironstone was discovered in Kirk-gate, which is one of the principal streets of the town.
 No fewer than seventy-four persons have been drowned during the past year in the Clyde, Kelvin, and canals adjacent to the city of Glasgow.
 Mr. Matthew Brown, of Preston, received the other morning, by post, a number of delicate sprats, which had been caught in the Thames on the previous evening.
 Sir James Rivers, a Bath baronet, has been convicted and fined for turning a female servant away, striking her on the head, and kicking her boxes into the street with an oath.
 The subscription towards the national memorial to the late Duke of Wellington now amounts to about £64,000. The lowest sum sought to be raised is about £100,000.
 The council of the anti-corn-law league have resolved to subscribe £50 towards the monument to be erected in Sheffield to the memory of Ebenezer Elliott, the corn-law rhymist.
 Amongst the various articles that have advanced in price through the weather, is ice, which has risen from 14s. a ton to 16s. a cwt., the former being its price four months ago.
 Mr. King, solicitor, of Buckingham, won a wager the other day, by wheeling a barrow, in fifteen minutes less than twelve hours, a distance of twenty miles, over a bad road.
 It is stated by the *Literary Gazette*, on good authority, that, in one establishment alone, upwards of 500,000 bottles of so-called champagne, made from the stalks of rhubarb, are annually sold.
 Another convict in the Millbank Penitentiary, named Callaghan, aged 20, under sentence of transportation, has committed suicide. Separate confinement is said to have been the cause. An inquest was held, and a verdict returned of "temporary insanity, brought on by separate confinement."
 A magic lantern, representing the principal stations of the Church Missionary Society, has been designed and brought into use for the purpose of interesting and instructing the juvenile friends of that institution. "Dissolving views" have also been prepared for the use of juveniles associations of the London Society for Promoting Christianity amongst the Jews.
 The new appointments in the royal household are now all completed. The last has been that of the Duke of Wellington as master of the horse, the only official appointment the present duke has ever held, and his acceptance of which at the present time has excited some surprise. It is believed that his grace was induced to accept it at the express desire of her Majesty.
DEATHS OF NOTABLE PEOPLE DURING 1852.
 —Mrs. Harlowe (the actress), the Prince de Broglio, Eliot Warburton, G. N. Rodwell, Thomas Moore, Vice-Admiral Sir W. A. Montague, Armand Murrat, Lady Jane Dalrymple Hamilton, Marshal Marmont, Duke de Raguse, John Landseer (the engraver), Madame Thiers, Miss Berry, the Queen Dowager of Denmark, Duchess Ida of Saxe Weimar, Prince Felix Schwarzenberg, Nicolo Gogel (a Russian author) Arthur O'Connor, the Grand Duke of Baden, Henry Clay, Sir Jas. M'Adam, Duke of Hamilton, Dr. Hubert Mayo, G. R. Porter, Ada Byron (the Countess of Lovelace), Abbe Giberti, Prince de Leuchtenberg, Vincent George Dowling, Marshal Etienne Maurice Gerard, Alexander Mackay (author of "The Western World"), Prince Paul of Wurtemberg, Countess de Buffon, Alfred Count D'Orsay, Daniel Webster, Thomas Thomson (one of the founders of the *Edinburg Review*), the Bishop of Moray and Ross, the Bishop of Meath, and His Grace the Duke of Wellington.
ORIGIN OF THE HOUSE OF RUSSELL.—John Russell, a plain gentleman residing near Bridport, county of Dorset, obtained a favourable introduction to court by a piece of good fortune. The archduke Philip of Austria, having encountered a violent hurricane in his passage from Flanders to Spain, was driven into Weymouth, where he landed, and was hospitably received by Sir Thomas Trenchard, a gentleman of the neighbourhood. Sir Thomas Trenchard apprised the court of the circumstance, and in the interim, while waiting for instructions what course to follow, he invited his cousin, Mr. Russell, to wait upon the prince. Mr. Russell proved an agreeable companion, that the archduke desired him to accompany him to Windsor. He was then presented to the king, Henry VII., who likewise was so well pleased with Mr. Russell, that he retained him as one of the gentlemen of the privy chamber. Being subsequently a companion of the prince, he so far ingratiated himself into his favour, that he got elevated to the peerage under the title of Baron Russell, of Cheyneys. In the next year, 1540, when the Church lands were seized, Henry gave his favourite the abbey of Tavistock, with the extensive possessions belonging thereto. In the next reign, Russell's star being still in the ascendant, young Edward, not sixteen, gave him the monastery of Woburn. In Charles II's time, William, the fifth earl, was made Duke of Bedford.

RECANTATION OF SIX ROMANISTS—(From the *Liverpool Standard*.)—The Church of St. John, in this town, was, on the evening of Tuesday last, the scene of a most gratifying and impressive public ceremony—six adult converts having on that occasion renounced the heresies of Rome, and declared their adhesion to the Church of England. The sacred edifice was crowded by a most attentive audience, including a large number of the humbler class, to which some of the converts apparently belonged. The Evening Service having been read by the Rev. Mr. Matthias, one of the Curates, the converts were ranged around the altar, and the customary questions were addressed to them by the Rev. W. F. Taylor, Incumbent. Each of the adults having replied to these queries without any reservation, they were accordingly received into the communion of the English Church. Eight children—some belonging to the present converts and others to Romanists previously converted—were then, at the express desire of their parents, likewise received into the Church; after which Mr. Taylor offered up an impressive prayer that the converts might be protected from the revilings of their enemies and the scoffs of the indifferent, and that they might become instruments for good to their poor fellow-creatures who still lived in darkness. After an appropriate hymn had been sung Mr. Taylor delivered a brief and appropriate discourse, founded on Romans, xvi., 17-17:—“Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.”

A return to an Address of the House of Commons, moved by the Marquis of Blandford, has just been printed, setting forth the information received by the Commissioners appointed to inquire into the practicability and mode of subdividing parishes, respecting the immediate want as reported by them, for 580 new Churches which the commissioners say are required in the various Dioceses of England and Wales at the present time, they assign to Canterbury, 5; York 17; London, 58; Durham, 25; Winchester, 30; Bangor, 11; Bath and Wells, 2; Carlisle, 6; Chester, 21; Chichester, *nil*; Ely, 4; Exeter, 20; Gloucester and Bristol, 23; Hereford, 3; Lichfield, 73; Lincoln, 11; Llandaff, 35; Manchester, 80; Norwich, 6; Oxford, 14; Peterborough, 11; Ripon, 67; Rochester, 7; Salisbury, 5; St. Asaph, 5; St. David's, 19; Worcester, 21; and Sodor and Man, *nil*.

A buried city has been discovered in Egypt named Saecarah. It is about five hours journey from Cairo, near the first cataract. An Arab having observed what appeared to be the head of a sphynx above the ground, drew the attention of a French gentleman to the circumstances, who commenced excavating, and laid upon a long buried street, which contained thirty-eight granite sarcophagi, each of which weighed about sixty-eight tons, and which formerly held, evidently, the ashes of sacred animals. The French gentleman has got a grant of the spot from the Egyptian Pacha and has exhumed great quantities of curiosities. This street when lit up at night, forms a magnificent sight. It is upwards of 1,500 yards in length. Many of the curiosities dug out have to be kept buried in sand to preserve them from perishing.

A curious occurrence took place at Letham-grange-house, the residence of Mr. John Hay, on the forenoon of Monday last. While Mr. Hay was engaged writing in his library two panes of the window were simultaneously broken, and the glass scattered about his writing table and about the room. Mr. Hay's first impression was that a couple of shots had been fired, occasioning the crash; but on further examination he discovered that a blackbird, which had been pursued by a large sparrowhawk, had in its eagerness to escape dashed through the window, and taken shelter, in a terrible state of trepidation, between two panes which were lying on the rug before the fire. It would seem that the hawk had been no less anxious to get at its prey than the blackbird to elude its pursuer; and that it had also flown against the window, broken a pane, and precipitated itself into the room, at the further end of which it lay extended. The poor blackbird, though much exhausted, after a time recovered and was set at liberty. In securing the sparrowhawk Mr. Hay had his hand slightly injured by its talons.—*Edinburgh Courier*.

The Pope has conferred the dignity of a Knight Grand Cross of the order of Pius IX., upon the young Earl of Shrewsbury, who is now at Rome.

Mr. Edward Bates, of Welbeck-street, has discovered “A Perfect Railway Break,” which will stop a train going at the rate of twenty miles an hour, in a space of six yards with perfect safety, and, singularly enough, offers a reward of £100 to any engineer or railway board that will enable him to prove the value of his discovery.

We understand that the very large sum of £43,000 has been paid into the savings-bank, connected with the Sailor's Home in Well-street, in the last year. This is among the many proofs of the great benefit that these establishments have conferred upon the seamen of the country. We are also informed that in consequence of the benefits of the system, the Government has resolved to establish savings-banks at the shipping-offices throughout the kingdom.—*Shipping Gazette*.

The *Jewish Chronicle* announces that “the Earl of Aberdeen, who was a conscientious opponent of Jewish emancipation, has, within the last few

months, seen reason to change his opinion on our subject, and is now a firm supporter of the claims.”

From an advertisement in our columns, we are happy to find that the project of raising a Memorial Window to Wordsworth in the Church of Cocker-mouth, his native town, receives the support of those who appreciate his genius. We understand that a large sum is still required, but, from the appropriate nature of the tribute, and Wordsworth's numerous admirers, we entertain no doubt that ample funds will be received to perpetuate his memory in a fitting manner.—*English Churchman*.

There are daily plying through the streets of London 3,000 omnibuses, each carrying 300 passengers daily, or 2,000 a week, which makes for the entire omnibuses 6,000,000 a week, or 300,000,000 passengers a year. Supposing each passenger paid a threepenny fare, the amount expended annually would be £3,000,939. An omnibus coachman driving an omnibus 60 miles a day, passing the same ground over and over again, would in course of seven years perform the extraordinary distance of 173,880 miles, or 521,640 miles in twenty-one years, which several coachmen have done without varying their route—say from Chelsea to the Bank. The manual labour employed comprises the following:—Coachmen and conductors, 6,000; horse-keepers, 3,000; occasional drivers and hangers-on, 2,000; total 11,000. The value of the metropolitan omnibus establishment is estimated at £962,000, viz., horses worth £600,000; omnibuses, £309,000; harness, £6,000; and sundries, 2,000. The expenditure figures £787,000 for corn, £225,000 for straw, £750,000 for hay, and £7,800 for horse-shoeing; to which are to be added £156,000 for wear and tear, and £180,000 for harness, exclusive of stabling and its incidentals. The Government duty amounts to £393,756.

THE LAW OF DIVORCE.—A very important measure will be introduced into the House of Lords immediately on the re-assembling of Parliament, by Lord Brougham, by which the present tedious system of divorce will be abolished, & a new statute framed, doing away entirely with the enormous fees which are now paid, thereby bringing the law within the reach of the poor. By the new law, the proceedings in the Ecclesiastical Court, and also the action at law which are now necessary, will be abolished.

FRUIT IN OLD AGE.—Dr. Routh, President of Magdalen College, Oxford, is now in his 97th year, and is editing and publishing Bishop Burnett's History of James II. As an under-graduate he knew Dr. Leigh, then Master of Balliol, elected to that post in 1726, being at that time more than 40 years of age, and consequently born in the reign of James II.; so that, says the *Athenaeum*, “here is a book, narrating events all of which occurred 161 years since, given to us by a friend of one who knew the principal actors in them.”

THE SCRIPTURES AND THE CHURCH OF ROME. (To the Editor of the *Christian Times*.)

Sir,—Some months ago I fell into conversation with an Irish Roman Catholic, a very intelligent young man, and, for his station in life, very well informed. I asked him if he had a Bible or a Testament. He said that he formerly had a Testament, but that he had parted with it some years ago. I asked him if he would not like to have one again. “Yes,” he replied; “but your Testaments are not faithful versions.” Without attempting to go into that subject, a very wide one, and one too erudite for either myself or my companion, I said, “Grant that to be the case, as there never was any version that could be pronounced perfect, there is enough both in your version and ours to point out clearly the mind of God and the way of salvation; would you like to have a Testament of the version of your own Church?” “O yes!” “What will it cost you?” “A shilling.” “Then here is one; when will you purchase it?” “O, the Priest will be here shortly, and I can buy one from him.” “Will you promise me to do so?” He promised with an air of sincerity and ingenuousness, and we parted. I felt assured that the Priest would neither give nor sell to him “THE WORD OF LIFE,” even in the form recognised by Rome; but I waited to learn the result of the poor fellow's application.

About a month afterwards I met him again. “Well have you had your Testament?” “No, Sir; the Priest came over, but he had none with him.” Another interval passed, and again I asked, “Have you had your Testament?” “No, Sir; the Priest came over, but there were none in the county-town (where the Priest resided). Again we met. “Well, have you had your Testament?” “No, Sir, the Priest says, THEY ARE OUT OF PRINT.”

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G. B. WYLLIE, Secretary & Treasurer.

Canadian Churchman.

THURSDAY, MARCH 3, 1853.

DR. ROLPH'S MARRIAGE BILL.

We subjoin from the “British Colonist” an abstract of the marriage Bill which has just been introduced by Dr. Rolph.

“In the first place all inconsistent laws at present in force are to be repealed.

Second, after the bill will be passed, Marriage as a Civil Contract, shall be valid in law,

Third, any Minister, Priest, Pastor, Religious Teacher, recognized by any Church or Religious Denomination, the Mayor or any Alderman of any city or town, or Judge of any County Court, the Warden of any County Council, or Reeve of a Township, may receive contracts, which they will be bound to register, from the contracting parties.

The form of the contract to be as follows:—“Whereas A. B., of—, in the county of—, in Upper Canada, bachelor (or widower, as the case may be), son of—, (Carpenter) and C. D., of—, in the county of—, spinster (or widow as the case may be), daughter of—, (Grocer) and—of the Township of—, in the County of—, have a mutual purpose of marriage, for the carrying out of which they are desirous of entering into the contract by law in that case made and provided, severally declaring that there is no legal impediment against it: Now these presents witness that the said A. B., and C. D. have this day mutually agreed to enter into the relation of man and wife from henceforth, according to the laws of Upper Canada. In witness whereof the said A. B. and C. D. have hereunto set their hands in the presence of E. F., of—, in the county of—, (addition) and G. H., in the county of—, (addition) and before I. K. Registrar (or Judge, &c., as the case may be) in the county of— (the signatures, seals, &c., follow). Such is the form of the contract, which has certainly the merit of being comprehensible.

Fourth, any former marriage, which is not considered perfect, may be made so, by a similar contract.

Fifth, two witnesses must subscribe to a contract, one of whom shall be personally known, and both shall be known or vouched to be of satisfactory credit, to the persons to whom the contract shall be delivered and in whose presence executed.

Sixth, the person receiving the contract shall sign a declaration in duplicate, that it has been duly made.

Seventh, if the witnesses be of doubtful sufficiency, other inquiries must be made, by the person who receives the contract.

Eighth, a penalty will be inflicted for receiving a contract known to be illegal.

Ninth, penalties will be imposed for making false statements in the contracts.

Tenth, the person receiving the contract to keep a record of them in alphabetical order.

Eleventh, contracts and copy of record to be sent periodically to the county Registrar.

Twelfth, the County Registrar to transmit these yearly to the Provincial Registrar.

Thirteenth, persons who receive contracts to give duly certified copies when applied to for them.

Fourteenth, these copies to be *prima facie* evidence of marriages.

Fifteenth, provides for fees, left blank.

Sixteenth, no religious ceremony will be necessary, nor will any be prevented.

Seventeenth, no banns or licences will be required.

Eighteenth, provides that marriages of all persons not under legal disqualification to contract matrimony, that have been publicly contracted in Upper Canada before a Justice of the Peace, Magistrate or Commanding Officer of a post, or any priest, minister, or clergymen, or between any person belonging to the Society of Friends commonly called Quakers, or persons professing the Jewish religion, before the act comes into force are to be valid. Nothing in this section to affect any marriage declared invalid by any court of competent jurisdiction, &c. Nor to affect any act done before this bill will come into force relating to the administration of any personal estate or effects, &c.

Nineteenth, confines the operation of the bill to Upper Canada.

Schedules of forms follow.

Without hesitation do we affirm that a more objectionable and demoralizing measure than the above, never was brought under the consideration of a legislature making the slightest pretensions to Christianity. As the able Quebec correspondent of the *Daily Patriot* justly remarks, it is the exact counterpart of “the marriage system recommended by the celebrated Thomas Paine to the people of America, at the Rebellion.”

What could have been the motive of Dr. Rolph in so wantonly outraging the feelings of the respectable denizens of Upper Canada, as even to propose such a Bill?

He cannot plead any thing in the shape of “pressure from without,” in palliation of his conduct. The most clamorous of our demagogues, agitated for no change in the law as it presently stands. With the solitary exception of William Lyon Mackenzie, no journalist, however deep dyed his liberalism, asked for greater freedom in the “trade” of matrimony, than that which now exists.

Dr. Rolph is not a professed infidel. If he had been, we should have had no difficulty in discovering a key to the principle and object of this atrocious measure. The palpable tendency of the Bill is to encourage the most sordidly secular views of the marriage bond. Religious ceremonies are not positively prohibited, but on the other hand the fact is ostentatiously paraded that they will not be considered necessary.

Had Thomas Paine been Commissioner of Crown lands—and if alive and in Canada in these piping days of non-sectarianism, most probably such would have been his

status—we would at once have recognized in this marriage Bill a legitimate bantling of the author of the “Age of Reason.” The old adage “like father, like son” would have been most applicable to the case. But the Doctor, we believe, has never renounced his profession of Christianity—has never like Paine, publicly declared the Bible to be a cunningly devised fable consequently, as we said before, we can find no clew to the escapade which he has committed. Charity would entertain the hypothesis that the faculties of the aged reformer have failed him, and that dotage has engendered the measure against which we protest!

An advertisement of a peculiarly suggestive nature recently appeared in a newspaper of the United States. A man and a woman announced that they had entered into a sort of copartnership to live together as man and wife. Not wishing to fetter themselves for life, they had declined to go through the marriage ceremony, and intended to separate should inclination or convenience suggest such a step!

Should the bill of Dr. Rolph become law, is it unreasonable to anticipate that in the course of time Canadian Journals would exhibit frequent notices similar to the above? Once indoctrinate a community with the notion that matrimony instead of being a holy ordinance instituted by God, is a mere matter of business like the hiring of a horse or cook, or the granting of a promissory note, and thousands would be found to dispense with it altogether as a life engagement. Nay the reckless Doctor might live long enough to hear the *vox populi* yelling out for the repeal of all laws compelling unwilling parties to maintain the relation of husband and wife, as being inimical to the “rights of man,” and repugnant to the enlightenment of “an age of reason!”

LITURGICAL REFORM, IN THE CHURCH OF ENGLAND.

ARTICLE III IN THE NORTH BRITISH REVIEW, AUGUST, 1852.

The remainder of the article under our notice, which is indeed the largest portion of it, is principally occupied with passing in review those parts of the Prayer-book most obnoxious to the so called evangelical or low Church party in the Church, laboriously endeavouring to prove that the doctrines therein set forth, are in direct opposition to Holy Scripture; at the same time the Reviewer undertakes to justify the Clergy who disbelieve the said doctrines, in continuing to minister at the Churches altars; and this he does with such an almost avowed disregard of the ordinary principles of truth and sincerity, as will we hope be indignantly denounced by those whose cause he has undertaken to advocate. If the disingenuousness pleaded for—while to make the matter worse its supposed necessity is mourned over,—is to be openly permitted in the Anglican Church, then indeed her glory is departed, for she is truly a Church of fearful “compromise,” not the compromise of doctrine, but infinitely worse, the compromise of truth and honesty?—Thank God, however, the Church sanctions no such unholy duplicity, and, as we have before remarked, for the secret thoughts of men's hearts she is not responsible, yet we trust that the day is not far distant when she will be able to prevent such unworthy conduct in any of her ministers.

We had hoped to follow this assailant of the Prayer-book step by step in his efforts, to prove its heterodoxy, our notice however has already extended to such a length that we must content ourselves with showing the fundamental errors upon which his entire reasoning is based, and with endeavouring to refute one or two of the most dangerous of his unsound principles, we reserve to ourselves however the right at some future period, to resume our task, especially that of noticing his bold attempt to overthrow the evangelical character of infant baptism, as being the only method he can find of destroying the “Sacramental system and the priestly theory” which the Prayer-book inculcates!

We proceed however to note the two great errors or rather perhaps, deficiencies in our Reviewer's estimate of the Church, because though probably not himself a Churchman, he may herein be taken as a representative of that Geneva party, in the Church herself whose cause he is endeavouring to sustain. And it is these deficiencies which cause both him and them, so unhappily for themselves so injuriously to the Church, and so dishonourably to Christ, to oppose so much of the Church's most beneficent and most

evangelical teaching. First they are ignorant of that which is doubtless the chief design of the organization of the Church, as it respects man; namely that by being baptized into one Apostolic Church, the bride and body of Christ—we should become his chosen elect people, and therefore upon fulfilling the conditions of their election, should share the glory of her mediatorial Throne. Secondly, the Reviewer and his friends are fundamentally deficient in their ideas of the Church in her relations to her Divine Incarnate Head. They appear to be entirely unconscious of the fact that it is expressly organized with the evident intent of setting forth the glory and dignity, and saving efficacy of His humanity. It does not of course come within the province of our present remarks, to prove the correctness of the doctrines involved in these propositions, we simply state them didactically as being among those first principles of the doctrine of Christ, which the Catholic Church has ever undoubted received and as holding therefore a prominent place in the principles and teachings of the Anglican Church. And we bring them forward as we intimated above, for the purpose of showing that it is in consequence of the ignorance or unbelief, of these great principles that so many of our own Clergy oppose the obvious teaching of their Prayer-book. Did it come within the scope of our object at this time to point out the cause of this unfilial state of things within the Church herself, we certainly should not attribute it to the opinions and conduct of our leading Reformers, but to the puritanism which was fostered into great strength under Cromwell. And perhaps still more, to that political degradation of Christianity, the principles of which were so unhappily introduced into England from the continent, and so singularly supported by Presbyterianism in 1688!

How these deficient views of the office and intent of the Church prevent the Anti-Catholic party from receiving her doctrines, because they do not perceive their scope, a few remarks upon some of the objections of our Reviewer will suffice to show.

Speaking of the Athanasian Creed and what he styles "the damnatory clauses," he asks—"who would not shrink from asserting that a heathen of virtuous life, must, without doubt perish everlastingly?" Is it not strange that such objectors cannot see that exactly the same charge of exclusiveness lies against our blessed Lord's own declarations, that, "except a man be born of water, and of the Spirit he cannot enter into the kingdom of God!" and again, that "he who believeth not shall be damned." Against these and similar declarations our opponents do not object, simply because they were spoken by Christ himself. But where is their Christian fairness then, when they blame His Bride for the use of language which is not stronger, and for teaching doctrines not one wit more exclusive than those of her Divine Lord. But, in fact, the key to these sayings, both of Christ and His Church, is to be found in a right understanding of the Church and its doctrine. "The kingdom of God," into which none but the baptized are to be admitted, is that mediatorial kingdom which Christ shares with those who, as his members, are joint heirs with Himself of His Father's glory. So the faith of which Christ and the Athanasian Creed spoke, is that which is required from those who have the full opportunity—both circumstantial and intellectual,—of obtaining ELECT salvation. For, it is all important to remember, that all scripture intimates that while Christ has opened the gates of the New Jerusalem to myriads besides those who shall inherit the loftier glory reserved for the elect, that yet, it no less clearly asserts, what the Creed simply echoes, that damnation awaits those to whom the grace of election is offered, if such offer be neglected or rejected by them; but it is evident that neither our Lord's declaration, nor the Athanasian Creed, apply to those who have not the knowledge necessary to such faith, or the offer of such elect salvation.

So his remarks upon the use of the Burial Service, over those who have not led faithful lives, and, indeed the scruples of many who do so use it, are in like manner the consequence of their own defective faith. They do not understand how the bare fact of being an elect member of Christ, does itself give for

the return in heart and final salvation of such persons, very strong ground of "hope;" inasmuch as the honour of Christ Himself is singularly concerned in their final salvation. We however, are not afraid to express our earnest wish, that for the sake of unfaithful members themselves, our discipline may be ere long, so revived that this beautiful service shall not in its fulness at least, be used over those who have habitually neglected their privileges as Elect members of Christ.

(To be continued.)

UNIVERSITY OF TORONTO.

The restless hands of change are again grappling with this forlorn Summary. Mr. Hincks, at the second reading of the Bill at present before Parliament, gave the following account of its objects.

"He admitted that the effort already made to put this University on a sound footing had failed chiefly because the extent of the country and the necessity of the bringing of education of the higher class home to each man's door had been forgotten. They had attempted to centre education of that kind in Toronto. The object now was to disperse this kind of education throughout Upper Canada. The first object of the Bill to this end, was to establish a University like that in London, intended to grant degrees to all persons qualified to receive them. The next intention was to establish one College at Toronto where the teaching should be entirely unsectarian. In that University it was proposed not to give any salaries to professors of Law and medicine, and it was justice to the eminent prelate who had so much to do with the early establishment of Kings College, that he had steadily opposed the establishment of those chairs. It was found in Europe, the best professors were those who were not rendered independent of their profession. At Magill College there was scarcely any endowment for a medical school, nor should persons get their medical education so cheap as to induce them to overstock it. Another feature of the plan was to separate the management of the endowment from the educational staff. After making ample provision for the above described college there would be a surplus. This surplus would be divided for the promotion of education, so that the people of the Province might have their children get assistance. The Bill would not include the existing sectarian clause, and no doubt the feature of the bill had excited opposition, and the Government were not prepared to press on the people that clause. They were willing therefore that the surplus should be applied to education under the direction of the Legislature. This would free the bill from that objection although it would not relieve the house or the Ministry from the embarrassment of having to decide on the proper course to be adopted with these institutions.

The second reading of the Bill was carried, Messrs Brown and Cauchon being the only members who voted in the negative.

THE CHURCH JOURNAL.

This is the title of a new ecclesiastical paper which has just made its appearance in New York. It is edited by a Clergyman of that city, and is established "for the diffusion of intelligence chiefly ecclesiastical and religious, and for the furtherance of the Gospel of our Lord Jesus Christ, as taught in the ancient creeds and the Book of Common Prayer." The Church Journal is admirably got up as far as typography is concerned, and judging from the number before us, promises to be a sound, able, and instructive paper. We cordially bid our new brother God speed.

THE TORONTO OBSERVATORY.

Our readers are aware that the Ordnance authorities have announced their intention of discontinuing the Observatory establishment in Toronto. This determination was learned with unfeigned regret by all who take an interest in the scientific advancement of Canada, more especially as the duties of the office had been discharged in such an effective manner by the accomplished gentleman to whom they were intrusted.

The president and members of the Canadian Institute got up a petition to the House of Assembly on the subject, which was presented on Friday last by Mr. G. P. Ridout, one of the representatives of Toronto. In reply the Hon. Mr. Morin met the proposal of the presenter to refer the petition to a select committee, by stating that there was no necessity for such a step. Government, he stated, had the matter under consideration, and had had some correspondence with the Ordnance authorities upon the subject. He added that he understood the University of Toronto would aid the Government in continuing the Observatory. In these circumstances he begged the Hon. member not to

take any steps that might embarrass the Executive, who were quite willing to meet the views of the petitioners.

We rejoice to learn that our Administration are alive to the importance of the question, and sincerely trust that before the conclusion of the present session it will be put upon a satisfactory and permanent footing. Whilst Canada is progressing in agriculture and commerce it would be a thousand pities, if her scientific resources should be cramped by the destruction of an establishment at once so useful and inexpensive. The most clamorous advocate for retrenchment, we are convinced, would view the breaking up of the Observatory as a step in the wrong direction.

WHO IS RIGHT?

In the Gospel according to St. Luke we find the following narration.

"And it came to pass, when the time was come that Jesus should be received up, he steadfastly set his face to go to Jerusalem.

"And sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him.

"And they did not receive him, because his face was as though he would go to Jerusalem.

"And when his disciples James and John saw this, they said 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?'

"But he turned, and rebuked them, and said 'ye know not what manner of spirit ye are of.'

For the Son of man is not come to destroy men's lives, but to save them!"

As an emphatic contrast to the above, we subjoin the copy of a document, which at the present moment is posted upon several of the Churches of Paris.

"PLENARY INDULGENCE BY H. H. THE POPE PIOUS."

"A plenary indulgence is granted to every faithful who... shall visit a church where the Holy Sacrament is exhibited, and there shall pray, during a certain time, for concord between Christian princes for extirpating heresies, and the exaltation of our Holy Mother the Church."

We will not weaken the crushing effect of the foregoing quotation by adding a single word in the way of comment. Stone blind must be the man who is unable to draw the unavoidable inference for himself!

TO CORRESPONDENTS.

"An English Churchman" will see that we made use of the spirit of his communication in the present number, he has our thanks for his attention.

The communication of An Englishman will be attended to in our next.

The letter of the Lord Bishop of Fredricton, to the Clergy of New Brunswick came too late for insertion this week, we shall give it in our next.

ARRIVAL OF THE HUMBOLDT.

The Humboldt arrived this morning. The Queen Victoria steamer from Liverpool, Dublin struck on the rock off Howth and sunk in fifteen fathoms. There were on board 100 passengers besides her crew of whom about 50 perished.

IMPERIAL PARLIAMENT, HOUSE OF LORDS.

On the 15th the Bishop of Exeter moved for papers relating to the Clergy Reserves, motion agreed to. The measure was introduced in Lower house.

The object of the Bill was not to alter or interfere with the present condition of Canada with respect to their reserves, but to empower the Canadian Legislature, to make such alterations as they may think best.

BIRTH.

On the 13th inst. at the Rectory, Three Rivers, the wife of the Rev. S. S. Wood, of a daughter.

MARRIED.

On Wednesday Feb. 22nd, at Saint George's Church, by the Reverend Mr. Herchmer, William P. Wilson, Esq., eldest son of William Wilson, Esquire, of Kingston, to Mary Ann Helen Whitehead, youngest daughter of the late Captain Whitehead of Sterling, Scotland, and sister to J. J. Whitehead, Esquire Kingston.

At Niagara, on Thursday, the 17th February, by the Rev. T. Green, military chaplain, William Henry Eliot, 72nd Highlanders, youngest son of F. B. Eliot, formerly Major in the 40th Regiment, to Sarah Caroline Lyons, eldest daughter of the late William Lyons, Staff Surgeon.

DIED.

Died at his residence in Cobourg, on Friday the 18th February last, George Manners, Esq., late H.M. Consul at Boston, Massachusetts.

In 1835 Mr. Manners visited this Country on leave of absence, and remained in Upper Canada until his decease, having applied for his Pension, (which he obtained for over 20 years services.) In addition to being a prose writer of great force and talent, Mr. Manners was a Poet of no mean

order. His lyrical compositions are numerous and of the most pleasing kind. His principles were those of pure Toryism, and although they were always warmly maintained such was his tact and talents, that the sturdiest liberal could never take umbrage at him, even when party rancour was at its height.

George Manners was born in London, England, 4th Jan. 1778. His father Robert Manners, was the son of Lord William Manners, the son of John Manners, 2nd Duke of Rutland. Mr. Manners had three brothers, (now deceased) who were officers of rank in the British army; Thomas, who was Major in the 49th Regt.; Russell, Lieut. Col. in the 74th, and Henry, Lieut. Col., of the 60th Rifles.

Mr. Manners was educated at Westminster School, London, and called to the Bar in 1805.

At Sacramento, California, in Sept. 1852, much beloved and deeply regretted by all who knew him, William, fourth son of the late Charles White, Esq., late Captain in H.M. 66th Regt., of Foot; formerly of Anghaboe, Queen's Co., Ireland. The deceased was for many years a well-known and much respected inhabitant of the Township of Adelaide and County of Middlesex in this Province, and left this country for California in July 1852. It has pleased an all-wise Providence to disappoint the fondest expectations of his relatives and friends, by closing his earthly career only three days after his arrival at the place of his destination.

It becomes them, therefore, meekly to submit to the Divine will, and to say in the spirit of humility and resignation manifested by the bereaved and afflicted Eli, "It is the Lord—let him do what seemeth him good."

Died at Ely Place Dublin, on the 12th Jan. William George Pigon, Esq., late of the second Dragoon Guards aged 54.

Died at the residence of her son Major Campbell near Glasgow, on the 15th of January Eugenia Campbell widow of Robert Campbell, Esquire, of Skiffness, Argyleshire Scotland; aged 74.

On the 1st inst., Maria Martha, wife of Capt. Wily, staff-officer of Pensioners, and late of the 50th (Queen's own) Regiment.

New Advertisements.

WANTED.

A LADY of the Church of England, competent to undertake the care and education of three little girls, the eldest eleven years of age. The usual branches of a thorough English Education, and Music required. Address M. B. box 306, Post Office, Toronto, stating qualifications, and the salary expected. Toronto, Feb. 18, 1853. 2-in.

LAW BOOKS

JUST RECEIVED.

Cripp's Laws relating to the CHURCH AND CLERGY, price £1 19 0.

ALSO

A few copies of Taylor on EVIDENCE, 2 vols. price £3 15 0.

HENRY ROWSELL,

Bookseller & Stationer, King Street.

Toronto, March 4th, 1853.

NEW BOOKS

JUST RECEIVED BY EXPRESS,

THE DEAN'S DAUGHTER, or the DAYS WE LIVE IN, by Mrs Gun; price 3s. 9d. LIGHT AND SHADE, or THE YOUNG ARTIST, by Ann Harriet Doury; 3s. 9d.

ALSO

A fresh supply of THE CANADIAN CRUSOES, a tale of the Rice Lake plains, by Mrs. Frail; 3s. 9d.

HENRY ROWSELL,

Bookseller and Stationer, King Street.

Toronto, March 3rd, 1853

JUST RECEIVED.

THE NEW CLERK'S ASSISTANT or BOOK OF PRACTICAL FORMS, full bound sheep; 8s. 9d.

H. ROWSELL,

Bookseller & Stationer, King Street, Toronto.

March 3rd, 1853.

ST. JAMES'S SCHOOL, Three Rivers, C. E.

Course of Studies for the ensuing half year, ending on June the 16th, 1853.

FIRST CLASS.—GREEK.—The Alcæstis of Euripides, succeeded by Homer's Iliad, Book xxiv., and Odyssey, Book xxiv; and on intermediate days the continuation of Demosthenes de Corona, and Polybius. LATIN.—Virgil's Æneid, Book xii., Tacitus de Moribus Germanorum.

SECOND CLASS.—GREEK.—The Oedipus Rex of Sophocles; Selections from Homer's Odyssey, and the Crito of Plato. LATIN.—Horace—Odes, Books ii. and iii., and Epistles, Book i.

THIRD AND FOURTH CLASSES.—The usual introductory Classical Books. Of the following studies, some are pursued in combined classes, others by individual teaching.—The Holy Scriptures, the Greek Testament, English Grammar and Composition, History and Geography, Ancient and Modern; Arithmetic, Algebra, Euclid's Elements, &c. &c.

S. S. WOOD, A.M.,

Corp. Coll. Camb. Rector.

Three Rivers, Jan. 15, 1853.

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EVANGELICAL CHRISTIANITY.

True religion, that is obedience to the commands of God, both as regards doctrine and ordinances, is, and always must necessarily be evangelical in its character. But in religion, as in politics, *names*, instead of *things*, or dogmatical assertion instead of the proof which Scripture affords, are frequently resorted to, with a view to create prejudice, or to disarm truth of its power over the human mind.

Favourite dogmas, or opinions, however unsupported by the Bible, when once embraced by those who have not taken a comprehensive view of the whole Gospel plan of salvation, are often brooded over, and so much importance attached to them, that the mind becomes morbid, and thus their Scriptural reality is as firmly believed as if they were written with the pen of an angel. Men of this class will not be governed nor directed by the most explicit teaching of the Church, even during its pristine and purest state. Acting on the principle that their own private judgement, unaided by the wisdom and knowledge of the whole Church, is their best and surest guide, they seize on particular texts of Scripture, and without reference to other parts connected with them—without regard to their exposition by the early Church, or of the meaning then attached to particular words or phrases, they put their own construction upon them, and having thus settled the matter conclusively to suit themselves, they modestly assume some striking name, which they suppose is calculated to tickle the itching ears of those who are unlearned or unstable in the Scriptures. But this is not all; names of reproach are often applied to those who differ from them, and thus frequently not only false issues are presented, but parties are formed in the Church, which lead to the commission of sin, and always, more or less, deaden that charity which ought to exist among brethren. The bandying of epithets—the names of *High Church* or *Low Church* of *Tractarians*, *Puseyites*, *Evangelicals*—cannot alter the word of God, or make it other than it is. The doctrine of the Church, irrespective of names, as set forth in her Creeds, Articles, Catechisms, &c., are those which should govern all who are in her Communion. If, in construing them, there should be a difference of opinion, which is tolerated by the Church, it is a most flagrant breach of charity to impute wrong motives, or to invent names of reproach for those who honestly differ in their views. If, on the contrary, the Church has settled their construction, then those who differ from the Church should depart from her Communion, if they are unwilling to abide by her judgement. In the last-named case, the discipline of the Church should, if necessary, be resorted to; but, in the former, the parties being honest in their opinions, reason, argument, and Scripture alone should be urged to convince either party that their views are erroneous, or lead to mischievous consequences. But unfortunately, this is not the case. Those who maintain what they believe the Bible and the Prayer-Book both plainly teach, to-wit that the Church was divinely organized—that its Ministry was divinely appointed, and consisted of three orders, the higher order alone having power to ordain; that the sacraments are not unmeaning rites, or merely memorials of Christ's love for man, but that they are, when worthily received, instruments of grace of remission of sin, and that we are regenerated in Baptism. All these doctrines, which they believe were taught from the beginning, are denounced by many who call themselves Evangelical Christians, as the very opposite of true Evangelical Christianity.

Evangelical Christianity, in its true meaning, is the only Christianity which a true Churchman knows. He believes it consists in obedience to the whole law of God, and in submission to the law of God's Church, where it does not plainly conflict with his expressed will. He believes that Evangelical Christianity, as found in the Scriptures, is no where more clearly, more truly, and more explicitly taught and expounded than in the Book of Common Prayer. Like Adam Clarke, he considers the Prayer Book next to the Bible, as the book of his understanding and his heart. He believes that what it *plainly and precisely* says it

means; and he resorts to no shift or contrivance, or mental reservation, to evade the force of its language. He believes that what it plainly teaches in accordance with Scripture; and whilst he has charity and kind feeling for all who differ from him, however erroneous he believes their views to be, he accords them honesty of motive, and he labours zealously but kindly to show them their error. At the same time he humbly admits that he may be in error himself. What he thus believes the Church teaches, he firmly upholds; and no charity, falsely so named will induce him to tolerate that which he believes to be unscriptural. And he holds it to be a Christian duty "to contend earnestly for the faith once delivered to the Saints." Acting on these principles he studies his Bible and his Prayer Book. When he reads in the letter, "that it is evident unto all men, diligently reading holy Scripture and ancient authors, that from the apostles' times, there have been three orders of Ministers in Christ's Church—Bishops Priests, and Deacons:" he verily believes this to be true. When he reads in the offices for ordaining Priests, and consecrating Bishops, the Prayer of the Church, "Almighty God, giver of all good things, who by Thy Holy Spirit hath appointed divers orders of Ministers in Thy Church," &c., he most surely believes that the Church teaches that the Holy Spirit appointed these orders, and therefore, that they were divinely instituted: he consequently believes that man cannot make void the appointment of God. When again, he reads therein, "that no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, &c, except he be called, tried, examined and admitted thereunto according to the form following, or hath Episcopal ordination," he verily believes that the Church in this, means what she says, that is, that no man can rightfully be accounted a Minister in the Church of God, without he is Episcopally ordained.

Again, when he reads in the Nicene Creed that there is "one baptism for the remission of sins;" he is simple enough to believe that this is merely adopting St. Peter's language "be ye baptized, every one of you, for the remission of sins;" hence he concludes that the Church teaches that, in Holy Baptism, God is pleased to remit sin to all who worthily receive it.

Again the Evangelical Churchman reads in the order for administering Baptism, this exhortation of the Minister, "seeing, now, dearly beloved brethren, that these persons are regenerated and grafted into the body of Christ's Church," &c.; and, also, when he reads therein the prayer directed by the Church, "Give thy Holy Spirit to these persons, that being now born again, and made heirs of everlasting salvation, &c., he does not believe that the Church following Scripture, teaches that "regeneration" is used in its Scriptural meaning: it is not conversion, nor is it renewal of the heart. It is a change of state, a being born in the kingdom of grace." It entitles the party to the covenant blessing of God, and makes him an adopted child, and an inheritor of the kingdom of heaven, all of which will be forfeited unless the party is truly repentant, and leads a life in conformity with his baptismal obligations. But whilst the Churchman does not believe the sins of the impenitent are remitted in baptism, he does believe that grace is given, though it may, as said by the Apostle, (2, Cor. vi. 1.) "be received in vain." He believes that grace is received, because the Church in her Articles, following the Apostles, says, "Sacraments are sure witnesses and effectual signs of grace and of God's will towards us," &c.; and he believes that if the witness is sure, and the signs effectual, grace is surely imparted by God: but although grace is received, yet the remission of sin does not necessarily accompany it, except in a case of true repentance. In the case of infants, repentance, of course, is not needed.

The Churchman then believes in the "thus saith" of the Bible and the Prayer Book. He does not endeavour to explain away the plain and natural import of words in either, to accommodate them to some preconceived opinions of his own. He truly believes that what they say they mean, and he believes all this to be truly Evangelical Christianity. His daily prayer is, "O, Lord, who hast taught us that all our doings, without charity, are nothing worth, send Thy Holy Ghost and

pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for thine only Son Jesus Christ's sake. Amen. —Church Herald.

CONFESSION AND ABSOLUTION.

We go to Church to render acts of homage to the King of kings, and to receive in return the privileges He vouchsafes to His faithful subjects. Our first act in His service is a general confession of our sins; and our first privilege is the absolution or forgiveness of our sins.

What other blessings, indeed, could be placed before God's forgiveness? What more sweet and precious than His favour? What more bright and cheering than the light of His countenance?

Yet know, dear reader, that this pearl of great price is not cast before swine to be abused and trampled under foot. It is offered only to those who have discovered its value and who feel how miserable they are without it.

Who are they? Not those who say or fancy they have no sin, and therefore nothing to be forgiven: for as St. John says, they deceive themselves, and the truth is not in them: but only those who confess their sins, for to such, and such only, God has promised to forgive their sins, to cleanse them from all unrighteousness.

How, then, shall we offer up in Church a true confession?

1. By understanding what we confess.

For it is hypocrisy to say "we have done those things which we ought not to have done," without attaching any meaning to our words. And we cannot mean anything, unless we institute a strict inquiry on the subject. And self-examination must be previously prepared at home; for it is too important a work to be passed over in a few minutes at Church.

2. By feeling what we confess. For as many persons know that their chamber is unclean without caring to clean it; so many sinners know the whole catalogue of their crimes by rote, without feeling ashamed of their unhalloved state, either in the sight of God or man.

3. By forsaking what we confess. For as people, after taking the trouble to sweep up the filth of their chamber, will sometimes leave the accumulated heap unremoved, in the midst; so it is not enough to feel shame or compunction for sins, without determining to be altogether rid of them. Beware, lest, after all they be left uncleared upon the conscience, and uncanceled upon the Book of God's remembrance.

4. By coming to Church in time to confess them. For as no man can make agreement unto God for his neighbour; so it is no advantage to find that others have confessed their sins in our absence.

5. By attending when we make confession. For many persons take this, as being the earliest opportunity of looking round about at the congregation, instead of looking (then more than ever) at their evil hearts, and at their sins. Thus they lose, of course all the blessings of the ordinance.

6. By kneeling when we confess. For there cannot be a greater mockery, than for a criminal to sue for his life, while he lounges comfortably at his ease.

Such with the help of Almighty God, would be a true confession. And as he has mercifully promised forgiveness to all who truly make it; so He has "given power and commandment to His Ministers, to declare and pronounce to His people the absolution and remission of their sins" He sent His dear Son, and the Son sent others, and they others again, to proclaim publicly and solemnly in His name and in His stead, pardon to all them that truly repent and believe the Gospel. This ministerial commission and authority is given in the Holy Scripture, which is appropriated for the Gospel on the first Sunday after Easter. It is then recited, because our Lord delivered it on one of the forty days, between His resurrection and ascension.

The pardon which he delivered on that occasion, you, dear reader, are privileged to receive even now as often as you hear it pronounced by the Priest in Church, after you have joined with the congregation in making

a true confession. You may receive it every Sunday; in many places every day of the week. You may receive it in a still more solemn and particular manner, whenever you repair, after due preparation to the Holy Communion.—Penny Post.

Advertisements.

M. ANDERSON,
PORTRAIT PAINTER.

IN his tour of the British Provinces, has visited Toronto for a short time, and is prepared to receive sittings at his Rooms, 108, Yonge Street. Toronto, Dec. 10th, 1852. 25-1f

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(Opposite St. James's Church.)

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Twenty years' Debentures constantly on Sale, at a liberal discount. Toronto, October 1st, 1852. 5-4f

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Toronto, May 7, 1851. 41-11y

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September 14th, 1851 6-4f

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The Toronto Dispensary, for Diseases of the
EYE, in rear of the same.

Toronto, January 13th, 1837.

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Watch Maker and Manufacturing Jeweler,
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A NEAT and good assortment of Jewellery, Watches, Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver.

Toronto, Jan. 28, 1847. 61

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DYEING AND SCOURING.

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EVERY description of Ladies' and Gentlemen's wearing apparel, Moreen and Damask Bed and Window Hangings, Table Cloths of all kinds, cleaned and dyed. Hearth rugs and Carpets cleaned. Silks dyed and water-red; Velvet and Satin dresses restored to their original beauty. Cashmere and Plaid Shawls and Dresses cleaned in a superior manner. Straw Bonnets Dyed.

REFERENCES.—J. Shaw, J. McMurrich, and Walter Macfarlane, Esquires. Toronto, March 9th, 1852. 32-4f

