

"Her Foundations are upon the holy hills."

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

Vol. XVII.]

TORONTO, CANADA, SEPTEMBER 22, 1853.

[No. 8.]

Poetry.

AMEN.

The people shall answer here, and at the end of all their prayers...

Let us not dread their worship chill! God and grace are present still...

Deepen thus the dreadless sound! Let the vaulted aisles rebound!

Not in each or all is found Such religion in their sound...

Let but heart-toned prayer reveal What adoring bosoms feel...

And signs with seraphim are blending— "Amen" when the choir is blending...

English Churchman.

Ecclesiastical Intelligence.

MORE CATHEDRALS.

This is a happy omen, and we thankfully accept it. But we may say that we are chiefly anxious to behold the rising towers of Cathedral Churches...

for other necessary objects. To these objections—which, by the way, all savour of the policy of a nearly extinct era...

Let the foundation of a Cathedral in each Diocese be set about circumspectly, wisely, and reverently, and we can entertain no doubt of the issue as regards them or the other objects of the Church's care...

MEETING OF CONVOCATION.

As our readers are aware, the present last was the day appointed for the re-assembling of the two Houses of Convocation for the Province of Canterbury...

After waiting half an hour, it was discovered that one of the subordinate officers of Westminster Abbey had received an intimation that the Archbishop of Canterbury would not be in attendance until three o'clock!

"I have been requested by a considerable number of the members of the Lower House of Convocation, who have been assembled here since ten o'clock this morning, to make the following respectful representation to your Grace...

Here we would willingly leave this matter, but we feel it our duty to make a few observations upon this reply. It seems very strange that after the publication in several papers of Archdeacon Denison's intention to propose certain resolutions regarding Clerical Education...

Already there have been a few instances of remarkable conversion among the more educated classes at Delhi; and the Society hereafter to be formed in Calcutta will be blessed with this new attempt to propagate the Gospel of his Son in that ancient and hallowed city.

It is as foolish as it is unjust for men to complain that the Clergy make less "progress" than the Laity, while they are subjected to a directly opposite course of treatment...

It only remains for us to add that the Convocation was prorogued in the usual form on Sept. 19; and that the Rev. R. Chandos Pole had intended to give notice of the following motion:

"To take into consideration at next meeting of Convocation the necessary state of remote hamlets, and also of densely populated districts, and in what way they can be ameliorated in their religious and moral condition...

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

Report, 1853.

So much information on the state and prospects of the Society's Missions in all parts of the world is now regularly conveyed through the medium of its quarterly and monthly publications...

This year has been marked by events both of grateful and of melancholy interest. At its Monthly Meeting, in January, the Society had the privilege of offering a cordial welcome to the Metropolitan Bishop of Sydney...

The scarcity that was apprehended, in consequence of the flood of the preceding spring, did not occur; and the supply of seed was abundant; and the harvest, however, reached a high mark; there was a prospect of being sufficient for seed and for use...

"On Sunday last," the 29th of May, "I returned to my own Church, and held the Anniversary of my consecration to the Bishop of the 2 Kings, &c., on the School of the Prophets, after which we had a large sacramental attendance— one hundred and twenty-six. I endeavored to prove that Britain has been set apart and marked out by the Holy Spirit for disseminating the Gospel; and that our Church has been thus instrumentally planting schools of the prophets over the world...

members of the Church, who proved the sincerity of their zeal by the contributions which they raised; but chiefly by the admirable Chaplain of the station, the Rev. M. J. Jennings. At this time the local contributions amount to between two and three thousand pounds; and the Society has resolved to appropriate the whole of the interest of £2,000, the proceeds of the Jubilee Fund directed to Indian objects...

As not unconnected with this subject, it may be mentioned that the Society, with the view to the better preparation of Missionaries for the East, has assigned a small salary to Dr. Rost, a distinguished orientalist, appointed to the Professorship of Sanscrit, and other Radical Languages of the East, at St. Augustine's College, Canterbury.

It is well known that the Society determined to devote the funds which were so liberally placed at its disposal, in commemoration of the Third Jubilee, to some great and worthy purpose. The first of these was the extension of the Colonial Episcopate; among other grants, there was one of £5,000 for the Bishopric in the Eastern Province of the Cape Colony...

RUPEL'S LAND.

(From the Gospel Messenger.)

Fort Snelling, Minn. Terr., July 24th, 1853.

REV. AND DEAR SIR—Since I last wrote to you, I received letters from our good friends at the River at two different times; the first dated about the 15th inst., and the second on the 21st of May. As I am assured by some of your readers and patrons, that they are looking with a little impatience for another communication from me, on the subject of this distant settlement...

The Easter days mention that they had a very delightful winter with but little snow, and that the thermometer was in the 20's, sometimes in the 30's, but has been known to sink as low as fifty-three degrees below zero, and a spouful of mercury to become so solid in four minutes as to admit of being hammered into a thin plate like paper...

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Fort Gary, and the Bishop was to make the church of St. Paul's. The ladies of St. Mary's Cross have worked these exquisitely chaste and beautiful. Two, also, are in progress for the new Church of St. James'.

After the saying of the Nicene Creed, the Sermon was preached by Bishop Southgate, Rector of the Church of the Archdeacon, from the 122nd Psalm, verses 8 and 9:—For my brethren and companions' sakes: I will not say, Peace be within thee, because of the house of the Lord: God: I will seek thy good.

The Bishop of Fredericton then proceeded to the Communion Service, the collect being almost the same as that in our Book. The Epistle (1 Cor. iii. 16 to the end) was read by the Bishop of Toronto; and the Gospel (St. John, ch. 13-13), which is the same as in our Book, was read by the Bishop of Quebec.

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"If we would view with unmitigated satisfaction the sacred structure which now stands forth completed in all its parts, and ready to embrace within its walls high and low, rich and poor, one with another, let us now come forward with hearts as with the flame of devotion, and let us salute this structure in which we have been engaged, and free the noble founder from all further responsibility and anxiety in this matter, and then offer our grateful acknowledgments for our temporal and eternal edification. 'Freely ye have received, freely give.'

The consecration of the Cathedral at Fredericton took place on Wednesday last, and attracted a large number of Churchmen to the Seat of Government. Among the visitors who attended on this occasion were several eminent divines from the United States and Canada, and nearly all the Episcopal Clergymen in New Brunswick. We understand that the consecration was crowded to excess, and that great numbers were unable to obtain admission. The offertory on the occasion was a large one amounting to £265.—St. John's (N.B.) Courier.

HOUSE OF REFUGE.

We are happy to say that this subject, unlike the most of those connected with public improvement among us, does not seem likely to go to sleep.

Since our notice of it, a respectable and influential meeting has been held at Dalhousie College, the Rev. Dr. Twining in the chair, which the sketch of a plan for the desired institution was submitted and adopted, and referred to a committee for final adjustment. Their report will be presented at the next meeting to be held on Monday evening next, so that we trust there is little doubt of something effectual being done, and that speedily. The Hon. H. H. Cogswell, and Mr. B. Almon, Dr. Almon, Mr. J. W. Macdonald, J. W. Ritchie, Esq., Rev. Dr. Ritchie, &c., took part in the proceedings.—Halifax Church Times.

PRESENTATION OF ROBES TO THE REV. J. G. GEDDES, A.M.

(From the Hamilton Gazette.)

It is, no doubt, within the recollection of our readers, that a few months since the Vestry Room of Christ's Church, in this city, was feloniously entered and the robes belonging to the worthy Incumbent taken therefrom. In consequence of the great loss thus sustained, the ladies of Christ's Church at once determined to repair it, by presenting to the Pastor with a new and more valuable set.—Accordingly last week a complete set of beautiful robes, of English workmanship were presented to the Rev. J. G. Geddes, and accompanied by the following most appropriate Address. We earnestly pray that we may long see the worthy Incumbent of Christ's Church serving in these sacred vestments, ministering the Word of God, in truth and love to his affectionate congregation. We also subjoin the Reverend gentleman's reply:—

To the Rev. J. G. Geddes, M.A., Rector.

We, the Ladies of your congregation, being desirous of removing the inconvenience you have been put to—by the loss of your Robes, which were stolen from the vestry,—ordered and have just received from England a complete set, consisting of Gown, Cassock, Scarf and Hood,—your acceptance of which we respectfully beg, as a small token of our affectionate regard.

While thus presenting for your acceptance our humble offering, we deem it not an unfavorable opportunity of expressing our grateful acknowledgments for your long and faithful services as our Pastor, extending over a period of more than eighteen years. When first you came amongst us, you entered upon a sphere of labor that now constitutes four separate Missions. In Hamilton we had neither Church nor Pastor, and it was several of us who, in member the idle and unprofitable manner in which the Lord's day was spent, by far the greater part of the community; but zealously and faithfully you applied yourself to the great work before you; the scattered sheep of Christ's flock were gathered into the fold, and carefully tended, and the reality of the sick were visited, and the children of sorrow and affliction had your sympathy and prayers, yes! night and day, you were the servant of your people, for Jesus' sake; and while doubtless these "Labors of Love" were undertaken by you in faith, and in reliance on God's blessing, it is encouraging now to realize that your labor was "not in vain in the Lord"; and that His blessing did rest upon it.

For, not to speak of the remote parts of what was once your sole mission, now settled the great advantage of their own settled pastors, in Hamilton we have two beautiful and well-filled Churches, Sunday and Parochial Schools, and other benevolent institutions; and in addition to yourself two other faithful fellow-laborers, who are actuated, we doubt not, by the same zeal, for their Master's glory which animated and sustains you, Rev. and dear Sir, through many years of toil in this portion of the Lord's Vineyard.

These we cannot but feel to be causes of devout thankfulness to Almighty God, and they should incite us and other lay members of the Church to fervent prayer, that He would graciously please to continue to you, His blessing, and fostering care, and dispose us, serving as we profess to do, one Master, and having one common object in view, to unite heart and hand with our Pastor in advancing Christ's Kingdom on earth, loving and encouraging one another, and admitting of no promotion but "to love and to good works"; and as we hope to spend a happy Eternity in united praise and adoration, to be resolved by God's grace, while here below, to "take sweet counsel together, and walk in the House of God as friends."

That we are permitted long to enjoy this happy state of things, and that you, Rev. and dear Sir, may be long spared to the flock, which the Holy Ghost hath made you an Overseer, is the earnest prayer of your affectionate Friends and Parishioners.

Hamilton, Aug. 23, 1853.

REPLY.

TO THE LADIES OF THE CONGREGATION OF CHRIST'S CHURCH.—My Christian Friends and beloved Parishioners, I beg you will accept my warmest acknowledgments for this handsome token of affectionate regard which you have so kindly presented me. The serious loss which I sustained, by the robbery of the Vestry, has been more than compensated by the beautiful and complete set of Clerical Vestments which, with so much consideration and generosity, you ordered from England as soon as you became aware of my loss.

Highly, however, as I appreciate this costly offering (as well for its own intrinsic value as being a proof of your attachment and esteem) you will pardon me, I am sure, when I say that I value still more the affectionate expressions which accompany it; and the very feeling manner in which you have alluded to my Pastoral labors for a period of more than eighteen years, during which I have endeavored "to do the work of an Evangelist" among you, and to proclaim with all the earnestness in my power the words of Truth and Salvation.

Not that I am so blind to my own faults, or so insensible to the many weaknesses and imperfections which have mingled with this day of my sacred duties, as to imagine that your estimate is not a partial and indulgent one; that you have not far overrated my poor and feeble services. Yet the contrast which you

The Church.

have drawn between the present and the past, has called up many grateful and affecting recollections. I look around and see faces familiarly known to me from infancy to manhood...

Had we all the tongues of angels, and the love and meekness of our blessed Master Himself, I verily believe we could never have avoided the terrible scenes which actually took place.

Your kind Address suggests a topic too of a more cheering nature; for when I compare the multitudes now filling two Sanctuaries with the handful assembled on my first arrival amongst you in our temporary place of worship (the Jail and Court House), I cannot but feel very thankful that I have been the honored witness of worthy instances of gathering together...

The Freeman's Journal announces that a distinguished American statesman has just become a convert to the Roman Catholic faith. The editor does not condescend to enter into any particulars, beyond the simple statement that the conversion in question took place at Rome on the 2nd of July, which version was received by Cardinal Fransoni. Also, said convert is an American Senator. There is, we believe, but one American Senator abroad, and that is the chief of young America, the Douglas of Illinois. Whether he will take priests' orders, retire to a convent, or simply come home and run for President, is not stated.

PRAYER ASSOCIATION FOR THE CONVERSION OF THE UNITED STATES.—By a Rescript, dated 5th September, 1852, our holy father Pius IX., at the instance of the National Council of Baltimore, sanctions, by grant of the indulgence, the institution of a society, whose members shall especially pray for the conversion of all who are out of the communion of the Church in the United States.

1. A Plenary Indulgence on receiving the Easter Communion of all the members who shall daily recite, in any language, the following prayer:—'Almighty and Eternal God, who save all, and wilt have none to perish, have regard to those souls who are led astray by the deceits of the devil, that, rejecting all error, and may return to the unity of Thy truth.—Through Christ Our Lord. Amen.'

The growth of the Church and the increase of laborers in this portion of the Lord's vineyard, are indeed a source of unfeigned satisfaction to me; and you may judge how comfortable and refreshing it must be to me, in a large and populous parish, to find my hands strengthened by 'two faithful fellow-laborers,' sharing the responsibility and aiding in the care of souls.

2. A Plenary Indulgence in the hour of death, may obtain by reciting the above prayer, on condition of receiving the Holy Eucharist, after confessing their sins with true sorrow; or, if they cannot receive it, on their invoking the name of Jesus with their lips, or at least in their heart.

To your devout supplication that God would be graciously pleased to continue to us His blessing and fostering care that we may provoke one another to love and good works, taking sweet counsel together and walking in the house of God as friends, and after having united heart and hand in advancing Christ's kingdom on earth, may spend a happy eternity together in united praise and adoration in heaven, I most heartily and fervently respond.

3. An indulgence of a hundred days every time the members recite the above prayer. 4. Those who cannot recite the above prayer, may obtain the same indulgence by saying daily in its stead the Our Father, Hail Mary and Glory be to the Father, three times, with the same intention.—Dublin Tablet.

For myself can only say, that as long as I shall please God to spare me and give me strength, that strength shall be spent in laboring for your spiritual welfare—that I hope to live and die ministering amongst you—and that it is my fervent and constant prayer, that as you have often been to me a source of joy and comfort on earth, so you may be my joy and crown of rejoicing in the day of our Lord Jesus.

5. The subscriptions for the present volume (XXVI) are to be paid to HENRY ROWSELL, Publisher, Toronto.

Always your Faithful and affectionate Pastor, J. GAMBLE GREGDES.

TO CORRESPONDENTS. Our best thanks are due for the Report of the Consecration of Christ Church Cathedral, Fredericton; but as a detailed account was in type, before the arrival of our Correspondent's letter, we have been compelled to reserve a careful reading, and will very probably find it desirable to make extracts from it, conveying additional information relative to the interesting event.

Hamilton, August 23, 1853. We are gratified to be able to say that the Reverend Mr. Martineau, of the Curate of St. Paul's, performed divine service, by request, on board the U. S. steamer Princeton, on Sunday morning last, to a most orderly and attentive congregation. We imagine that this is the first instance of such a duty being discharged by a Church clergyman, and we believe it is a duty belonging to another nation. We hope it may be numbered among the cheering signs of the times, that "peace on earth and good will among men," are in rapid and happy progress among the nations of the world.—Halifax Church Times.

LETTERS RECEIVED TO SEPTEMBER 21. F. B. F., London, C. W., rem.; Rev. J. L. A., Woodhouse, rem. (due to this date 1s. 6d. each from Mrs. W., Mr. T. and Dr. B.); Rev. Dr. L., Grimsby, rem.; R. C., Sydney, rem.; Rev. A. T., Dumville; Rev. J. G., Goulbourne, add. subs.; G. H., Jun., Hawkesbury, add. sub.; J. R. B., St. Catharines; Rev. C. L. J., Drummondville, rem. for Mrs. M.; H. J., Paris; Mrs. M. K. S., Shelburne, Vermont, rem.; G. W. F. B., rem. in full to end of vol. 17; Rev. H. B., Kingston, rem. for self and Mrs. G.; Rev. J. C., Leeds, rem. for J. C., for vol. 16. (1s. 6d. due from each of the four subscribers to this date); J. R., Carleton Place, rem. for self and others (10s. over the amount was self-enclosed); R. W., Grenville; Rev. R. H., Eastly, rem.; S. B., Otterville, rem.; S. B., Port Burwell, add. sub. and rem.; Rev. A. N., Bradford, rem.

Manumission and Dissent.

HORRIBLE CASE OF INSANITY IN A NUNNERY. —The Sherbrooke Journal contains an account of a dispute between the Lady Abbess of the convent at Taunton and the relations of a young man named Knight, belonging to an old Papist family at Axminster. The young lady having been stricken with insanity, was under the medical treatment of a homoeopathic doctor, and the parents, on being informed of the circumstances, being anxious to have the child removed, more effectually, to medical aid, the Lady Abbess, Father Jenkins, the confessor, and the homoeopathic doctor, studiously opposed their wishes, and it transpired that the malady had been for a long time past well known to the friends of the nun until her maniac shrieks prevented further concealment. A new doctor being at last permitted to attend, he recommended an entire change of treatment, and the removal of the patient to a convent at Bristol, and so an improvement should take place there, to the convent of the Abbe Mass, at Bruges. The Lady Abbess vehemently opposed this, claiming by her own authority to send the nun to the convent of the Abbe Mass, at Bruges. The Popish bishop, on being appealed to by the relatives, himself proceeded to the convent, but was met by the Lady Abbess with a threat of appealing to Rome for a final decision. The relatives, however, who the Bishop should decide against, at last succeeded in removing his sister from the convent, after being subjected to considerable obstruction and insult from two fathers attached to the nunnery.

THE CHURCH.

My clergy will therefore be pleased to assemble on that day, in the cathedral church of St. James, at 10 o'clock, A. M. In regard to the lay representation, it is my desire that every clergyman of the diocese invite the members of their mission or congregation, being regular communicants, to meet and select one or two of their number whom they deem the best qualified to accompany him to the visitation and conference. For the sake of order, it is requested that such lay members be furnished with certificates signed by the minister and churchwardens, that they have been duly appointed, to entitle them to take part in the proceedings which may take place subsequent to the visitation. This meeting of the clergy, has been postponed to a late period of the season, in the hope that the Bill for the regulation of the church in the colonies, introduced into parliament by His Grace the Archbishop of Canterbury, would have passed and required immediate action; but as it has been thrown over to the next session our deliberations must be confined, as at our conference in May, 1851, to such local matters of temporal character as require our urgent attention. It is expected that such parishes, missions and congregations as accede to this invitation, will take measures to defray the necessary expenses incurred by their clergyman and representatives in their attendance on this important duty. I remain, my brethren, Your affectionate Diocesan, JOHN TORONTO. Toronto, Sept. 12, 1853.

THE CHURCH.

THE CHURCH SOCIETY, DIOCESE OF TORONTO. The clergy are respectfully reminded that the collection in behalf of the Widows and Orphans' Fund of the Church Society, D. T., is appointed to be taken up at the several churches and stations throughout the diocese, on Sunday the 25th day of September, being the 18th Sunday after Trinity. (Signed) T. S. KENNEDY, Secretary, C. S. D. T.

THE CHURCH.

THE RIGHT REV. BISHOP DOANE. Nothing final has, as yet, transpired in Bishop Doane's case, which is still under investigation. On Friday, the 9th inst., he addressed the Court (we are told) in a most able and eloquent manner, his argument being directed to the legal proposition—that the proceedings having been dismissed by a former Court, this Court was bound to dismiss this Presentment, which is founded on the same charges. This course, it was contended, was alone to be considered consistent with the respect due to the former Court, the safety of individuals, or to the character of the Church, and was alone in harmony with all the rules of civil tribunals in all Christian and civilized communities. The N. Y. Churchman, to which we are indebted for these particulars, states that "since Saturday, the 10th inst., the Court has been mostly occupied with hearing arguments for and against the dismissing of the Presentment. On the morning of Tuesday, the 13th, the Court went into secret session on this motion, and continued their deliberations till 8 o'clock, when they adjourned. The result of their

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PROPERTY OF THE CHURCH OF ROME IN LOWER CANADA.

Those of the anti-reserve members of our Canadian Executive who are or call themselves Protestants, have no doubt done their best to soothe any fears likely to be felt by their French colleagues as to the security of the endowments of their church in the Lower Province. Logic of the most amiable description has been liberally employed; assurances the most flattering have been made, we take it for granted. We can readily imagine the most touchingly fraternal courtesies and pledges passing (for the special occasion of ecclesiastical spoliation) from the Anglo-Canadian to the Franco-Canadian side of the Cabinet. We can fancy we hear the one protesting so earnestly and so politely to the other: "Pray set your minds at rest. There is really no cause for fear. There is no serious intention of touching your property; and, if there were, you know it stands on a different footing from the Protestant reserves; this is just the way in which hollow, unnatural and perishable alliances are patched up. They stand on the veriest basis of sand—the whole being a fabric of delusion or hypocritical pretension. The members of the Executive, who profess themselves Protestant, either delude themselves with the notion that their party will very complacently permit them to stop just where they are ready to promise their French colleagues that they will stop with the sequestration of our reserves; or, as every sane man must believe, they know perfectly well what will follow, but find it essential to the maintenance of the ministerial coalition, to hide as well as they can the peril which is threatening the French endowments. As to the democratic spirit which, on this question at least, they are bringing into full play, desisting from pulling down whilst ought remains to be pulled down—the supposition is the merest dream. The Protestant reserves once alienated, our fellow subjects of the Church of Rome in the Lower Province may assure themselves that the supporters of the ministry here would laugh at the idea of stopping. The Hinks administration dare not breathe it. The most temperate of their party have given them plain warning that such a policy would cancel all that they have done. In this strain writes a Mr. McPherson of the county of Welland, who, though he adheres rigidly to his own views in the main, has independence enough to hold his own views on some points, and treats the heads of his party to rather more of strict justice than perhaps any party would relish from one of its supporters. "As far as commercial policy, (he says) general improvement, clergy reserves, &c., are concerned, they have done well. But the world loves consistency, and we know that right is right, whether towards Upper or Lower Canada. How out against everything in the nature of Church and State in Upper Canada, and yet aid in extending the same principle in Lower Canada."

PROPERTY OF THE CHURCH OF ROME IN LOWER CANADA.

It gives us to see that the last advices represent the Turkish question as again dark and lowering. Much doubt prevails as to the real state of the case; but this, at least, the London Guardian says is clear "that the note, as accepted by Russia, is not agreeable to the Porte, and that it is sent back to Vienna for alteration." It appears that the mediating powers have presumed a little too much on the pliancy of the Porte, and have gone rather far in the effort to conciliate Russia. "Perhaps it was thought (we quote from the Guardian) that Turkey would be so conscious of her own weakness as to submit to any terms on which the four powers might agree. This expectation, if it was entertained, has been disappointed, and the consequence is, that war has become, in the apprehension of many persons of excellent judgment, more imminent than ever." We are very sorry to hear it. A war it will be, (if war should break out); wicked and unprovoked on the part of Russia; arising, so far as we can understand the question, from the mere greed of the Muscovite. Says the Guardian:—"The prophecy of Napoleon, that the present century would see Europe either Republican or Cossack, has a meaning, and indicates a real danger. Russia is a Power to be dreaded in the future, and the world's last contest may well be between the Anglo-Saxon and the Muscovite. Again, the conquest of Turkey would involve that of Persia; and that of Persia would bring the Muscovite battalions to the Afghan passes, the entrance into India. Here is a far more real danger to our Indian Empire than that visionary one of oriental dreamers, a spread of Russian influence over Thibet, and an invasion of Hindustan by the passes of the Himalayas."

RUSSIA AND TURKEY.

"FACTS ARE THE BEST ARGUMENTS." —Such is the first sentence of an article in McKenzie's paper, which reveals in strong language the miseries endured by many ministers who are supported by the voluntary subscriptions of their people. This journal is continually advocating the spoliation of Protestantism, and the beauties of voluntarism, while some stern necessity to tell the truth urges the editor occasionally to publishing ample refutations of his anti-endowment principles. For instance, he published some verses almost as thrilling in their simple pathos, as the celebrated "song of a shirt," describing the bitter wrongs of a minister dependant for support upon a hearless people. Now he publishes the article alluded to above, from which we take the following extracts; omitting, however, some two or three cases in which the salary promised was actually paid:—"Facts are the best arguments. I wish to state some facts in regard to the salaries of the Congregational ministers in my neighbourhood. "In another parish, large and rich, the minister receives six hundred dollars. With the strictest economy, he expends more than seven hundred annually in supporting his large family. In a small, but not poor parish, another pastor has received, for years, three hundred dollars. He has a wife and family, and is obliged to live in a little farm in summer, to eke out a living. In another parish, paying a salary of six hundred, the pastor has been obliged to seek a dismission from want of an adequate support. The society have since given a call to a young man, offering him seven hundred. He has declined, considering the salary insufficient to support him in that place. In another parish, where the minister was receiving six hundred, but running in debt every year, the people were unwilling to increase the salary, and he accepted it to a parish, where the compensation is sufficient to support him. "Another pastor was settled some years since, on a salary of five hundred, over a church of more than a hundred members. When he accepted their call, he requested two Sabbaths a year for vacation. This request was refused, and he was always tardily paid, and some of it by being 'turned' at the store. His people have usually owed him more than three hundred dollars, never less than two. Yet he seems happy in his work. He has taught school, and taken pupils into his family. Members of another parish, the minister's salary is but six hundred. Once the parish owed a former minister fifteen hundred dollars, and he owed as much in the parish. Another pastor settled on a salary of six hundred dollars, now receives every year by the people, from one to two hundred dollars in less. This has opened the fountains of gratitude in his heart, and he is devoting himself to his people faithfully and cheerfully. "The people in another parish, because their minister is not so young as he was when he was settled, have requested him, by vote in parish meeting, to take one hundred dollars less, as his salary than he had received before—and this while the society is increasing in wealth and population. Another minister in this region, once settled on a salary of six hundred dollars, in a church of more than a hundred members, many of them men of property. He

THE CHURCH.

everything of sympathy and aid comprehended in the depth and warmth of motherly affection. But national favor is at an end. The practically ruling power of the realm, which interprets the Sovereign's promises and pledges by the will of popular majorities,—the British Parliament,—has distinctly assured us that to stretch out our hands imploringly towards the Mother-land, as we have hitherto done in the character of filial and dutiful petitioners, must be futile and vain. We deplore the sad breach of the national faith, and pray that, if God visit in judgment the offending nation, it may be to open its eyes to the sin it hath committed. But we feel that our cause is of God, and with the assurance that our Laity will loyally stand by the Church, we accept, without the tremor of a nerve, the position in which we find ourselves placed. If, hitherto, our continual looking to Imperial protection for a guardianship which has been disavowed, and for a fostering support which has been finally refused, hath been the act of children, affectionate indeed, yet too confiding, we must be children in this respect no longer. In doing the Church's work henceforward, we are prepared to quit ourselves like men; eager to accomplish all that is required of us in the fervent spirit of those who have faith in the Divine commission of the Church, and know full well that, as national establishments doth not one whit confirm that Divine commission, so national repudiation cannot in the smallest particular do it aught of damage.

THE CHURCH.

UNITED STATES CHURCH CONVENTION. The proposition embodied in the following note seems to us both reasonable and suitable; provided, however, that such a step would be correct without express invitation:— REV. AND DEAR SIR,—Permit me through the medium of your valuable paper to call the attention of those who should understand these matters to the question—whether as a mere act of courtesy, to take no higher ground, a deputation should not be sent by the Diocesan Church Society to the approaching convention of our sister Church. Yours very truly, S.

THE CHURCH.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO. MY DEAR BRETHREN:—In my circular to the clergy of the diocese of the 4th of August last, I announced that in the present critical position of our ecclesiastical affairs, it was my intention to request the clergy and laity to assemble in conference on the 12th of October next, and at the same time to hold my triennial visitation.

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