

# The Church

"Her Foundations are upon holy hills."

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

TORONTO, CANADA, OCTOBER 12, 1854.

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## Poetry.

### RAISING THE WIDOW'S SON.

Weep not, oh mother, sounds of lamentation;  
Weep not, oh widow! weep not hopelessly:  
Strong is his arm, the bringer of salvation:  
Strong is the Word of God to succour thee.

Bear forth the cold corpse; slowly, slowly bear him;  
Hide his pale features with the sable pall;  
Chide not the sad one wildly weeping o'er him:  
Widow'd and childless, she has lost her all.

Why pause the mourners! Who forbids our weeping?  
Who the dark pomp of sorrow has delayed!  
Set down the bier! He is not dead, but sleeping:  
Young man arise! he spoke! and was obeyed.

Change, then, oh sad one, grief to exultation;  
Worship and fall before Messiah's knee:  
Strong was his arm, the bringer of salvation:  
Strong was the Word of God to succour thee.

### FALSE FOUNDATIONS.

A correspondent of the *Lutheran Standard* makes the following judicious remarks touching many of the modern efforts on behalf of Modern Reform:

"The first, and perhaps greatest, mistake of modern reform movements, outside of the church, has been in fixing the precise source whence vice and all corruption springs. The Word of God, as we have seen, gives the inherent depravity of our hearts as the source of evil. So-called reformers, however, while some of them would grant the original source of evil to be in the heart, where the Bible places it altogether, seem to think that the immediate cause of vice must not be so deep. Each class of these reformers, in his own sphere, as the particular vice against which he brought his energies to bear demanded, have placed the origin of evil in the various things of earth, upon and through which men carry out their shame. They apparently forget that the *deceitfulness of the human heart* is the main-spring which sets all in motion, and that it is set on fire of hell; that, if innate depravity be driven merely from some one particular substance, it will easily discover a thousand others equally liable to be abused in carrying out its evil purposes. Take, for example, the following: It is not uncommon in our day to hear persons say, 'money is the root of all evil.' The Apostle, however, tells us it is 'the love of money which is the root of all evil.' Now money is wisely designed to serve many useful and perhaps necessary purposes in life. It is in itself a most inoffensive creature product of God, wrought up by man into a particular form to serve important purposes. The love of money, however, dwells in the heart, and is idolatry exercising a most deleterious influence over those in whom it develops itself. Thus also it is generally, in so-called moral reform movements. The thing is condemned, while that which leads to the abuse of the thing is kept almost altogether out of sight. Methinks, then, that they who hope to reform the world a whit, have more than a herculean task before them; before they can ever hope to do it, they will be obliged to remove or destroy every thing, animate and inanimate, which innate depravity may have in its power to use for vicious or unholy purposes. And where, we ask, does that thing exist which may not be thus abused? It cannot be found in the heavens above, in the earth beneath, or in the waters under the earth. The aims of all such reformers, therefore, are plainly opposed to the plans of God, made known to us in the Gospel. If He had desired the world to be thus reformed, He would have only to say the word, and all His creatures would return to their original nothing.

In close connection with this stands the second grand mistake, to which we call attention, viz.: all modern moral reform movements have been based directly or indirectly upon one of the cardinal doctrines of infidelity; that there is some good in man in his natural state. Hence these moral reformers, those especially who are likewise professing Christians, tell us: 'we know that the grace of God alone, in the means of grace, can change the heart; after this, in our efforts out of the church, we do not strive; we would only that men should be led by these efforts to lead sober, pure and peaceable lives in community with all men have power in themselves to do; and having thus, by our efforts out of the church, brought those addicted to vice to give up their vicious indulgences, they are now in a position to be influenced by the church in the means of grace, which was not the case before.' Now we know that to men of the world, such a train of speech sounds very smooth and pleasing to the ear; and we are pointed with an air of triumph by the advocates of this doctrine to hundreds of worthy men in community as living proofs of its truth. But are there not some hardened atheists and infidels of deepest dye found also in society whose outward lives are irreproachable? But is it atheism, or infidelity, or a principle of good in men themselves which makes them so? No, the vice and degradation of the masses of unbelievers assure us that such cannot be the case. Now we can well admit that men have the power to choose, and that under *certain circumstances* they will live outwardly moral lives, without the direct regenerating influence of God's grace; this the confession of the church also teaches us. (Aug. Confession, Art. 18.) How, then, says the spirit of infidelity, will you reconcile this with the doctrine of man's entire fall from holiness and purity of character? How then is the apparent good of unbelieving men to be accounted for? Their principles, as do the principles of the natural heart, lead to the very re-

verse. The intent of man's heart are evil and evil continually. Our reply to this question is this: outward circumstances alone force such men to put on the semblance of virtue in opposition to the natural inclinations of their own hearts; their very virtue is but vice in sheep's clothing; remove the outward clogs to a free development of the natural lusts of the heart, and not only the ears, but the entire form of the monster will soon appear. We need not back up this assertion with proof, the history of man in all ages of the world is an exemplification of its truth, and the Word of God tells us it is so. And what makes these outward circumstances? The spirit of godliness and true religion in the hearts and lives of believers, spreading over the community an atmosphere in which open vice and immorality cannot breathe; the light of Christianity, whose brightness drives darkness into secret places, far removed from the public walks of life. If you would effectually cure vice and immorality, then forsake the false principles of the world, and labor in the church for the spread of the pure doctrine and light of Christianity. This alone is safe and pure morality. While a few, by outward influences, may be forced against their natural inclination to put on the semblance of virtue, the masses will revel in the false satisfactions of lust; if the heart of the people be not regenerated by the grace of God, vice will and must have a fearful growth and increase. 'Whatever is not of faith is sin,' and the fruits of sin cannot be virtue and morality. But some very earnest and devoted friends of these reform movements will tell us they do not act upon the principle above stated; they take an active part in them because it is necessary to have a *union of effort* against public vices, which can only be had by associations formed from all classes of society. This, we reply, is quite as great a mistake as the other. That 'in union there is strength,' when there is real union, we freely grant; but the union spoken of here is a direct misnomer; it is *disunion* which is at the basis of all moral reform organizations out of the church; it is so at least for Christians. The only union which the Word of God knows and allows is that which has as its basis, 'one Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all.'—Eph. 4: 3-15. These organizations cannot have, for they are peculiar to the church. They are a congregation of conflicting elements, believers and infidels, professed churchmen and sectarians, members of the Church, and worshippers at the shrines of mammon. And Christians are especially warned to have no communion with the powers of darkness.—2 Cor. 6: 14-18. Again, those who in this ground join in these organized efforts against vice, as they are called, while they repel with indignation the principles of infidelity, are in fact, without knowing it, adopting views which are strongly and directly infidel in their tendency. By advancing this principle of union as an excuse for uniting with men outside of the church to accomplish that which belongs to the church alone, they, in effect, say it is not the grace of God alone in the means appointed by Himself which accomplishes the work; but that the *united strength* of men, both in and out of the church must be concentrated against vice in addition to the former. 'Evil communications corrupt good manners.'—1 Cor. 15: 33. The result of such unions is the encouragement and growth of infidelity. Was there ever, in any country blessed with many Gospel privileges as we are, so much widely spread and practical infidelity of various forms as now courses the American people? Let Christians ponder this question, and answer it as in the sight of God.

From two such great mistakes as those we have pointed out, viz.: the mistake in regard to the origin of evil, and the mistake in reference to the principles upon which efforts for its cure should be based, it is quite natural that a series of mistaken aims and efforts should follow. To some of these, with their results, we yet invite attention. We shall be as brief as possible. In modern reform efforts, some one particular vice is singled out from the many, and for the time its cure only is attempted; and if those engaged in this reform do not trace all other vices to the one against which they are laboring, they at least consider them of less importance. Now having placed the origin of this vice in some particular thing, used by the vicious for evil purposes, against it they direct their energies and their efforts. These efforts are brought to bear by exciting and moving the people, through pathetic appeals for sympathy, enthusiastic encouragements to duty falsely viewed, theatrical, comic and tragic representations of the vice in its various forms, and by means of all the contrivances which the mind of man can invent to excite a deleterious state of feeling in the community upon this subject. Thus community becomes wild and fanatical; the most popular speakers and representatives of character are brought upon the stand to keep up the excitement; experiment after experiment is tried organization follows upon organization with amazing rapidity, to prevent public feeling from settling down to its natural calm; children, young men and maidens, middle-aged, and old men are drawn away night after night to attend reform meetings; the family circle is to a very great extent broken up, and offenses which whole communities are in the wildest state of delirium for weeks and months together. Thus time, money, business, prosperity, social blessings, and the church are frequently sacrificed in this phantom chase; and with what result? To find matters growing worse all the while. While public attention is riveted upon one vice, and efforts are being directed solely against it,

the hosts of other vices keep growing steadily and surely; as a convenient opportunity presents, the devil steps up with these, undermines the apparently fair fabric which has been erected, and it falls; 'one devil has been driven out, but seven more have entered in,' and the last state of man is worse than the first.' The effect of excitement upon the members of society, especially the younger and growing portion of community, is most deleterious. Home, with its sanctifying influences, loses its charms; fathers who should be the priests of the household, are out most of their evenings; mothers are often away, and children are left, to a great extent, to follow their own inclinations; and thus while one subject of vice is apparently reforming, a hundred others are much more certainly made candidates for its place. The church, too, is sapped of her energies by these associations of reform. If the time and means which are thrown away, yea, worse than squandered, in these useless efforts, even by professing Christians, were given into the treasury of the Lord, to spread abroad the influence of the church in means of grace, then, under God's promised blessing, might we indeed soon expect to see the kingdom of Satan, which is founded in error, reared in vice, and polished in the deceptive gloom of appetite and lust, crumbling into dust. It is high time that Christians should wake up from their sleep of death, labor for the Lord in His vineyard, and no longer wander far away to feed upon the husks of an infidel philosophy.

These, however, are not all the evil results of this false system of reform movements. Not only is home bereft of its charms, and the church sapped of her energies, but error and unbelief are thereby strengthened and encouraged. Infidels and unbelievers, seeing Christians leaving the church to labor on the same platform with themselves, are encouraged to push forward with more vigorous effort the false doctrines of their own vain philosophy. They are emboldened to proclaim 'their own excellences, and the weakness of the church,' when even professed members of the church, by action, confirm what they themselves teach. Thus the influences for good are weakened, and the influences for evil are strengthened and confirmed.

## Ecclesiastical Intelligence.

### THE JERUSALEM MISSION.

From the Report of the Jerusalem Diocesan Missionary Fund, we learn that their income for 1853 has been £1,710 16s., including 2472 5d. balance from previous year. Of the £1,710 16s. 9d. has been sent to Bishop Gobat, and the balance remains subject to his draft. It appears from the following paragraph that the Bishop is very liberally in advance of the receipts of the fund, and has considerably exceeded the whole income. The sum expended by the Bishop during the year for all those purposes to which the Diocesan Missionary Fund is destined, was no less than £1,650 6s., upwards of £600 more than the outlay of the year preceding. The committee desire to call attention to this fact, and its causes, viz., the increased attendance at the schools, the opening of a new school at Bethlehem, and the numbers to whom it has been found necessary to extend temporal relief, because they were deprived of home and employment for studying God's Word; and they repeat a statement made before, that 'though to a considerable extent this large expenditure has been met by money sent from Prussia and from contributions from this country, a balance, and they fear a large one, still remains to be supplied from the Bishop's private resources.'

In regard to his proselyting from the Eastern Churches, the Bishop says in his Annual Report: 'With respect to the religious movement among the native Christians of diverse Churches, mentioned in former letters, have not much to say on this occasion. Its extent seems to have been partially checked by diverse causes, as for instance, during this year (1854), by the rumors of war at a distance, and the feuds and fightings of parties in the land, where the state of things is all but anarchy, by the greater activity of the hierarchy in suppressing light and inquiry, and above all by some pious men, as there are everywhere, who at first made a high profession of Protestantism, but proved afterwards to have been actuated by every kind of sordid motive and hypocrisy. One of them has been discovered in the pay of a convent, with a view of bringing discredit by a false profession of Protestantism on the work of evangelization. On the other hand, the work takes a more decided form and deeper root.'

The school appears to be flourishing; but however deep may be the impression made upon some of the children and Mohammeds, it is clear that they cannot all be yet numbered as Christian converts. The Jerusalem Diocesan School was opened in 1847 with some ten or twelve scholars. It now contains 100. About forty of these are of Jewish origin; two are Moslems. The remainder are gathered from the various Native Christian communities, Greek, Latin, Armenian, &c., from Abyssinia and from Europe. It is under the superintendence of a head master, whose wife discharges the office of matron, two under masters, and two female teachers, brought up at the Training Institution at Cheltenham. 'The children are taught,' the Bishop writes, 'first of all the whole Bible; then reading, writing, and cyphering; English and Arabic; geography, history and geometry. The girls learn in addition, needlework and knitting. From twenty-two to twenty-four are fed and clothed, and eighteen are boarded in the school; a few more in private houses.'

As the whole Bible is thus used as a class-book, an opportunity is thus afforded of bringing the truth before those whom it would be impossible to reach by any more direct missionary effort. Mohammedan children, by their parents' consent, or almost children, are taught the truths of the Gospel. Children of unconverted Jews hear of the Messiah; Latins, Greeks and Armenians of Jesus as the alone Saviour, himself the Mediator through whom the sinner is to seek access to God; not as a being whom he is to approach through the mediation of his virgin mother or the angels, or the saints. Those who know how hard it is, even by the plainest proof to eradicate error, will appreciate at once the value of this enlightening early prejudice on the side of truth. An instance of the good that may thus be done occurred not long since in a case of a Jewish child. The Bishop states:—'One little Jewish, between five and six years old, the child of unconverted parents,

hearing an allusion at home to the expected coming of the Messiah, stoutly insisted, in opposition to her parents, that the Messiah was already come.' He further says, 'believe there are a good number in the school, whom the work of God has made a deep impression.' 'The school was for several years carried on in a house rented by the Bishop the Christian quarter, not far from Christ-Church, Mount Zion. Happily, however, the premises, once affording ample accommodation were found 'too strait for them' to do in; and the Bishop, finding but little prospect of securing ground near the city, and the school being an excellent rent, came to the resolution of building a diocesan school-house outside city walls. Some years ago he had purchased considerable piece of ground in a most beautiful situation, close to the sepulchre of David here the brow of Mount Zion slopes down the beautiful valley of Hinnon, its southern boundary. The ground was then in the hands of the hills, and running from east to west. The eastern extremity had been already appropriated to the purpose of a cemetery, and this remains of the first bishop's repose. The eastern part (quite distant enough from the burial ground to obviate any ill arising from too great proximity), has been selected for the new building. On clearing away the rubbish to pre-prepare for use as the foundation of the school, ornamental stone-work and the cinders of a tower were found, proving that these were those of a tower on the ancient walled city, which had evidently turned at this point from a course running from north to south, and being the summit of the rock mentioned above.

LETTER FROM THE ARCHBISHOP OF PRESLEVA TO THE BISHOP OF LONDON.—Following letter and reply have been published.

"To his excellent Holiness Bishop of London, Charles James Blomfield."

"Most Excellent—Darius stay here in Schumla for a short time, a Priest, Mr. Francis Cannon, brought to knowledge your venerable person; encourage whom I have the honor, by these presents offer you my salutations, and further to say to you the gratification which my soul find in seeing the arrival of the gallant armies against (which country you spiritually bless) maintain the integrity of the Ottoman Empire under which we live, and from which we, in time to come, an increase in our ty and peace, which has been for the time being."

"May your assistance, in such as it is, effect that much desired unity of all the Christian races, with the unification here, so that the populations may live in the protection of the Ottoman Empire, free from former inequalities, and they may obtain again peace, such as is enjoyed by all the other well-governed nations in Europe."

"But I desire a beginning at mutual love through correspondence, and will—I subscribe myself, of your excc. Holiness, the brother,

—The humble Metrop. of Preslava, BENJAMIN Minister of the Orthodox Eastern Church. "In Schumla, May 12 (24), 1854."

Londonly 31, 1854.

"Rev. Sir, I have to rest that, upon your return to Schumla, you be good to express to the Archbishop of Preslava the great pleasure which was excited by his kind and brotherly letter, to assure him of my earnest desire and prayer every branch of the Church Catholic may be led to hold in all its fulness and simplicity truth as it is in heaven, and that all mankind together in the great work of enlightening and purifying the world, and of cherishing and diffusing a spirit of peace and concord over the great family of mankind. Peace be the salutations of war, that in which we now engaged may, under God's providence, open a door for His Gospel to have course and be glorified among the nations, and to secure for Christian Churches in East a larger measure of safety and tranquility than they have hitherto enjoyed."

I entreat from the v. metrop. whose letter you have conveyed me, the benediction of his prayers.—I am Rev. Sir, your faithful servant in Christ, J. LONDON.

"The Rev. Francis Cannon.

We spoke in our last at length, of the proposal of Dr. Walker to his Bishop for the purpose of establishing a school for the instruction of the poor in the psalmody in London. Our Christian undoubtedly wants a great reform; are are inclined to think that the Choir-collegiate, Columbia Church, Kensington, will go towards supplying that which is wanted; it were as a sort of model school; and we are to see that it is planned to be opened by the Rev. Dr. James Peck, of Oxford. Sixty boys will only be admitted; and ten will be fit on the foundation;—i.e., they will be board lodged, and educated in music, and will be pected to attend, free of expense, a school for general education. The organ for the church has been built by Messrs. Gray and Dan, is one of the finest specimens of the kind, and is one which will soon make no do of very frequent occurrence. The organ fitted into two parts, and these are placed on side sides of the choir; but the key-board is a chair itself, and communicates with the twosons, sixtysix feet apart, by means of ele wires. This is a convenient application of art discovery.

SCOTLAND.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

The stated Annual Meet of the General Committee of the Scottish Episcopal Church Society, takes place in Edinburgh on the 27th inst., at twelve o'clock. The bill previously being morning prayer in St. John's Chapel, at half-past ten o'clock, at which a Oortory will be made in aid of the funds of a Society.

The character of the principal business to be transacted, and the Committee, appointed on 18th September 1853, to consider whether, consistently with the objects of the Society, and with due regard to the safety of its funds, the capital of the Society, or a portion of it, can be made available for advances to congregations in various dioceses of the Kingdom of Ireland, for the purpose of building churches, parsonages, or schools, or whether the Society should not offer a grant of (say) £2000 to each diocese, for permanent church endowments, conditional upon each diocese contributing a like amount. The report is as follows:—'If the Society, having considered the motions referred to them by the general committee, were unanimously of opinion that in the present position of the church, and, looking to the circumstances that Mr. Stang's resolution does not infer any alteration of the fundamental rules of the Society, it would be expedient to adopt his proposal, subject to the limitations and conditions after mentioned, as the basis of its operations, we are of opinion that it appears to them that the prospect of advancing money on loan, to assist building churches, parsonages, or schools, is not only consistent with the objects of the Society, but that, if proper regulations are made, there

should be no risk of loss, while it would be productive of great advantage to congregations labouring under pecuniary difficulties. From the state of the funds, they are satisfied that, unless this or some similar plan is adopted, there is little prospect of the Society being able to afford much assistance to any building schemes; and that the great majority of such applications must therefore be rejected, however urgent.

The committee would further call attention to the fact, that congregations desirous of borrowing money find it very difficult to obtain loans, subject to the condition of being repaid by periodical instalments; as this rarely suits the convenience or interests of lenders, while it is frequently the mode in which many congregations can do most for the church. Many may be unable to pay a large sum at once, but by means of annual subscriptions and collections, they may easily pay off any moderate loan in a term of years. The committee have not overlooked the risk which may be incurred by granting such loans, and will merely observe, that it is a well-known fact that a large amount of money is lent by banks and other public bodies, on personal security, and that a loss occurs in such cases in a great number of instances. It does not therefore seem, if the affairs of the Society are conducted with ordinary prudence, that any loss should be incurred if good personal security is taken.

With these observations, the committee beg to suggest that loans to the extent of £5000 should be made, from the capital of the Society, for the purpose of assisting in the building of churches, parsonages, schools, and teachers' houses, subject to the following regulations, which are not to be altered without the sanction of a meeting of the general committee of the Society to such alterations, of which due notice must be given:—

1. The sum of £5000 shall be placed at the disposal of the Finance Committee of the Society, whose special duty it shall be to consider and dispose of the applications for loans for the above purposes;—to see that proper security be taken—and to fix in what form, and in what favour, the obligations shall be granted.

The Finance Committee are not to assist any congregation established subsequent to September 1853, without the sanction of the general committee at their annual meeting in September.

2. All buildings towards which assistance is given must be secured to the church by deeds to be approved of by the finance committee; and the Bishop of the diocese in which they are situated must be *ex officio* one of the trustees.

3. In no case shall the loan exceed one-third of the total cost of the building, nor shall any loan for a church exceed £500—for a parsonage, £250—for a school or teacher's house, £250.

4. At least three good personal securities, to be bound conjunctly and severally (none of them being clergymen), must be given for payment of the annual instalments, and in the event of the death, bankruptcy, or removal from Scotland of any one or more of them, it shall be in the power of the finance committee, if they see cause, to call on the remaining securities to pay up in proportion of the loan, or find additional security.

5. If the loan is to be repaid in seven years, the instalments shall be such as to repay it with three per cent. interest; if in ten years, with four; and no loan shall be made for longer than the latter period, and the committee shall have no power to alter or delay the date of payment of any of the instalments.

6. The Finance Committee shall have power from time to time to make such regulations as they shall see proper, as to the form in which the applications for loans shall be made, and they shall issue Schedules of Queries, to be filled up by the applicants, and no application shall be taken into consideration by the committee, until such schedules are filled up.

7. All applications for loans must, in the first instance, be submitted to the Diocesan Association, or a sub-committee of the same, appointed by the Bishop, which shall transmit them to the Building Committee of the Society, accompanied by plans and estimates, and Schedules of queries with answers—with a special report as to the desirableness of the application; and no application shall be forwarded to the Building Committee, until it has also received the sanction and approval of the Bishop of the diocese. The Building Committee shall then report the whole to the finance committee.

By following out these regulations, the committee are of opinion that while much benefit may arise to many congregations and to the church, from the assistance so proposed to be given, without any risk to the funds of the Society, it is evident that by a temporary advance of £5000, amounting to the extent of £15,000 will be secured permanently to the Church; and that as the instalments come to be gradually repaid, and again lent out to other applicants, a further and continued threefold increase, corresponding to such new loans, will arise to the Church. If, after a short trial, the scheme should be found to operate in the favourable manner which the committee anticipate, it will remain for the Society to consider whether a further portion of its capital should not afterwards be placed at the disposal of the finance committee for the above purposes."

### IRELAND.

At the recent annual visitation of the Diocese of Drogheda, it appeared that a great increase in the number of communicants had taken place in the numbers attending divine service, in communicants, and those attending Sunday-schools. We are disposed to think that every diocese of Ireland similar accounts might be given; there has been such an awakening of the minds of our population in general, in consequence of the reformation movement, that members of our own Church, we believe, have been benefited by it, as well as those of the Romish Church. The Rev. Edward Kent proposed that a suitable memorial should be raised to Bishop Jeremy Taylor, who built the cathedral of Drogheda, and whose mortal remains are there deposited. A memorial window was proposed to the Bishop, very properly we think, suggested that a church should be erected, in which these doctrines of Christianity which Bishop Taylor so eloquently set forth in his writings should still be preached. A committee, we are happy to say, was appointed to carry out the wishes of the clergy and people.

The committee of the Church Education Society for Ireland have just published an appeal to the public, on the occasion of establishing a Kildare-place training and model school of their own, which 'will give,' it is said, 'an impulse to all their operations through the country, if only to God's blessing be added the efforts of his people.' It is concluded in these words:—'If God will put it into the hearts of his people to place £1,500 annually at the disposal of the Society for the purpose of the regeneration and progressive improvement of any people, next to a Scriptural and Apostolic Church, is the establishment and maintenance of Scriptural Schools.' It has just been announced that the Rev. Dr. Treneh, one of the

honorary secretaries, is preparing a digest of the evidence taken before the Lords Committee, on the subject of the working of the National Board in Ireland.

The Society for Protecting the Rights of Conscience and a public meeting in Kingston within the last few days, the Archbishop of Dublin presided, and the Bishop of Meath proposed one of the resolutions. It was cheering to see those relatives on the same platform, contending for the same rights, and giving the weight of their sanction and influence to the objects of the society. The Bishop of Meath eloquently expressed his gratitude, in common with every friend of Gospel liberty in Ireland, to the Lord Archbishop of Dublin, for having suggested the Society, established it, and brought it to its present maturity of excellence and usefulness. The Archbishop, in closing the meeting, directed attention to two points: first, that the Society, not being a proselyting Society, is not a Society for converting spiritual instruction of any kind. "It is for conscience as conscience, and not for truth as truth, the Society was established." Secondly, "there would not," he believed, "be constant cause for it, as if properly supported, it would soon come to a happy end."

The indefatigable Archbishop also presided at a meeting at Enniskerry of the Society for the Propagation of the Gospel; and will either preach for the Society or preside at a meeting in its favour at Liverpool in a few days. The recent attacks upon the Society have called forth the able and persevering advocacy of his Grace.

### COLONIAL.

#### ORDINATIONS, REPET'N LAND.

On June 29th, being St. Peter's Day, the Bishop held an Ordination in St. John's Church, Red River, when Mr. William Mason, formerly Wesleyan missionary at Rosville, Norway House, and Mr. William Stagg of the Church Missionary College, Islington, were admitted to Deacons' Orders. Mr. Stagg was then appointed to the charge of the mission at Fairford, Manitoba.

On July 25th, St. James' Day, the Bishop held a second Ordination, when the Rev. J. Mason was ordained Priest, and the Rev. J. Hunter, who had been necessarily absent from the Visitation in December last, was admitted and installed Archdeacon of Cumberland. The Rev. W. Mason, who has labored with much success for many years at Rosville, has been appointed to York Factory, Hudson's Bay.

#### ADDRESS.

St. Catharines, Sept. 30, 1854.

Rev. J. S. LATIMER, in presenting you with the enclosed paper, we desire at this period of your departure from among us to express our esteem for you as a friend and spiritual adviser, our regret at your leaving, and our gratitude towards you for the faithful and diligent manner in which you have fulfilled the duties of your holy office during your residence as curate in this parishes.

As you will soon be called upon to fill a higher position under the banner of our Church, may your endeavours in the discharge of your increased responsibility be crowned with merited success; and when the period of your labours in the folds of Christ is reached, that the reward of a good and faithful servant may be yours, is the earnest desire of the undersigned; who, in our parting with you, beg further to wish, that providence in his goodness may for the future, protect and shower down upon you every earthly blessing.

We remain, Reverend Sir, Yours affectionately,

E. S. LATIMER, Mayor of St. Catharines, and 62 others.

#### REPLY.

To E. S. Adams, Esq., Mayor of St. Catharines, and 62 others.

MY DEAR FRIENDS:—I receive with great pleasure and gratitude your very kind and courteous address; and in doing so, I regret that you did not allow me more time, so as to return a more deserving reply. I thank you indeed, for the flattering manner in which you are pleased to speak of my humble labors among you. It is to me a satisfactory reflection that they have been appreciated by you; but not unto me ascribe the praise, but unto God, to whom I never neglected to pray for you that my ministry might be blessed to your souls.

Be assured, your regret at my leaving is not greater than mine is to leave you, and I shall always remember you with a pleasing remembrance as the scene of my first, and I think I shall always have reason to say, my happiest labours. Other people may soon occupy my attention, but in my leisure moments I know well my thoughts will often wander back to the happy days I spent in your midst.

To a young clergyman about to enter upon the duties of a new charge, no present could be more reasonable than a well filled purse; for your great kindness and wise forethought in this respect, exceed my grateful and warmest thanks. You speak kindly and indeed truly, of the higher position I am about being called to in the ministry and the responsibilities attached thereto; but let us remember that while we cast our burdens upon the Lord, we will not feel their weight. I sincerely reciprocate all your kind feelings for myself and my future welfare in the church of God, and I only hope I may be found a faithful servant to the end.

In your warfare, both temporal and spiritual, I shall always take a lively interest, and in parting with you, I feel I am parting with kind friends; and if we meet again here below, I trust we shall meet in a happier land than this. God's blessing may attend you and your families, and that His Providence may always watch over you while passing through this transitory world, is the fervent prayer of

Your sincere friend and well-wisher,

J. S. LATIMER.

#### COLLEGIATE ACADEMY AT WINDSOR.—

We have the pleasure to announce that the Rev. D. W. Pickett of Kingston, New Brunswick, a graduate of King's College, Windsor, has been appointed by the Governors, Principal of the Academy at Windsor, and will probably assume his duties by the middle of October. We earnestly hope that he may have a goodly number of pupils to begin with.—Halifax Church Times.

#### UNITED STATES.

##### THE CHURCHMAN AND ITS EDITOR.

"The readers of the Churchman may remember that in our prospectus at the beginning of the year it was stated, among other things, that arrangements had been made whereby leading editorial contributions were to be had from Dr. Seabury, Dr. Henry, and other men prominent in the Church." By 'other men,' the editor of course understood to be meant such others as the proprietor and he might engage upon. The proprietor, however, understanding with whom he pleased for such editorial papers, without the editor's knowledge and consent, and in pursuance of that understanding he has solicited and procured such writing to be done against the editor, thus setting the editorial department at strife and controversy with itself. And he claims the same right in regard to anonymous communications. This of course leaves to the editor nothing really pertaining to that office but the name. All which is evidently putting him in a false position; it is such a construction as he did not dream of; and he would never have entertained any proposition of the kind. As the

proprietor insists on the point, it only remains for the editor to inform the readers, that from henceforth he is not, and must not be held responsible for the editorial conduct of the paper; and that he will withdraw from all connection with it as soon as practicable.

We are sorry to find by the foregoing paragraph from the Churchman of this week, that Rev. H. N. Hudson is likely to retire from its editorship. He has given it a character and interest which were rapidly winning attention and influence for it from quarters outside the religious denomination which it represents. His marked ability, decided opinions and great industry, have made their mark upon every department of the paper. We are confident that the readers of the Churchman and the public at large will deeply regret his withdrawal from the profession.—N. Y. Times.

Churchmen generally will share in the regret, as Mr. Hudson's career has been one of marked ability and great usefulness to the Church.—Ed. Miss.

ROMAN ISLAND.—The Convention of this Diocese, on Wednesday last, chose for Bishop the Rev. Thos. M. Clark, D. D., Rector of Christ Church in this city. Dr. Clark was elected by a large vote of both orders. We know nothing as yet of his determination, but we know that a decision which would carry him from his wide sphere of usefulness in this city and Diocese, would have been received with deep and universal regret.

RELIGIOUS INSTRUCTION.—An exchange paper says: "In New Hampshire, of the 90,000 children between the ages of 4 and 21, not more than 20,000 are connected with any Sabbath School."

GEORGIA.—We copy from the Churchman a very interesting narrative, and one somewhat fuller than the one that has already appeared in our columns, in reference to the noble conduct of the Bishop of Georgia.

Mention is also made of the labors of the Bishop of the Diocese of Georgia, which shows that he is not unworthy to be classed with such Prelates as Bishop White, who, when the yellow fever raged in Philadelphia, was firm at the post of duty; and of a Presbyter, who, though comparatively a stranger, yet discharged his cordial welcome in the heart of every genuine Churchman in that land. Bishop Elliott "has been faithful to the poor foreigners, and stood by them, nurse, priest and physician." "He was with a poor creature who had no friend; it was necessary to have an inquest on his body," the disease having been fatal. The people are said to have a high opinion of the Bishop, and he is not without his admirers. He is not without his admirers. He is not without his admirers. He is not without his admirers.

A valued friend in Savannah, after mentioning the severe and terrible pressure upon the Bishop and Mrs. Elliott during the raging of the yellow fever, thus speaks of the voluntary aid given them by the Rev. Mr. Dalzell:—

"I cannot forbear to mention the noble conduct of Rev. Mr. Dalzell. When he heard of the existence of yellow fever, he hastened to Savannah, and up to the present moment he has been indefatigable in his efforts to soothe the pain of the afflicted. The descriptions of the scenes they had witnessed were heart-rending.—Church Journal.

## Romanism and Dissent.

Gospel Messenger.

### LIST OF BELIEVERS IN ROME.

In the church of Santa Croce, a finger of St. Thomas the apostle: that same finger which he touched the blessed rib of our Saviour Jesus Christ.—Some hair of our Saviour Jesus Christ.—A greater part of the holy veil and some of the hairs of the Blessed Virgin.—Some ashes and coal combined together, in the form of a loaf, with the fat of St. Lawrence the martyr.—A vial of the blood of our Saviour.—Another vial full of milk of the Blessed Virgin.—From the place where Christ was baptized. The stone where the angel stood when he announced the great mystery of the Incarnation to the Blessed Virgin.—A piece of the stone on which our Saviour sat when he forgave the sins of Mary Magdalene.—A piece of the stone on which our Lord wrote the commandments given to Moses on Mount Sinai.—Some of the manna which God fed the Jews in the desert.—One of the coins which the treachery of Judas was paid for by the Jews. In the Church of St. Cosmo in Trastevere: some milk of the Blessed Virgin Mary.—In the Church of St. Cosmo and Damiano: a vial of milk of the Blessed Virgin Mary.—Some remnants of the house of Mary Magdalene.—Some also of the prophet Zacharias. In the Church of St. Praxedes: some of the shift of the Blessed Virgin Mary.—Some of Moses' rod.—Some of the Theophylact's.—Our Saviour Jesus Christ stood during his passion.—Some of the cane and sponge with which our Saviour Jesus Christ was given to drink.—Some of the towel with which Christ wiped his disciples' feet.—Some of the linen in which the infant Jesus was wrapped after his birth.—Some of the garments of our Saviour Jesus Christ.—One of the stones with which St. Stephen was stoned.—In the Church of St. James, Sossesevalli, there is a stone on which Abraham tied Isaac to sacrifice him. In the Church of St. John, in Leter





Family Reading.

Oh sacred Sorrow! by whom souls are tried; Sent not to punish mortals, but to guide...

Let the waters bring forth abundantly the moving creature that hath life, and feel that may be above the earth in the open firmament of heaven.

All language fails to convey an idea of the amazing extent of that abundance, in bringing forth, with which these creatures were endowed on the day of their creation.

The local facilities, strength of situation and beauty of Constantinople, are commensurate to these immense advantages of its geographical position.

Constantinople, one of the most celebrated and finely situated capitals in the world, has exercised almost a more important influence on the fortunes of the species than any other city in existence.

Constantinople, the third volume of Sir A. Alison's History of Europe has been published. From it the following interesting sketch of Constantinople is copied.

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Advertisements.

ESTABLISHMENT FOR YOUNG LADIES 116 Queen Street West, Toronto.

THE MISSES MCCARTNEY beg to announce their intention of receiving on the first of September next, a limited number of Boarding and Day Pupils, who will be under their own immediate superintendence.

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Terms per Quarter.—To Boarders, including various branches in English and French, with Music, Drawing, plain and ornamental needlework, £15 0 0.

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The Church.

TRACTS ON CONFIRMATION

The Bishop of Toronto's Tract on Confirmation, ... 8 0

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