

# The Church.

"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."

HAMILTON, AUGUST 17, 1855.

VOL. XIX.

## Poetry

### THE HEAVENLY CUP.

From the Southern Episcopation.

The Cup which Thou hast given me to drink,  
shall I not say it is?"

This cup, though shadowed in it lie,  
Comes from the heavenly land;  
Father, in resignation!

Receive it from thy hand.  
Not to dash down in mad despair,  
But holding firm, I drink it here.

I ask not why this cup was sent,  
Thus dark'd by sorrow's wings;

I trust it is not as punishment,  
I've need of all three things!"

And as I drink this cup up,  
I'll bless the hand that sent the cup.

I know that these dark shades of night  
Hide many a glittering gem—  
Bright jewels on the shores of light—  
A glorious diadem.

And Faith shall lift her trusting eyes,  
To piece the lit beyond the skies.

And this dark cup shall lustrous glow  
Filled with a light divine;  
For even drop that there doth flow,  
With God's own love shall shine,  
And He will raise in gladness up,  
The head that bows to drink His cup.

### QUOTATION FOR A QUIET MOMENT.

From Calvert's Wife's Manual.

Teach me, with mind instructed and serene,  
To view the world with a quietude of life;  
And let no tones of gentle patience lead  
The soft sweet music to my lightest word,

O! may I ever in mind, that from the rents  
Or without and without doting spring;

The socket & stings that infest the heart;  
That wisdom in life has placed me here

To wear Thy will, watch'd over by angels' eyes.

Cherished and cared for, not alone by those  
Whom Thou hast given to tread life's path  
With me,

But with a love beyond all human ken,  
By Thee on whom my hopes of heaven depend.

My Lord, my God, my Saviour, and my friend.

—:—

### HARVEST SONG.

BY ELIZA COOK.

I love, I love to see  
Bright steel gleam through the land;  
It's a gaudy sight, but it must be  
In the reaper's tawny hand.

The helmet and the spear  
Are twined with laurel wreath,  
But the trophy is wet with the orphan's tears  
And blood spots rest beneath.

I love to see the field  
That is moist with purple stain;  
But not where banded sword and shield  
Lie strown with the sorry slain.

No, no; 'tis where the sun  
Sheds down his cloudless beams,  
Till rich and bursting jewel-drops run  
On the vineyard earth in streams.

My glowing heart beats high,  
At the sight of shining gold;  
But it is not that which the miser's eye  
Delighted to behold.

A brighter wealth, by far,  
Than the deep mine's yellow vein,  
Is seen abroad in the fair hills crowded  
With sheaves of burnished grain.

Look forth thou thoughtless one,  
Whose proud knee never bends;  
Take thou the broad that's daily spread,  
But think on him who sends.

Look forth, ye toiling men;  
Though little ye possess,  
Be glad that death is not on earth,  
To leave that little less.

Let the song of praise be poured,  
In gratitude and joy;  
By the rich man, with his garner stored  
And the ragged gleaner boy.

Thy feast that nature gives  
Is not for one alone,  
'Tis shared by the meanest slave that lives,  
And the tenant of a throne.

Then glory to the steel  
That shines in the reaper's hand;  
And thanks to a God who has blessed the sod  
And crown'd the harvest land!

### MEMOIR OF DAMASCUS.

Continued from our Last.

STORY OF NAAMAN OF DAMASCUS, THE SYRIAN GENERAL

In the time of Solomon, the Syrians revolted against the Hebrew government under an adventurer named Rezon, and re-established their independence, and thenceforward there were frequent wars between the Syrians of Damascus and the princes of the Hebrew line. From time to time were intervals of peace, and it was during one of these periods, when a friendly intercourse was prevailing between the two kingdoms, that Naaman, a Syrian general, the commander-in-chief of the armies of the Syrian king, went to Elisha, the Hebrew prophet, to be cured of the leprosy. The circumstances connected with this transaction are very curious, and strikingly illustrative of the manners and habits of the times. They were as follows:

Naaman had in his family a captive maid, who had been taken prisoner from some one of the Hebrew villages, in former wars, and according to the custom of the times, he had made a slave. She served in the family as waiting maid to Naaman's wife. Although a slave, she seems to have felt a strong interest in the welfare of her master, and have heard, while in her native land, of the wonderful powers which had sometimes been exercised there by the prophet Elisha, said one day to her mistress, "Would God my Lord were with the prophet which is in Samaria, for he would recover him of his leprosy." Some one reported this story of the maid to Naaman. Naaman was greatly interested in it. At length it came to the knowledge of Benhadad, the king, and the king determined immediately to send the distinguished patient to the land of Israel to be healed.

Thus Elisha on his visit to Damascus, although the prophet and the minister of a foreign religion, was looked upon with great respect and veneration. Benhadad the

king was sick. He was anxious in respect to the issue of his sickness, and he sent Hazael, one of his ministers of state, to Elisha, to inquire of him what the result of it was to be. The light in which Elisha's character and claims as a divine prophet were regarded in Damascus, is shown by the fact that Hazael took with him, when he came to consult him on the part of the king, *forty camels' burden* of costly presents, products, probably, of the arts and manufactures of Damascus, and communicated the announcement of his errand in the language, "They son Benhadad, King of Syria, hath sent me to thee." It was at this interview that Elisha uttered the curse of Hazael, which was afterward so signally fulfilled.

The account of the forty camels' loads of presents, and other similar allusions continually occurring in the histories of those times, indicate very clearly the high rank which Damascus had attained in arts and manufactures, even at that distant day. The genius of the people displayed itself too, apparently in the ornamental as well as in the useful arts. It is mentioned on one occasion that a king of Israel when on a visit to Damascus, was so much pleased with the richness and beauty of an altar which he saw there, that he sent a model and pattern of it to Jerusalem, in order that one similar to it might be constructed in that city. This was a very strong testimonial in favor of the taste and skill of the Damascene designers, especially considering the peculiar circumstances under which the King of Israel was then visiting Damascus. Wearied out with his long and hopeless contests with Hazael, he had sent to Tiglath-Pileser, King of Assyria to come to his rescue. Tiglath-Pileser had accordingly advanced at the head of an army, and after defeating Hazael in various battles, had finally made himself master of Damascus, and Ahaz, rejoicing in the subjugation of his enemy, had gone to Damascus to join him in triumphing there over the conqueror. If he had sent the altar itself to Jerusalem, it might, perhaps, be supposed that he regarded it in the light of a trophy of victory. But as he sent only the pattern of it, the act stands simply as a strong and disinterested testimonial to the beauty of the structure as a work of art.

DAMASCUS IN THE TIME OF THE GREEKS AND ROMANS.

After passing through various revolutions and being held in succession by various powers, and being held in succession by various powers, the Damascene territory became at length a Roman province, and remained in that condition during the time of Christ and his apostles. It was in this condition, at the period of Paul's celebrated expedition to the city, which has already been described—During the interval which elapsed between the era of the ancient Hebrew monarchs and the time of Christ, the country passed through many changes, having been possessed successively by the Assyrians, Persians, Greeks and Romans, the city becoming, of course, at each change of mastership the scene of an exciting revolution. As it was, however, a city of arts, industry, and commerce, and was devoted wholly to peaceful pursuits, and inasmuch as from the exposed position which it occupied in the midst of a plain, with the sources of its wealth spread very widely over the fertile region which surrounded it, it was almost impossible to hope to defend it against any powerful invading force, it generally made little resistance to these changes, and, accordingly, suffered much less from the devastating influence of wars than such great strongholds as Acra, Tyre, and Jerusalem, which being strongly fortified, garrisoned, and armed, usually resisted their conquerors to the last extremity, and were in consequence besieged, stormed, sacked, burned, and devastated again and again, under an endless succession of calamities. Damascus, however, seldom made any vigorous resistance to the power of the various conquerors that in turn made themselves masters of Asia; and thus the thrift and prosperity for which it was always so greatly famed was subject to very little interruption or change.

THE SURRENDER OF DARIUS'S TREASURES.

Sometimes, however, these revolutions made the city the scene of very stirring and exciting events. When Alexander, with his small but terrible force of Macedonians and Greeks, commenced his march into Asia, to invade the immense empire of Darius, Damascus was a province of that empire, and was ruled by a governor whom Darius had placed in command there. As soon as Darius was informed of the Macedonian invasion, he assembled an immense army—an army which formed one of the most enormous military organizations which the world has ever seen. Pomp and parade were the characteristics of the Persian monarchy in those days, and Darius, besides fitting out his troops with the most magnificent and costly equipments and trappings, so as to give the immense column more the air of a triumphal procession than of an army of fighting men, determined also to take with him his whole court, and a vast store, likewise, of the treasures of his palaces. Whether it was because he did not dare to leave these riches in his capital, for fear of some insurrectionary or rebellious movement there during his absence, or whether he took them with him purely for the purpose of ostentation and display, is, perhaps, uncertain. This shows that notwithstanding the wealth of the Hebrews were gods of the hills, and that thus so long as the war waged among the hills, the cause of the Hebrews was effectually sustained by the divine protection. They proposed, therefore that in the next campaign the seat of war should be transferred to the valleys and plains, where, as they maintained, the Hebrews would be comparatively powerless. This shows that, notwithstanding that they were pagans, they were in a sense believers in the Hebrew religion, though they conceived the object of the Hebrew worship to be a seat of local divinities whose power, though supernatural and real, was confined by physical limits and restrictions so that it might be circumvented and evaded by the ingenuity and the stratagems of men.

All the nobles of the Persian court were in the train of the army, with queens, princesses, and ladies of honor without number. Great stores of food were carried too, comprising every possible luxury, together with utensils of every name, and cooks in great numbers, and services of plate both of gold and silver for the tables, and every thing else necessary for the most sumptuous feasts. There were also large companies of men and women connected with the public entertainments of the court—singers, dancers, actors,

stage-managers, harlequins, and over three hundred singing girls, personal companions and favorites of the monarch. The train contained also immense treasures, consisting of costly equipages, vases of gold and silver, rich clothing, and sumptuous trappings and paraphernalia of every description—together with immense sums of gold and silver coin for the pay of the army. The treasures were laden in wagons and upon beasts of burden, and they followed in the train of the army protected by a powerful guard. When at length this immense host reached the confines of Asia Minor, where the small but compact body of Greeks and Macedonians were advancing to meet it, Darius chose Damascus as the place of rendezvous and deposite for his court and his treasures, while he went forward with his troops to meet the invader. The ladies of the court, accordingly, the young princesses, the dancing girls, and the whole train of treasures were sent to Damascus, and intrusted to the charge of the governor of the city there. That they could be in any possible danger by so placed was an idea that no one for a moment entertained; for so great and overwhelming, as they supposed, was the force that Darius commanded, and so contemptible was the opinion which they had formed of the power of the youthful Alexander, and of the small band of Greeks which he led, that they did not conceive of the possibility even of a battle. Darius was going forward, they thought, rather to arrest a prisoner, than to conquer a foe.

It was not long, however, before the gay and careless throngs that were assembled at Damascus were thunderstruck with the tidings that a general battle had been fought at Issus, that the Persian army had been entirely overthrown, that Darius himself had barely escaped with his life, having fled from the field of battle and made his escape to the mountains, almost alone, and that Alexander was preparing to advance into the heart of Asia, with nothing to oppose his progress. Under these circumstances the governor of Damascus, either knowing that resistance on his part would be hopeless, or else acting on the general principle that the policy of non-resistance was the true policy for a city so exclusively industrial in its pursuits, sent a letter to Alexander, informing him that the treasures of Darius were under his charge at Damascus, and that he was ready to surrender them at any time to whomsoever Alexander might appoint to receive them.

Still, however, the governor of Damascus did not dare to act quite openly in thus betraying the trust which had been committed to his charge; so he stipulated in his letter to Alexander that he should surrender the treasures in a covert manner, as if against his will. He could not be sure that Darius would not regain his lost ascendancy, and conquer the invaders after all; in which case he knew full well that any voluntary agency which might be proved against him of having betrayed his trust, would have brought upon him all the awful penalties which in those days were the customary reward of treason. So he agreed that Parmenio, one of the chief generals of Alexander's army, should come to Damascus on a designated day, and that in the mean time he would pretend that he was going to remove the treasures to some place of safety and would accordingly issue with them from the gates, on the day of Parmenio's arrival, that he might appear to be surprised by sudden onset of the Greek detachment, and thus seem to lose the treasures by the unavoidable fortune of war, and not by any open and designed betrayal.

This plan was carried into full execution. On the appointed day the governor issued from the gate of the city with all the treasures in his train. The treasures were borne on the backs of men and of beasts of burden, and were accompanied by a guard—all the arrangements being, however, hurried and confused, as if the governor had been induced by some alarming information which he had received, to determine at a sudden flight. The escort had reached but a short distance from the city, when Parmenio and his troop came suddenly upon them. The guard, perceiving at once that resistance would be vain, took to flight. The porters who were bearing the treasures threw down their burdens and followed them. The roads being bordered by gardens and orchards were inclosed with walls, over which the fugitives leaped with disorder and confusion, abandoning every thing that could impede their flight. The roadside trees were cut down to form a rampart, and no palmettes nor any fields of corn—Cut down a fruit tree, nor do any injury to flocks or herds, except so far as you actually require them for food. When you make any compact or covenant, stand firmly to it, and be as good as your word. If you find religious people living alone in retirement, in hermitages or monasteries, choosing to serve God by thus secluding themselves from the world, do not molest them; but wherever you encounter Christian priests with shaven crowns, cut them down. They are of the synagogue of Satan. Be sure that you give them no quarter unless they will become tributaries or converts to the Mohammedan faith?

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The army marched on, governed apparently by the spirit and principles which these instructions enjoined. All profane and frivolous conversation was forbidden. The services and duties of religion, as enjoined by the Prophet, were regularly observed in the camp. The intervals of active duty were employed in prayer, in meditation, and in study to deserve and retain the love and confidence of your troops. When you fight the battles of the Lord, quit yourselves like men, and never turn your backs upon the enemy. Be humane, and never let your victories be stained by the blood of helpless women and children. Destroy no palmettes nor burn any fields of corn—Cut down a fruit tree, nor do any injury to flocks or herds, except so far as you actually require them for food. When you make any compact or covenant, stand firmly to it, and be as good as your word. If you find religious people living alone in retirement, in hermitages or monasteries, choosing to serve God by thus secluding themselves from the world, do not molest them; but wherever you encounter Christian priests with shaven crowns, cut them down. They are of the synagogue of Satan. Be sure that you give them no quarter unless they will become tributaries or converts to the Mohammedan faith?

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(To be Continued.)

NEW PUBLICATIONS.—*Wise Saws and Slick Sticks in Search of a Wife*.—*Memoirs of James Gordon Bennett and his Times*.—These two works have just been laid on our table from the Publishing House of Messrs. Stringer & Townend, New York, and are for sale at George Barnes & Co., Hamilton. The writer of the former is so well known that if requires no comment of ours to recommend the work;—and as regards the latter we have not yet looked over it, so that we cannot say whether it will receive our praise or censure.

THE SARACENS.

After the period of the Christian era, years and centuries rolled on, and many revolutions both political and social occurred in the Eastern world, until at length a nominal Christianity prevailed over almost the whole of the vast territory which was comprised within the limits of the Roman

Empire. After a considerable period of comparative peace and prosperity, thereat length suddenly arose a power that was destined to a long career of conquest, and a very widely extended dominion—that of the Saracens, a dynasty of chieftains, half soldiers and half priests, who, by mingling the most sublime religious enthusiasm with the fiercest military daring in the character of their troops soon raised to a power which nothing could withstand. The Prophet Mohammed was the founder of the line. Mohammed himself, however, did not commence the career of military conquest. He prepared the way for what was afterward accomplished by his successors. His immediate successor was Abu Bakr, who, once organized a military force, and after establishing his authority in Arabia by suppressing every appearance of opposition to his power which manifested itself there, and enlarging his dominion in the east by making considerable conquests in Persia, resolved on moving westward, and spreading the Moslem faith and power over the Christian countries of Syria and Palestine. Christ had strictly enjoined upon his followers the way of peace, and Mohammed, on the other hand, had directed his disciples to spread the religion by force of arms. In obedience to this injunction, therefore, Abu Bakr, when his government was established and settled at Medina, sent a proclamation to the various Arabian tribes, summoning all who were disposed to obey the injunction of the Prophet, to come to Medina, and join his standard with a view of entering upon the solemn duty of compelling mankind to receive the true religion.

This celebrated proclamation was excommunicated substantially as follows:

In the name of the most merciful God, to all true believers.

Health and happiness and the mercy and blessing of God be upon you. I praise the most high God and pray for the prosperity of the cause of his prophet Mohammed. This is to inform you that I am about to lead the true believers into Syria to wrest that land from the hands of the infidels, and I trust you will remember that fighting for the spread of religion is obedience to the command of God."

This proclamation awakened the utmost enthusiasm and ardor among all the wild tribes to whom it was sent. Men came in great numbers from every quarter, and assembled in a vast concourse, pitching their tents around the gates of Medina. An army was organized. It was placed under the command of Kaled, the Lieutenant of Abu Bakr, a soldier of great personal strength and bravery, and of the most exalted devotion. He assumed the command of the army, with the loftiest ideas of the solemn and religious grandeur of the work which he was

# The Church.

## THE RUSSIAN FRONTIER.

VIENNA, July 26.

Simultaneous accounts from Brode and Warsaw state that the prohibition to export corn has been taken off by the Russian Government.

The Russo-Austrian frontier is again free.

## COMMERCIAL INTELLIGENCE.

The London *Daily News*, of Saturday, says that, during the previous day, the English funds were free from fluctuation of moment, and business was circumscribed. The steady absorption of stock seems to point to higher prices, but this tendency is checked by the wet weather, and by the apprehension that money will become dearer. Consols ranged between 90 $\frac{1}{2}$  to 91, and were last quoted 90 $\frac{1}{2}$  to 90 $\frac{1}{2}$ .

At the colonial wool sales, very considerable purchases are still made for the continent. The wet weather, however, has checked the upward tendency, and prices are rather in favor of the buyers within the last two or three days.

The decrease in the bullion is again heavy and amounts to £687,774. In addition to the efflux to the continent, considerable shipments of coin have lately been made for our expeditions abroad.

**THE TRADE RETURNS.**—The total value of British produce exported during the month ending June 30th, 1855, was £8,167,595, showing a decrease as compared with the same period of last year of half a million.

From January to June, 1855, our exports amounted to £44,643,302, which, compared with the first six months of 1854, shows a falling off of £4,489,800. The decrease is shared in by most articles, cotton being the principal exception. It shows rather an increase.

## THE ENGLISH HARVEST.

From the *London Times*, July 26.

It makes a good deal of difference in general whether we suffer pain ourselves or only inflict it on our neighbors, for great as the pleasure of annoying them may be, it yields no intensity to the pain of being annoyed one's-self. This seems a truism, but yet, as applied to us and the Russians in the present war, it is hardly true. We are always being told, and we delight to hear it, that we have swept the Russian navy from the sea, have reduced their ships, like the reptiles which fell under the curse of St. Patrick, to "commune suicide to save themselves from slaughter," crippled her commerce, blockaded her ports, damaged her export and ruined her import trade. These things we rejoice to have done, but we are a little inclined to forget that the very enemy whom we have so treated has retaliated upon us, not, certainly, to the same extent, but still in a degree perceptibly injurious and unpleasant. The heavy fall of rain which has arrived at this, the most critical period of the year, comes to remind us that by the way the areas from which we derive our supplies of wheat is considerably diminished. We are reminded by the rain that it is at this season of the year that the potato blight has on previous occasions manifested itself, and that a few heavy showers now may do an amount of injury which may have an important effect upon the price of food for the coming year. A bad harvest and an insufficient supply of grain from foreign countries would inflict upon us in time of peace calamities quite as great and greater than those which we have hitherto experienced from war. With cheap food we may well continue to pay war tax; with dear food our state becomes almost intolerable, even without taking into consideration one farthing of extra expense for the war. We do not presume to prophesy that this is likely to be the case; we only wish to point out that it may be so, and that we should be unpardonable if we left any means untried for averting so serious a result. We cannot, indeed, regulate the capricious varieties of our climate any more than we can force upon the great mass of our agriculturists the adoption of that system of high farming which will yield us to the greatest abundance, and render us most independent of the vicissitudes of the seasons; but it would seem that there is something within our power to render food more abundant, and increase the limited supply to which we are obliged to trust.

If we exclude Russia from the Baltic and the Euxine, there is no doubt she excludes us just as effectually from the produce of the Southern provinces of other empire by her control over the Sulina mouth. There are enormous stocks of grain locked up within that river, of which Russia holds the key. Why have we not attempted to open our way into this vast reservoir of food, and to liberate the produce of those countries from the embargo which our antagonist has laid upon them? This must arise from one of two causes—either we are of opinion that such an enterprise is impossible, or that, if possible, it is not worth the trouble of undertaking. As to the possibility of the enterprise, there may, of course, be reasons of which we know nothing which may prevent our fleets from attempting it, but it would certainly seem to ordinary apprehension as if there were no overwhelming difficulty in forcing the entrance of the Danube, and asserting the same supremacy over its waters as we have already established over the Euxine and Sea of Azoff. With the co-operation of a land force, and with the probability almost amounting to a certainty, that the extreme need in which the Russians have found themselves of sending every available man to the Crimea has reduced their garrisons in this quarter far below the point of efficiency, no enterprise would appear more promising—and more can never be said in war—that the attempt to give back to commerce this noble stream, and to silence the batteries that threaten the freedom of its navigation. We cannot avoid the suspicion that something of the kind would have been attempted long ago with the very ample means placed at our disposal, had it not been for the fear of offending that Power which has contrived to possess herself of the principalities, but which has no very strong desire to open the easiest access to them to the fleets and armies of the allies. However this may be, we apprehend that there are the strongest reasons, military and commercial, why such an attempt should be made. In a military point of view, the ascent of the Danube by the allied fleet, and the attack of the fortresses on its banks by such forces as could be spared to co-operate with the Turks, would hold out a very reasonable prospect of success, but would certainly operate as a very powerful diversion. We have hitherto voluntary denied to ourselves the advantage which we might attain by attacking the Russians on many different points, distracting their attention, dividing their forces, and wearing them out by constant marches and counter-

marches. Now that Austria and Prussia have relieved our enemy from any apprehension as to their possible hostility, Russia is free to concentrate all her forces, except those required to guard the shores of the Baltic, from purely naval attack, on the defence of Sebastopol. We leave Asia Minor to its fate, the Danube blocked up, Odessa untouched, and even our unexampled success in the Sea of Azoff has failed as yet to inspire us with courage to repeat the operation elsewhere.

If we turn to the commercial side of the question, hitherto entirely overlooked, the argument appears no less cogent. This corn thus shut up from us is, in fact one of the munitions of war—one of the things most requisite to enable us to carry it out to a successful conclusion. If bread be cheap, we can pay war taxes with resignation, and even with patience; if it became dear, that dearness alone constitutes a burthen extremely hard to be borne. We have attempted an enormous trade to the Black Sea, but it is a commerce entirely one-sided; the ships go out with stores and provisions for the use of the enemy, but return in ballast, surely no inconsiderable object would be gained if, instead of coming back empty, they could bring back in their holds the golden harvests of those sunny climates, and thus at once assist in feeding our people and relieving us from the heavy freights which we are compelled to pay. We have in this war looked at every thing from the exclusive a military point of view, and have been slow to avail ourselves of private enterprise in improving our military resources, or of the commercial spirit of the nation in supplying the necessities of our troops. It is time this should be changed and no steps would be so likely to pronounce that change as re-opening to Western Europe the trade of the Danubian Principalities, from which, notwithstanding the boasted possession of the sea, the war has so entirely excluded us. The question deserves more consideration than it appears to have received, and bears very forcibly upon another which must shortly receive a temporary solution—the question how long we shall be disposed to permit Austria to maintain the occupation of these territories, setting free the Russian army for service in the Crimea, embarrassing any offensive operations in the Principalities, and facilitating to Russia, by covering the right flank of any force she may possess on the left bank of the Danube, the possession of the Sula and the exclusion of the allies from that corn trade from which they ought to derive so many advantages.

## NOTES AND TOPICS OF THE WEEK.

According to the latest accounts from the Crimea, the health and spirits of the troops continue very satisfactory. The only event of the week is a Russian sortie, which was promptly repulsed. The Baltic Fleet has bombarded and destroyed the small town of Lovisa, in the Gulf of Finland.

In France, great preparations are making for a series of Fêtes, in honour of the visit of Queen Victoria, which is expected to take place about the 17th of August.

At home, the Vienna Conference and Lord John Russell's resignation have been the principal topics. (By-the-by, we may observe, that since the "Durham Letter," Lord John has done little but mischief.) Long debates have taken place. Sir Bulwer-Lytton's motion has been withdrawn, and Mr. Roebeck's motion is still under discussion. Much valuable time is wasted upon such matters without any visible advantage, and in the meanwhile legislation of important practical questions is postponed on the plea that there is no time for it.

A Committee of the House of Commons, after hearing Counsel, has reported that Baron Rothschild's recent financial negotiations with the Government do not involve a contract which would vacate his seat for London.

Mr. Spooner's Maynooth motion was rather unexpectedly got rid of on Tuesday night, by an impromptu division, which by a majority of three, postponed the adjourned debate for three months.

The *Record* alludes to "a foolish report" that Lord Palmerston allows Lord Shaftesbury to select candidates for the Crown livings.



# The Church.

Our Foundations are upon the holy hills.

HAMILTON, FRIDAY, AUGUST 17 1855

## DIOCESE OF TORONTO.

TORONTO, June 27, 1855.

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

I remain, &c., JOHN TORONTO.

AUGUST, 1855.

Sunday 18 Lamark, St John's..... 11 a.m.

" Ramsey ..... 3 p.m.

Sunday 19 Pakingham..... 11 a.m.

" Fitzroy..... 4 p.m.

Monday 20

Tuesday 21 Penbrue, Renfrew

Wednesday 22 county..... 11 a.m.

Thursday 23

Friday 24

Saturday 25 N nth line, Fitzroy..... 11 a.m.

" Huthley..... 3 p.m.

Sunday 26 March church, the

Parsonage..... 11 a.m.

" March church, near the

Hon Mr Pinckney's..... 3 p.m.

Monday 27 By: w..... 3 p.m.

Tuesday 28

Wednesday 29 Riel-mond..... 10 a.m.

" Merrickville..... 3 p.m.

Thursday 30 Kempsville..... 10 a.m.

" Mountain..... 3 p.m.

Friday 31 Edwardsburgh..... 10 a.m.

" Marita..... 1 p.m.

" Williamsburgh..... 4 p.m.

SEPTEMBER.

Saturday 1 Osnabruk..... 10 a.m.

" Monckton..... 2 p.m.

Sunday 2 Cornwall..... 11 a.m.

Tuesday 4 Hawkesbury..... 11 a.m.

## ARCHIDIACONAL VISITATIONS.

THE ARCHDEACON OF YORK intends to hold a visitation of the Clergy and Church Wardens of the Archdeaconry of York, as follows:

Of the Clergy and Church Wardens of the HOME and SIMCOE RURAL DEANERIES, at the Church of the Holy Trinity, Toronto, on Tuesday, September 4, next, at 11 a.m.

Of the Clergy and Church Wardens of the NIAGARA, and GORE and WELLINGTON RURAL DEANERIES, at Christ's Church Hamilton, on Wednesday, September 5, at 11 a.m.

Of the Clergy and Church Wardens of the BROCK and TALBOT, and LONDON, HURON, and WESTERN RURAL DEANERIES, at St. Paul's Church, London, on Thursday, September 6, at 11 a.m.

The Clergy are requested to furnish the Archdeacon with the names of their Church Wardens, previous to Divine Service, on the occasions above mentioned.

## THE NEW YORK CHURCHMAN.

We neither wish nor intend to be betrayed into a lengthened controversy with our Brother of New York, "we are brethren;" and as such it little becomes us in these days of peril to our common Mother, to "fall out by the way;" but in the three long articles which have recently appeared in the columns of the *Churchman* in answer to us, there is such adroit evasion of our arguments, such an almost clap-trap expatiating upon abuses which we admit quite as fully as himself, without attempting to meet the ground of our whole argument, which is, that the abuse of a principle is no argument whatever against its legitimate use; especially, we repeat, when that principle is based upon Divine example and precept, that we stand perfectly astonished, and are more than ever convinced that weak indeed must be the cause which advocates so able can only thus defend. It is the extent to which, as it appears to us, this trifling is carried in the last *Churchman*, that causes us, contrary to our decided previous intentions, to add a few further explanations in defence of what are most certainly our catholic, and, as we believe with equal firmness, the means by which they are attained, nor the selfish purposes for which they are often held, nor yet as to its then establishment of His kingdom is it of, or according to, this world; verily it is at the human name of Jesus, that "every knee shall bow," and it is a temporal scepter which the lion of the Tribe of Judah claims to wield over all the nations of the earth.

But finally, good brother, surely you forget your own principles when you quoted our blessed Lord's saying, "My kingdom is not of this world," as though He thereby renounced His right as *Incarnate God* to the absolute earthly sovereignty of all the kingdoms of this world! Formerly, though neither in the maxims of temporal sovereignties, nor the means by which they are attained, nor the selfish purposes for which they are often held, nor yet as to its then establishment of His kingdom is it of, or according to, this world; verily it is at the human name of Jesus, that "every knee shall bow," and it is a temporal scepter which the lion of the Tribe of Judah claims to wield over all the nations of the earth.

## FOR "THE CHURCH."

Of the grave mistakes made by our copying "home practices," none seems of greater mischief than that of building very large Churches. How much the "Rectory" system has conducted to bring this about, let us now point out a few of the evils.

1. The poor and such as cannot have the front seats, are unable to hear, and in consequence, many such do not frequent Church. They either remain at home or become Dissenters. In this way a flock is not gathered, but the contrary. The Church no longer serves its purpose when it becomes too large for all to join in the public prayers and praises, and together to partake of the instruction given by the priest.

2. A kindred evil assails those who persist in attending a Church where they cannot hear or understand. Their souls lack proper nourishment. That Ministerial emphasis which is given to the divine law in its official proclamation, and which cannot be fully had from the private perusal of the Bible, is lost to the portion of the people who are out of reach of the ministers voice.

3. The officiating minister is unnecessarily tortured. His voice, trained to its extreme tension, is no longer manageable. He does violence to his lungs. He is so much afraid that many cannot hear him, that he can neither pray in a proper frame of mind, nor give due force to the words he reads or speaks. He will shorten his days, and not do half the good he ought.

Such considerations should have force in deciding on the size and plan of a Church. As a general rule, seven hundred and fifty seats, and these all in the body of the Church, galleries being carefully avoided, will be an ample allowance for any congregation. If more be needed, let the overplus build a second Church; and then as these cis-atlantic rapidly rising towns increase, a third, and so forth.

As regards large Churches already built there seems to be no better help against the evil, than that the services be intoned in order to their being heard; while, to ensure somewhat more intelligibility, the sermon, why should not a short summary or syllabus of the discourse be printed, and liberally distributed through the furthest parts of the Church. Of the varieties of this pastime, sleeping is perhaps the least unedifying. One can in short, hardly overstate the evil of a condition of things wherein numbers of persons, assembled professedly for the most important duties of man, are anxiously or otherwise aware, that some one and this a herald of the cross is, in the distance, vainly trying to say something to them; whose voice indeed they can make out to be raised and even attenuated, almost ridiculously, but which is to them literally "vox et præterea nil." Let building committees and the clergy see to it, that such evils shall not be perpetuated and multiplied where churches are about to be built.

REMITTANCES RECEIVED.—A. L. St. Marys. J. S. L. Louth. W. G. Kingston, 12 Sub. R. J. T. Brantford. Mrs. A. Niagara. Capt. W. Moore. G. S. Sarnia. G. S. J. Drummondville, 5 Sub. D. B. S. Picton.

and peal of church bells in every town and by the firing of guns from hill and other points—signs of intense emotion which were kept up at short intervals during the day. An immense number of flags were displayed, half-mast high, along the proposed route of the procession, and many of the house fronts and principal edifices were hung with black cloth and other funeral decorations. Mottoes and inscriptions were exhibited with a frequency which seems to be especially characteristic of the west. Some were classical, as for instance, "Fortiter ut temerit omnia"; others again had a religious tendency, as, for example, "Peace to the soul of the departed brave; his body shall sleep, but his name liveth forever." In one case a publican had got up his shop front in a most elaborate style, with the words, traced in white letters upon a black ground, "Rest, warrior, rest!" The landlord of one of the principal inns, carried away by his emotions, had the "white lion" above his gateway clad in black velvet, with a nodding plume of sables on his head. Such illustrations could be multiplied, but the foregoing serve sufficiently to indicate the spirit in which the inhabitants of Bristol set themselves to do honor to the occasion. The programme of the funeral procession would, it was believed yesterday, undergo some modification; for a general impression prevailed that the launch of the Caradoc would be used instead of the Star steamer to convey the body from Cumberland-basin to Quay-head, Prince-street. Nevertheless, the original arrangement was adhered to, and at half-past eleven o'clock the Star left the basin and a salute of 19 guns from the Caradoc. The coffin was placed amidships under a temporary canopy, having the deceased Field-Marshal's coronet resting on it, and around a guard, consisting of fifteen artillerymen and a party of seamen from the Caradoc. On the quarter-deck stood the personal staff of the late Field-Marshal, accompanied by Colonel Bagot, Lord Calthorpe, and other near relatives. Captain Derriman was also present, and Captain Pryce, as chief naval officer of the port, was in charge of the steamer. As she moved slowly up the harbour a double line of fifty row-boats, all placed in mourning, followed to Badminton. There the boy of the late Lord Raglan will be interred to-morrow, at two o'clock, in strict privacy the immediate relatives of the deceased being alone present to witness the ceremony.

After the splendid observances which attended the funeral of the great Duke, those paid to the memory of his faithful lieut. will appear tame and commonplace. None of the generals who so recently served under him, and who are now at home, were present, and not more than two or three regimental officers appeared in the procession. In spite of the care taken to cover the spectacle of a staid commercial city forgetting its business and making a strict holiday to do honor to the remains of an eminent man who died in the service of his country, but we could have wished, for Lord Raglan's sake, that such contrasts as those presented by the obsequies of men like Wellington and Nelson had been avoided. For anything short of the highest military renown a grave on the field which he contested is the most glorious resting-place of a soldier. Better to sleep on Cathester's hill than even in the vaults of the Somersets.

## THE SIEGE OF SEBASTOPOL.

We give the intelligence from Sebastopol in the order of dates subsequent to the advices received by the previous steamer:

July 10. Gen. Simpson encloses the returns of casualties, to the 8th of July; regrets they are so great in killed and wounded; states

## "THE ECHO."

In his issue of the 3d instant, our cotemporary in an article with the singularly chaste title, "The Cant of Puseyism," denounces us, in no measured terms, for designating the Anglican Church as the "Bride of Christ," and asks, "In what part of her authorized standards and formularies does the United Church of England and Ireland set herself up as 'the Bride of Christ?'" An awkward question this to be asked by one who has given his "*ex animo*" consent to the Book of Common Prayer, and who is pledged to at least a doctrinal approval of the Canons, inasmuch as his ordinary may require him to read them every year to his congregation, which he could not conscientiously do, if he believed them false in principle.

In proceeding to answer the Reverend Editor of the *Echo*, we take it for granted that he will admit that the true Church of Christ and the "Bride of Christ" are identical. Our vindication then is very clear, it is simply this, that the Church of England and Ireland does plainly and without disguise declare, in Her 9th, 10th, and 11th Canons, that there is no lawful Church within those realms but Herself! In Her 11th Canon she expressly says, "Whosoever shall hereafter affirm—that there are within this realm other congregations of the King's born subjects—which may rightly challenge to themselves the name of True and lawful Churches; let him be excommunicated." It follows then, that the true Church and the Bride of Christ being identical, "the United Church of England and Ireland does set Herself up as the Bride of Christ"; since she does claim to be the only true Church in those realms. And remember, good Brother, you and we, as clergymen of the said Church, are bound, not only in the law, but in conscience, as honest men, by this decision, because it is not a mere Royal, or Act of Parliament, ordinance, but a solemn decree of convocation, and never get repealed; to the principle of which we are therefore pledged, so long as we remain in Her Communion, alike by our vows of individual obedience, and by our official relations as Her ministerial rulers.

But we are further sanctioned in the use of this term by the Anglican Church Herself, because in Her xii and xxiii articles She declares "duly administered Sacraments," and therefore a valid ministry, to be necessary to a true branch of Christ's visible Church; while in Her preface to the Ordination service She teaches us that there is no such valid ministry save amongst those who have received Episcopal Ordination; and that to be lawful in England and Ireland, such Ordinations it must be with her own sanction. Then again, She teaches that "Baptism and the Lord's Supper are generally necessary to salvation;" and yet forbids either to be administered except by Her own Clergy; while She also makes Confirmation a rite that can only be administered by a Bishop, a condition of receiving the latter; thus making the most awful claims, be they true or false, to be the only true Church of Christ in those realms. Thus most triumphantly are we vindicated by the United Church of England and Ireland Herself, in Her Canons, Articles, and Services, in styling Her "the Bride of Christ."

But we are further accused of "verging very closely on blasphemy" for applying this term to a Church composed "of all kinds and classes of persons, good, bad, and indifferent." Alas, we admit the truth of the description, save the last, for our blessed Lord tells us of "good and bad" Christians, and tells us where they will respectively go to; but what are "indifferent" Christians, and where will they go to? The Editor of the *Echo* seems to suppose that the term Bride of Christ is only to be applied to the Church triumphant, which St. John saw in a vision descending from Heaven; but surely when he made such a statement as this he had forgotten his scriptural studies. The Church is surely no less the Bride of Christ in her militant than in her triumphant state, so at least seems to have thought St. Paul, when expounding with the Corinthian Church and expressing His fears concerning them, she says, "For I have espoused you to one husband," (Christ). Were they not then "the Bride of Christ?" And yet St. Paul "feared" respecting them, and many sore sunners, we know, were amongst them.

But again, are not the "Kingdom of God or of Heaven," and the "Bride of Christ" convertible terms? We judge so; for who compose the "Bride of Christ," save His members? And do not they also comprise the Kingdom of God, as says our Lord, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." And yet Jesus compared the Kingdom of God to a net containing good and bad fish, and other like comparisons, so that he himself teaches that while upon earth, the Kingdom of Heaven, that is, "the Bride of Christ," will be composed of good and bad members, containing, alas, as He also declared, some "children of the Kingdom" that shall be finally cast out. Take care then good Brother, lest haply you be found opposing the truth of Christ.

Is there not something revolting to a disengaged mind in the professions which gentlemen of the *Echo* school make of their Churchmanship; while even every dissenter

can see that the Prayer Book, honestly understood, is a sore thorn in their side, continually convincing them of—*we suppress the right word*. Why, the very title of their paper is not true-hearted; where do they find Anglican Church authority for calling their paper "Protestant Episcopal"? But we make a sterner charge still against them, it is this.—That they use the influence which their connection with the Anglican Church gives them, to undermine Her principles, and in so far to shake the foundations of the kingdom of Christ. The Church opening Her arms to all the world, truly echoing the teaching of Her Heavenly Bridegroom, "Truth and Holiness in the Body of Christ." On the contrary Her opponents, whether in or out of the Church demand with supercilious self-righteousness, "Is schism indeed a sin? but worship God in whatever way you choose, and you shall not be, as St. Paul declared, anathema!" And hence too many simple ones are turned aside from the sure fountains of Salvation to uncertain streams. And because so many cry, lo! here is Christ, or lo! there is Christ, the way of life is evil spoken of; men seize the excuse to turn a deaf ear to all, and perish in their wilful indifference. Yet alas, alas, is not this the cry which the *Echo* and its fellows repeat? But while we hope ever to raise their feeble voice against these soul-injuring, and in many cases, we fear, soul-destroying errors, still would we also ever as earnestly pray in His own blessed words, for those who are thus ignorantly crucifying the Lord of Glory afresh. "Forgive them Father for they know not what they do."

DR. EGERTON RYERSON AND CHURCH AUTHORITY.

Last year we had to record Dr. Ryerson's resignation of his position as a minister in the Wesleyan body. Two months consideration and improved health has caused him to make overtures to the Conference for a restoration, and that has been granted. In the long letter to the President of the Conference which led to his restoration, Dr. Ryerson re-asserted and re-argued his view that the Wesleyan ought not to make meeting in class a condition of communion. *We fully agree with him in his general position*, and in most of his arguments, and always have agreed with him. *The Wesleyans in that respect, as in others, imitate the Romantics*, who make habitual confession an essential of communion. The chief difference is that the Romantics require confession to a priest alone, the Wesleyan to a class leader in the presence and hearing of others. The latter will of course be the least candid and full of the two, and therefore there is the less ground for making it an essential.

But we differed on a former occasion from Dr. Ryerson as to one of the grounds of objection to the Wesleyan rule, viz; that this confession to the class leader is not mentioned in scripture as an essential of communion. Dr. R. contends that this circumstance makes it wrong for the Wesleyan body to make it an essential. We urged that, supposing the Wesleyan body to be, (what Dr. R. thinks it) a Church, it has a right to make confession of communion not recorded in scripture. Dr. R. thinks it sufficient refutation of that view to state that "the only two newspapers in Canada who have combated his views are the *Church* and the *Catholic Citizen*," and that it is "more deeply impressed on his mind than ever that the Bible only ought to be the religion of Protestants."

His own letter, however furnishes proof that other Protestant bodies besides ourselves hold the same doctrine, and that Dr. R. himself does practically hold it. Dr. R. informs us that in all sections of the Presbyterian Church "baptized children are not communicants until they make a personal profession of conversion, and receive a token or ticket of admission to the Lord's Supper." Now there is nothing in the new Testament to authorize this condition of communion, and it rests entirely on the personal right of the Church to require it. Not only this, but Dr. R. mentions with approbation the practice of the Wesleyan body, that "baptized children are not communicants unless they personally profess the faith of the baptism, and evince their desire to flee from the wrath to come by the negative and positive proofs so briefly and fully enunciated in the general rule of our societies." Here again is a condition of communion enforced with Dr. Ryerson's own approval, which is not directed to be enforced in scripture, and which stands upon the Church's right to make rules and conditions of communion.

When we assert that right, however, we do it with these two provisos: 1. That the Church shall not make any rule in opposition either to the letter or to the spirit of scripture, and 2nd, that the note shall tend to carry out the intention of Him who instituted the Church, and gave it all the authority it possesses. And we assert that right because we believe that the principle of it is recognized in scripture itself, and has always been acted on by every religious body which regarded itself as a Church.

It is because we believe that compulsory confession, whether to a class leader or to a priest, does not tend to carry out the intentions of Christ's Head, but is rather opposed to them, that we object to it.

**JAIL BREAKING.**—The St. Thomas *Rough Notes*, says that on Sunday last, about 1 o'clock, a negro and two boys broke jail, and made for the woods. They were not missed for upwards of an hour, when search was immediately made, and the two boys caught about four miles east, in the woods; the negro, as yet, has escaped.

**FIRE IN LONDON.**—The Carpenter and Turning shop owned by Mr. McAdam was totally destroyed last week. Mr. McAdam besides building and stock lost all his tools &c. The fire was accidental.

**FIRE IN BRANTFORD.**—On Friday morning last, about half-past twelve, the tavern in East Brantford, known as Montgomery's Tavern was discovered to be on fire, and in spite of every effort made to check its progress, the entire inside of the building was destroyed.

## MISSIONARY FUND.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

*Collections made in the several Churches, Chapels and Missionary Stations in the Diocese, appointed to be taken up in the month of July 1855, to be applied to the Funds for the support of the Missionaries of the Society.*

## MISSIONARY FUND.

Previously announced..... £16 10 0

Lovell, per Rev F Tremayne..... 0 12 6

St. J. B. Lovell, per Rev J W

March..... 2 10 0

Brockville, per Rev J Lewis..... 8 0 0

St. John's, Port U'vithy..... 1 15 0

St. George's, Oshawa..... 1 7 6

St. Paul's rear..... 0 12 6

per Rev J Pentland..... 3 15 0

St. John's Bowmanville..... 3 0 0

Enniskillen..... 1 0 0

per Rev A McNab..... 4 0 0

Norwood..... 0 12 1

Oromocto..... 0 6 0

Weyburn..... 0 6 1!

per Rev J Thilton..... 1 0 0

Tinny Chippawa, per Rev

W Leeming..... 6 5 0

Hiller..... 0 15 0

Wllington..... 0 5 0

per Rev R G Cox..... 1 0 0

St. George's, Toronto, per Chruchwarden..... 11 0 6

St. John's..... 0 15 0

per Rev B Hanning..... 1 0 0

St. Mary Magdalene, Picton..... 1 11 0

per Thos Bog, Esq..... 1 11 0

Church of Orillia..... 1 8 4

St. George's, Medonte..... 0 15 0

St. Luke's C W Road..... 0 9 6

School House Oro..... 0 12 2

per Rev B Read..... 3 5 0

St. Peter's Tyronnel..... 2 2 6

per Rev T Holland..... 0 7 6

St. Mary's..... 0 10 3

Biddulph..... 0 6 6

per Rev A Lampman..... 0 16 9

St. Mary's Barriefield..... 0 12 10

McClellan School House..... 0 11 9

per Rev E C Bower..... 1 4 7

Holy Trinity, Toronto, per Churchwarden..... 3 10 0

Perfessor, per churchwarden..... 3 0 0

per Rev G S Hill..... 1 10 0

ANNUAL SUBSCRIPTIONS.

Rev Henry Holland xiv year..... 2 10 0

Rev R G Cox..... 1 5 0

## PATRON.

Received from the Rev M. Pier, of Osnabruck, the sum of twenty-five shillings, contributed by a Parochian for the Patriotic Fund—which has been handed to Col Tullock.

To the Editor of the *Hamilton Gazette*.

DEAR SIR:

The accounts you present us, from time to time, of Congregational offerings to their Ministers, are interesting and pleasing—they show the presence of that kindly feeling which ought to subsist between a pastor and his flock; they are an encouragement to him in the discharge of his arduous duties, and they are an acknowledgment on the part of a congregation of the duty resting upon them to provide for the temporal welfare of their minister.

That these things are not as common as they ought to be, is owing, I believe, more to want of thought, than of will, and, therefore, the publication of them is useful, not only to show that religion is a living principle, able by its influence to counteract the selfishness and worldliness of the age; but also to provoke others unto like good works, and give their desires and efforts a right direction. It is with such an object in view that I ask you to record an act of generous thoughtfulness on the part of the Churchmen of Scarborough towards their minister, the Rev. W. Bell. The congregations here, have of their own accord—*one*, doubted his stipend; another, increased it by one-third; and a third presented to him, in addition to their ordinary contributions, the sum of fifty dollars. Like instances of the prevalence of a right spirit among the members of the Church in this Parish, both collectively and individually, have been innumerable; but this is singled out for notice as most thoughtful and seasonable, at the present time, considering the high prices of necessities, and the difficulty of meeting the wants of a family with a limited and narrow income.

Yours, &c.,

SCARBOROUGH.

August 11, 1855.

**WHEAT HARVEST.**—The Harvest in this neighborhood is now drawing to a close, and from every direction we hear the most gratifying intelligence of a most abundant yield. There has been a much larger quantity sown than in any former year, and the return per acre, will be fully as great if not greater than that of last year. As regards the spring crops, there never was such a splendid prospect in this section of the country, in fact every thing seems to prosper that the Farmer has put his hand to.

The official report of the new French loan shows that 36,000,000 francs more bid—being six times the amount asked. From the other parts of Europe there is no news of importance.

The Liverpool Cotton Market had declined 1-6d 1-8d. Week's sales, 35,000 bales of which 7,000 were on speculation and to export.

Breadstuffs are generally quiet. Wheat and flour trifle easier. Indian corn in fair demand, at previous rates. White wheat 1ls. 9d to 12s 2d; red 10s to 11s 8d; western canal flour 40s to 40s 6d; Ohio 43s to 44s.

Weather favorable—no damage yet done to crops.

Pork in fair request and firm. Lard advanced to 55s for prime.

Money Market more stringent.

Consuls closed at 914.—*Spectator Extra.*

Extracted for the benefit of the Editor of the *Echo*, and some of his readers.

"Liberty in Religion now consists in abusing your own Church and praising every other sect?"—Sam Slick's *Wise Laws*.

PAROCHIAL VISITING.—A house-going Minister makes a church-going people.—*Chalmers*

## HOW TO MAKE DEVOTED SOLDIERS.

From a recent English paper we derive the following pleasing little anecdote of our Sovereign.

Whilst standing on the balcony of St. Mary's Barracks, Her Majesty observed a group of wounded men walking leisurely below. She immediately remarked to the Commandant, Col. Eden, "There is a man I have not previously seen; there is another, and there is a third." The Commandant ventured to suggest that Her Majesty was laboring under a misapprehension, but she persisted in saying that she could not be deceived in this matter. Col. Eden having called up the men asked if they had not been paraded before the Queen? They replied: "No Sir." The Colonel inquired why they were not there? "Because Sir"—was the answer—"we have only this afternoon arrived from the East, and received no orders." Her Majesty thereupon observed: "I thought I had not seen them."

Victoria, like Napoleon the Great, knows the secret of winning the affections of her troops. Relying upon the magical effect which individual recognition by their leader was certain to produce upon his soldiers. Every man in the grand army, cherished the belief, that personally he was known to the "little corporal," and this idea, though of course in the vast majority of instances a "devoid imagination," lent mettle to the legions of France, and rendered them almost invincible.

Who can estimate the amount of chivalrous enthusiasm, which the graceful incident at St. Mary's Barracks, will engender amongst the men, doing battle in the Crimea?

The "Queen's name" is still "a tower of strength" to the British heart, despite the sordid rationalistic teachings of "democracy"; and in the hour of battle, the thought of Victoria's royal and womanly sympathy, will give pith to many a feeble arm, and animation to many a weary eye!

## ARRIVAL OF THE STEAMSHIP

## "LEBANON."

New York, August 15.

The *Lebanon* from Liverpool with dates to the 31st ult., arrived at this port at 7 this morning.

There is no news of importance from the seat of war.

# The Church.

## TEXTS AND THOUGHTS FOR EVERY DAY THROUGHOUT THE YEAR.

AUGUST 19.—ELEVENTH SUNDAY AFTER TRINITY.

1 He was a mighty man in valor, but he was a leper. 2 Kings v. 1.

How little pleasure could this Syrian take in his successes and reputation, whilst he knew that those who honored and loved him, loathed his presence; yea, whilst he could not move his own hand to his mouth without loathing himself. Thus does God think proper to mix evil with good in all conditions. Yet this great bodily misery, under the providence of God, was to be the occasion of his soul's salvation. Let me cheerfully submit to the portion of earthly evil with which God has chequered my lot; let me believe that it serves to my salvation.

2 Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel. 2 Kings v. 12.

Thus reasons the natural mind. Our natural reason and powers appear better than any thing which the Church of God can supply; why may we not be saved by exercising them? Yet we must be saved by faith in God; and the use of the means ordained in the Church exercises the faith. Thus it was with Naaman. He required to be humbled and brought to the obedience of faith; and therefore God, by his prophet, required this exercise of faith. Let me learn to quit my reliance on natural means, and frankly to accept and use those which God appoints in his Israel.

AUGUST 20.

1 His flesh came again as the flesh of a little child. 2 Kings v. 14.

It was no efficacy in the waters of Jordan which wrought this cure; neither was it any voluntary faith or will worship on the part of Naaman. It is the word and ordinance of God which puts efficacy in those means, which of themselves have no virtue. What would the waters of baptism avail to the soul without God's appointment? Yet with it, it may wash away the guilt of sin and put into the heart the spirit of a little child. O Lord, grant me ever to rely on the virtues of thy ordinances, both for myself and for others.

2 The leprosy therefore of Naaman shall cleave unto thee and to thy house for ever. 2 Kings v. 27.

Behold the punishment of Gehazi's covetousness, falsehood and sacrifice. He and his, so long as his race shall last, shall have a memento of his guilt, which nothing can efface. Too late does that wretched man find that he has loaded himself with a curse, in loading himself with Naaman's treasures, and clothed himself with shame in putting on the garments of Naaman. How much better had been a bright purse and a homely coat, with a sound body and a clean soul! God grant me to avoid every shade of covetousness and untruth, lest my selfishness and insincerity should hinder all the good which others might do.

AUGUST 21.

1 By which also ye are saved, if ye keep in memory what I preached unto you. I Cor. xv. 2.

When we are admonished within the gospel covenant, we receive a present salvation. But to continue in a state of salvation depends on somewhat in ourselves. We must treasure up in our memory the truths of the gospel, its doctrine, and its duties. We must remember to love God and others, and deny ourselves as faith would lead us. If we do so, we continue saved; nay we are saved more and more. Blessed be Thou, O Lord, who hast begun my salvation! O perfect it unto the day of Christ.

I delivered unto you first of all that which I also received. 1 Cor. xv. 3.

Not even an apostle discovered divine truth himself; he received it from the Lord Jesus. Not even an apostle taught as certain truth his own opinions and discourses; he delivered that which he had received. Much more must that be the case with us, we must deliver on to others the truth which we have received from the apostles, and that which is delivered by the Church and confirmed by the word of God. Grant me, O Lord, dutifully to receive thy truth and faithfully to deliver it to others.

AUGUST 22.

By the Grace of God I am what I am. 1 Cor. xv. 10.

St. Paul was not insensible to the change which the Grace of God had wrought in him, nor to the fact that he had labored more abundantly than any other apostle. But he took no credit to himself. He knew that he had not discovered the heavenly road himself, but had been called into it by the free mercy of God; and that all his subsequent progress and labors were but the results of that call. He therefore acknowledges simply and thankfully that it was by God's favor that he was as he was. Let me always be sensible of God's abounding mercy to me unworthy.

2 His grace which was bestowed upon me was not in vain. 1 Cor. xv. 10.

It is not every one who acknowledges that it is of God's mere favor that he was brought to serve him, that preserves his humility, when he discovers that God's favor has produced fruit. We are apt to think the improvement is ours. But St. Paul saw more truly, that not only the beginning but the whole result was due to the grace of God which abode with him. Let me at every step of my progress heartily acknow-

ledge at all my soul's life is every moment from God.

—AUGUST 23.

1 God be merciful to me a sinner Luke viii. 13.

The petition of the Publican is necessary for every man, for there is no man upon earth that doeth good and sinnot not. But it is highly necessary for most; for there are few who have not sinned much and willingly, in thought, word, or deed. If therefore we see ourselves as we are, we shall not dwell on our good deeds, even by thanking God for them, as the Pharisee did, for if the best we do there is imperfection; and there is so much which is sinful in itself that we shall rather fix our thoughts on it than on our good actions. May I be enabled to see myself as I am, that I may obtain mercy whilst I remain in life.

2 This man went down to his house justified. Luke xviii. 14.

The Pharisee did not see his sins, and consequently did not set his heart against them, nor seek forgiveness for them. The Publican, by confessing and praying for mercy showed that he both knew them and had turned his heart from them. Although therefore, no repentance can do away sin, yet it pleased God to pardon and accept him, and to impart to him the righteousness of faith. Give me, O Lord, always to see my sins, and to turn my heart away from them, that I likewise may be justified.

AUGUST 24.—ST. BARTHOLOMEW.

By the hands of the Apostles were many signs and wonders wrought among the people. Acts v. 12.

The Apostles were destined to establish and govern the Church; and they must first establish it before they could govern it. God therefore gave them power to do signs and wonders, that the people might see in them power above that of man, and might be led first to magnify them, thence to believe in the Lord whom they preached, and in whose name they wrought their wonderful works, and afterward to submit to their guidance and authority. May I reverence this divine power and authority in them, abide in their fellowship, and keep their ordinances.

2 I appoint unto you a kingdom. John xxii. 29.

The kingdom of Christ was not to be reserved for himself, but to be shared with his followers. As his Father had given to him a kingdom, so he would give one to them; first on earth, afterwards in heaven. They reign over the spiritual Israel, as the patriarchs did over Israel according to the flesh. They governed the churches in their lifetime, and they govern them still; for Christians live under their rules and ordinances, and under the authority of those to whom their power has descended. May I have grace to submit to the authority of the Apostles on earth, that I may share their kingdom in heaven.

AUGUST 25.

1 I have anointed thee king over the people of the Lord. 2 Kings ix. 6.

These were the words of the prophet whom Elisha sent to make Jehu King of Israel instead of Joram the son of Ahab.—Thus God showed that the powers of earth are appointed by him, and that he pulleth down one and setteth up another. Thus he showed that Kings reign not for themselves, but as deputies to govern on earth the people of the Lord, the King over all.

Give me, O Lord, to acknowledge thy hand in the changes of earthly kingdoms. And give more and more to Christian sovereigns to acknowledge themselves as thy deputies.

2 Take him up and cast him into the portion of the field of Naboth. 2 Kings ix. 25.

This was finally fulfilled God's threatening to Ahab, that he would require him in the very plot of ground which he had taken from Naboth. In consequence of Naboth's humiliation it was suspended unto his son's days; and now it came, when the dead body of Joram his son was cast into that which had been the vineyard of Naboth. Thus we learn that God's justice does not die, although it may slumber for a time; that in the end it will surely come, and will not tarry. May I ever remember the day of justice against the impenitent, and flee daily from every sin.

J. B.

## OUR TORONTO SUBSCRIBERS.

Our readers in the City of Toronto will please take notice that for the future they will receive their papers at the Post Office.

## OUR EXCHANGES,

Will please send their papers to Hamilton for the future.

## HAMILTON MARKETS.

—  
NEW YORK MARKETS.

NEW YORK, Aug. 16.

FLOUR.—Market firmer.

Sales 2000 bbls at 7 7/8 to 8 for State 8 1/2.

to 8 50 for common straight and extra; 8 50 to 9 for mixed to fancy Western.

CAN.—Wheat market firmer.

Sales 500 bbls at 8 7/8 to 9 50.

GRAIN.—Wheat market firmer.

Sales 800 bush. at 8 1/2 to 9 1/2 for Red Sun; 2 12 to 2 25 for white do.

Rye dull at 1 20.

Barley fair.

Corn butter, sales 4000 bush. at 87 1/2 to 88.

Oats dull at 50 to 55 1/2 for State and West.

PROVISIONS.—Pork market firmer.

Sales 3000 bbls, at 19 to 19 62 1/2 for old meat.

Beef Steady.

Lard firm.

Sales 500 bbls at 10 1/2 to 10 1/2 Butter and cheese dull.

—  
SAILING OF OCEAN STEAMERS.

FROM THE UNITED STATES.

Ships Leaves For Date

Flour 2 bbls. 2 0 0 @ 2 9 0

Wheat 2 bush. 0 7 0 @ 0 7 6

Butter 2 lb. 0 1 0 @ 0 1 3

Barley 0 2 6 @ 0 3 0

Oats & Bush. 0 3 5 @ 0 0 0

Potatoes do 0 3 4 @ 0 0 0

Beef 100 lbs. 1 12 6 @ 2 1 6

Pork do 1 12 6 @ 0 0 0

Mutton 2 lb. 0 0 3 @ 0 0 3

Ham & Bacon 0 1 3 @ 0 1 6

P. I. 0 0 7 @ 0 0 8

Veal 2 lb. 0 0 3 @ 0 0 4

Eggs 1 doz. 0 0 10 @ 0 1 0

Hay 2 ton. 2 10 0 @ 0 3 0

Wood 2 Cord. 1 0 0 @ 1 5 0

## BIO' AND DOUBLE MURDER AT THE CREDIT.

We take the following acc't of the murder of two men near Port Credit, from the Toronto Globe: Comes of this nature we regret to say are beginning to be almost of weekly occurrence, in this instance the culprits have been arrested and are now safely lodged in Toronto Gaol to wait the course of the Law.

An inquest was held yesterday at the Court, before Henry H. Wright Esq., M. D., one of the Coroners for the United Counties of York and Peel, on the bodies of Herman Nyman, and Jacob Kreger, the two Dutchmen killed in the riot on the previous day. A number of witnesses were examined, who generally agreed in the following account of the affair. On the previous day, shortly before eleven o'clock, one of the Irish labourers named John Dunn was passing the Dutch shanty, when three Dutchmen ran out from it, and, probably to avenge some previous quarrel, made an attack on Dunn, struck him with sticks across the legs and head, and knocked him down. Dunn, on getting up, ran off towards the Irish shanties and in a few minutes returned with fourteen or fifteen men, all armed, some with large pieces of wood, and others with fishplates, the technical name for pieces of iron about 16 inches long by 4 wide, and half an inch thick, used for bolting the rails together. The Irishmen commenced an attack on the Dutch shanties by breaking the windows in, and as the Dutchmen came out, they were knocked down by the Irish with their cudgels. The deceased Nyman, it was sworn, was knocked down with an axe by a man named J. Kennedy. The investigation terminated in a verdict of wilful murder against four Irishmen named Michael Kelly, Owen Sullivan, Patrick Hunt, and J. Kennedy, all of whom were committed to take their trial at the next Assizes in this city.

In the hands of the Apostles were many signs and wonders wrought among the people. Acts v. 12.

The Apostles were destined to establish and govern the Church; and they must first establish it before they could govern it.

God therefore gave them power to do signs and wonders, that the people might see in them power above that of man, and might be led first to magnify them, thence to believe in the Lord whom they preached, and in whose name they wrought their wonderful works, and afterward to submit to their guidance and authority. May I reverence this divine power and authority in them, abide in their fellowship, and keep their ordinances.

—  
University of Toronto.

MATRICULATION.

THE ANNUAL EXAMINATION will commence on the 24th day of SEPTEMBER.

The following SCHOLARSHIPS will then be offered for competition among Candidates for admission, viz:

In Law seven of the value of £30 per annum each (three amongst Candidates for admission in Law and Arts simultaneously, who purposes entering on a course of study in Law and Arts over three years, and four amongst Candidates for admission in Law and Arts simultaneously, and Bachelors of Arts, who purpose entering on a course of study in Law, extending over three years)

In Medicine, three of the value of £30 per annum each.

In Agriculture three of the value of £30 per annum each.

In Civil Engineering three of the value of £30 per annum each.

In Agriculture three of the value of £30 per annum each.

In the Medical Undergraduates and Candidates for Degrees in Law and Medicine: Students of the standing of one or two years from Matriculation, and Candidates for Diplomas in Civil Engineering, or Agriculture are required to present themselves.

The following Scholarships will then be offered for competition, viz:

(1.) Amongst Students of the standing of one year from Matriculation:

In Law three of the value of £30 per annum each.

In Medicine, three of the value of £30 per annum each.

In Civil Engineering, two of the value of £30 per annum each.

At the Medical Undergraduates and Candidates for Degrees in Law and Medicine: Students of the standing of one or two years from Matriculation, and Candidates for Diplomas in Civil Engineering, or Agriculture are required to present themselves.

The following Scholarships will then be offered for competition, viz:

(2.) Amongst Students of the standing of one year from Matriculation:

In Medicine, two of the value of £30 per annum each.

In Agriculture, two of the value of £30 per annum each.

At the Medical Undergraduates and Candidates for Degrees in Law and Medicine: Students of the standing of one or two years from Matriculation, and Candidates for Diplomas in Civil Engineering, or Agriculture are required to present themselves.

The following Scholarships will then be offered for competition, viz:

(3.) Amongst students of the standing of three years from Matriculation:

In Medicine, two of the value of £30 per annum each.

In Agriculture, two of the value of £30 per annum each.

Each of the Scholarships established in this University is tenable for one year, but the Scholars of each year are eligible for the Scholarships of the succeeding year.

Graduates or Undergraduates of any University, in her Majesty's dominions are admissible ad eundem, but are required to produce sufficient certificates of good conduct, and of their standing in their respective Universities.

Attendance on Lectures is not required, as a qualification, by this University, except for Students in the Faculties of Law and Medicine.

Candidates who purpose presenting themselves for Examination at either of the above mentioned periods, are required to transmit the necessary Certificates to the Registrar, at his office in the Parliament Buildings, at