

# 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."

TORONTO, CANADA, OCTOBER 5, 1854.

Vol. XVIII.]

## Poetry.

### THE WILD PALM TREE.

'Mid rocks and sands and barrenness  
How beautiful to see,  
The wild palm in its desert dress,  
The solitary tree.

Alone, amid the silent wild,  
It rears its spreading crest,  
The boundless desert's favour'd child,  
In constant verdure drest.

An emblem of that faith that cheers  
The pilgrim on his road,  
Thro' life's dark vale of care and tears,  
Beneath his earthly load.

For, like that faith, alone it stands,  
A bright oasis in the sands,  
With hand-like leaves against the sky,  
Pointing to immortality.

AN ADDRESS, delivered before the House of Convocation of Trinity College, in Christ Church, Hartford, July the 28th 1854. By the Rt. Rev. JOHN HENRY HOPKINS, D. D., LL. D., Bishop of the Diocese of Vermont.

[Continued.]  
When the thoughtful Christian surveys all this, in connection with the alarming aspect of the age, it seems impossible to evade the conclusion that it is the special work of God, for a special purpose. For it is the language of the divine promise that "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." And here, my respected friends, I must ask your kind attention to the reasons, which lead me to adopt this view of our subject.

First, then, I pray you to observe that this extraordinary growth of the Church of England and her offspring is not, in the slightest degree, the result of a spirit of propagandism. It has indeed been made a subject of reproach, that our Church has had so little of a proselyting or aggressive character. Constantly attacked by Rome on the one hand, and the various Protestant sects upon the other, her ministers have often been compelled to justify their principles in self defence; but, for the most part, they have been busy in their proper work of preaching the Gospel, without seeking to interfere with the free choice or personal preference of those around them.

We may observe, secondly, that this recent and remarkable growth of the Church has had no connexion whatever with the acts of secular government, but the contrary. The rulers of Great Britain have done much to favor popery, by the admission of Romanists to parliament, by the endowment of the papal colleges, by cutting off ten Irish bishops from their own church, and by the general tone of their policy in every part of the empire; while they have done nothing to encourage their national system of religion, but rather prefer to treat it with a jealous severity, in order to gain favor from its declared enemies. In Ireland, the church has had to contend under every disadvantage, crippled by the power which ought to have sustained her. In Scotland, she has had to encounter the established weight of Presbyterianism. In Canada, she has been robbed of her old parliamentary grant, of her first college, and of a large portion of her clergy reserves; while the most delicate consideration was displayed towards every claim of Romanism. So accommodating was the course of the British governors, that their soldiers were obliged, in the East Indies, to turn out in honor of the festivals of Juggernaut, and, in Malta, to kneel down at the passage of the Host, which the law of English faith pronounces to be flat idolatry. These grosser errors of indulgence, I presume, are now corrected; but still the whole tenor of their policy continues to prove that the increase of the national church has no place in their scheme of official duty.

In the United States, indeed, the government is at least impartial, and there is no thing in its action of which we have any special reason to complain. But the church in this country has been compelled to struggle against a vast preponderance of popular ignorance and prejudice, regularly misrepresented at the anniversaries held in commemoration of the Plymouth fathers and industriously set forth as the friend of that very popery, of which she is the most uncompromising antagonist. On the whole therefore, we are obliged to confess that we stand indebted, not to the encouragement of government or people, but to the special hand of God, for our advancement and our increase, throughout the world; and we see that in the history of the church, as well as in that of her divine Founder, even "the wrath of man has been found to praise Him, while the remainder of that wrath has been restrained."

And, in that third place, it is worthy of our special observation that the church, during this exciting century, has been subjected to a large share of trial, not simply from the secular opposition which she has been called on to endure, but from the more dangerous influence of internal agitation. New and perilous doctrines have been advocated within her own bosom, and by men of acknowledged eminence, for learning and for talent. New and painful issues have been raised, which excited the most alarming fears for her peace and unity. Her adversary, the devil, who never chooses fools for his instruments, had stirred up a dangerous spirit of strife and discord; and her enemies on every side were universally anticipating a formal division, in which Rome should triumphantly carry off one party, and the rest should be absorbed among the various forms of Protestant sectarianism. But what has been the result? "He that sit-

eth in the heavens, has laughed them to scorn. The Lord has had them in derision." The deluded men who hoped to unprotestantize the church, were compelled to abandon their teaching in despair; and, for the most part, have gone to their proper places. In the United States, one bishop and several clergy, all of whom were brought in at first from other denominations, have granted us a good deliverance from their pestilent teaching, by departing to Rome. Two others, after leaving Presbyterianism for the Church, have returned to Presbyterianism. In England, about the same clerical proportion of one per cent. have abandoned our communion. And while there may possibly be some remaining who have caught more or less of the same infection, the great body of the church has been proved to be sound to the core, and stands forth, at this day, stronger and brighter than ever in the unity of truth. A more manifest proof could not be desired, that the hand of God has led us to victory; nor can we render too much gratitude and praise to His mercy and goodness, for such a happy demonstration of His guardian care.

On this portion of my copious theme, I might enlarge, but time forbids me. Yet enough has been said to justify my conclusion that this singular prosperity of the church is a special work of the Almighty, for a special purpose. And what, with reverence I ask, is that special purpose? Let me venture to suggest the following reply.

It is then, in my humble judgment, to manifest the church as the TRUE CENTRE OF RELIGIOUS UNITY; for, on the broad surface of the earth, I see no other which is entitled to this character. Rome pretends to claim it, but it is Rome which burst the bonds of the primitive unity of the church, by her papal ambition, and her love of image worship, in the 8th and 9th centuries, and afterwards forced the reformation of the 16th century upon the most enlightened nations of Europe, by her abounding profligacy, and her multiplied abominations. And since that glorious era, the Church of Rome has been constantly growing weaker, and the Church of England has been growing stronger, year by year. The increase of Romanism in the United States, though rapid, is no proof to the contrary; because it is almost entirely produced by foreign immigration. And they are obliged to confess that one-half of those who crowd our free shores become lost to them forever; while the rest soon acquire a far more liberal character, so that the priests can no longer govern the laity as they would fain desire, nor do they even dare to exhibit their religion in the same aspect that it wears in Spain, Portugal and Italy. Every addition which they gain here, therefore, is a loss of twice as much from the strength of popery in Europe, while, in Ireland, 60,000 Romanists have abandoned their corrupt communion for our own, within a few years; and the work is still advancing. The same operation is proceeding to a considerable extent, in every other quarter. And hence their boasted accession of some 200 clergymen in England and the United States is hardly to be named in comparison with the continual defections from their body, all over Christendom. In truth, Rome is manifestly dying by inches, while the Church of England is increasing in herself and in her numerous offspring, and going on, in the might of God, "conquering and to conquer."

Setting aside, therefore, the vain glorious boast of popery, where, but in our own favored clu-ch, can we find a centre of unity? Where is the church, which deserves so well to be called the church of the Bible—the church of the apostles—the church of God? What other christian community can prove, to the same extent, its harmony with the early age of primitive purity and devotion? What other can bid defiance to every assault of heresy and schism? Look at Protestant Germany, torn into fragments, under the baneful influence of neology, and rationalism, and pantheism; while a small minority are struggling to find their way back to the Augsburg confession, without any security that, if they could succeed, this celebrated confession would keep them together any better than it kept their fathers. Look at the pulpit of Calvin, filled by such Socinian teachers as Calvin himself would have committed to the stake. Look at the constantly multiplying divisions of all the sects in Protestant Christendom, and they tell the same melancholy tale of incapacity to hold fast "the faith once delivered to the saints." Is there any centre of unity to be found amongst these? Alas, no! There is but one church which presents the aspect of steadfast, immovable, scriptural and apostolic constancy, which these distracted times require; and that is the privileged church of our own happy communion.

I say not this in the spirit of pride or boastfulness. God forbid! It is not our work, nor the fruit of our wisdom and piety. It does not bear the name of any human instrument. There is no ground, in such a claim, for self-applause nor self-complacency; but rather a solemn call for self-abasement, that we have not been more worthy of our position—more alive to our responsibility—more careful to commend the church to our christian brethren by our pious zeal and personal devotion—more anxious to be, ourselves, the "epistles" of the Holy Spirit, in our lives and conversation. But yet, notwithstanding our personal demerits, the broad facts of the case remain, indisputably certain. The wise providence of the Almighty has stamped upon the church those great marks of scriptural truth, of apostolical authority, of private worship, of unbroken

communion, of firm stability, and of steady advancement, which can be found nowhere else, in the whole length and breadth of christendom. And I assert them in the strongest confidence of deep sincerity, because they seem to manifest the true function of the church, as the only centre of unity, to the jarring, unsettled and storm-tossed divisions of our Protestant brethren.

And next to this unity of the church, with regard to the various sects around us, I claim an unspeakable value for her influence on the UNION OF THE NATION. For there is no other religious body which is perfectly free from the perilous hostility between the North and the South; and which, from the happy structure of our constitution, can never be drawn aside to any political or sectional issue. There is no other so thoroughly trained to reverence the authority of law and order. There is no other which is so secure from the spirit of dangerous excitement. There is no other so thoroughly imbued by the love of unity, of harmony and peace. And therefore, in her clergy and her intelligent laity, scattered all over the land from Maine to Oregon, the church furnishes a constantly growing instrumentality of steadfast and noble principle, against all the disorganizing tendencies of this eventful age; and there is none besides on which the true patriot can rest, with such well-grounded trust and confidence. I need hardly add, that the same office which the church is thus qualified to fulfill amongst ourselves, she is equally qualified to fulfill in every other quarter.

Here, then, and here alone, as it seems to my mind, can a satisfactory reply be given to the question, for what special purpose has the glorious Redeemer so distinguished the Church of England, and her offspring, by the singular tokens of His favor. It is to afford a centre and a principle of religious unity, amongst the discords of sect, and the conflicts of social order. No christian man can seriously believe that the Lord, who is the Prince of Peace, can bestow His blessing on any system but His own. I do not deny that He may bless the individual pastors and members of any religious society, who desire to take His word for their guide, and have a true and living faith in His divine character, in His gracious atonement, and in the influence of His Spirit for the regeneration and renovation of the soul. This, however, is a question for individual believers. But the church is something more than an aggregate of individuals, because it has a corporate character as a DIVINE INSTITUTION. The church is the kingdom of Christ, set up by His authority in the world, though not of the world. And as He himself declared that "a kingdom divided against itself cannot stand," so it is certain that He never could have willed His kingdom to be divided. Hence we find that divisions came in, as the consequence of corruption. So it was in ancient Israel. So it was with the Church of Christ, when the idolatry of saint and image worship consummated the first great schism, which the ambition of the papacy began. But when the Church of England, in the reformation of the 16th century, shook off the accumulated errors of Popery, and returned to her first pure faith, like the penitent Jews from the captivity of Babylon, she took the example of the inspired Ezra and the faithful Nehemiah for her model. For just as those reformers of Israel did not presume to cast aside the original system of the Mosaic economy, but, on the contrary, restored it, in all its primitive authority, even so, the English reformers took the rule of their work from the inspired Apostles, and the primitive Church of their planting; and gave no heed, much less encouragement, to the well-meaning, but mistaken advocates of modern innovation.

And therefore, the Church is the Church of Christ by pre-eminence, because it alone has faithfully preserved the form established by His own Spirit, in the beginning. I refuse not, indeed, to the Orthodox sects, the name of Churches in an imperfect sense; because I hold the same ground with Hooker, and Andrews, and Bramhall, and the whole stream of the great English divines, who would not "deny those to be Churches in which salvation may be had." But the experience of Protestant Christendom, since their day, has demonstrated the fact, that there is no other Protestant and reformed Church, besides our own, which can hold fast the faith, with steadfast constancy. I grant that the faith is the essence of the Church, and that the rest is only form; but does it follow from this that the form is of no value? Did not the same Almighty Creator who made the soul, also make the body to contain it. And can we injure and mutilate the body, without inflicting pain and suffering upon the soul. In like manner, did not the Holy Spirit, through the Apostles, declare the faith of the Gospel, and also regulate the order of the Church to which that faith was committed, and by which it was to be handed down to the most distant posterity? Hence the Church, though it be only "the body of Christ," may not be wounded and maimed in the house of His friends, for that very reason, because it is His body. It is His work, and may not be marred by the hand of man. And hence, too, we are, by the history of the last three hundred years, that there is a special blessing appointed to the form of His divine institution, which can no longer be claimed for any other system—a strength, a harmony, a unity, a power of endurance and steady increase, which we may seek elsewhere in vain.

With these views, then, my respected brethren, I hail your admirable College, which, bearing the adorable name of the

Trinity, is devoted to the noblest interests of mankind by its faithful adherence to the Church of Christ. Education is the great instrument for training men to usefulness. And that education, rightly conducted, must provide not only for the intellect, but for the immortal soul. "What God hath joined together, let no man put asunder." Here, you lead the mind to its best acquisitions; the heart, to its highest affections; the conscience, to its purest rule; and the spirit, to its loftiest destiny, by the means dictated in His own Word, and the system to which He has promised His effectual blessing. O, si sic omnes! Slowly, but surely, you have won your way to confidence and honor. Like the progress of the Church herself, in the face of difficulties, you have gained a prosperous and honorable position, by the blessing of the Almighty on your consistent course, and your faithful perseverance. And you enjoy the well-grounded assurance that your high and noble vocation, which can aspire to no higher instrumentality in the all-important work of supplying the future clergy, lawyers, physicians, authors, and statesmen of the land; on whom we may rely, under God, to check the increasing tide of evil, and strengthen the influence of good, throughout our great and growing country.

But in this sublime and sacred effort, your graduates will have no holiday pastime. The world on which they have to act, is full of disorder; and yet the elements are only muttering their premonitory warning, like the gusts which herald the approaching storm. It is indeed probable, to say the least, that we are entering upon the last great period of the final commotion. I pretend not to decide whether the consummation may be near at hand, or delayed for more than another century. No wise man would venture confidently to predict the time. But be this as it may, the soldier of Christ, whatever may be their position in the ranks, must give themselves to the task of duty, with a lofty aim, and a hardy resolution. They must oppose, in the strength of God, the spirit of infidelity, of lawless innovation, of selfish cupidity, of political intrigue, of social disunion, and of reckless immorality. They must stand firm as the defenders of true religious principle, against the dishonest arguments of mere popular expediency. In a word, they must infuse the principles of the Church into their whole line of conduct, by reverence for the Word of God, reverence for His Sanctuary, reverence for the Christian Sabbath, reverence for the Constitution and the laws, reverence for established authority, reverence for truth and justice, reverence for the influence of pure example in all the relations of life. And thus, they will be able to exert their powers with the confidence of the Divine blessing. Thus they will do honor to the Christian training of their Alma Mater. Thus they will strengthen the sacred claims of conservative unity in the Church and in the State, and secure, through the grace and favor of the Most High, the sure rewards of their faithful course, for time, and for eternity.

BISHOP HALL UPON VARIOUS SPECULATIONS ON PROPHECY.

"O blessed Saviour, what strange variety of conceits do I find concerning thy thousand years reign! What riddles are there in that prophecy which no human eye can read! Where to fix the beginning of that marvellous millenary, and where the end, and what manner of reign it shall be, whether temporal or spiritual, on earth or in heaven, undergoes as many constructions as there are pens that have undertaken it, and yet when all is done, I see thine Apostle speak only of the souls of the martyrs reigning so long with thee, not of thy reigning so long on earth with those martyrs. How busy are their tongues of men!—how are their brains taken up with the indeterminate construction of this enigmatical truth when, in the meantime, the care of thy spiritual reign in their hearts is neglected! O my Saviour, while others weary themselves with the disquisition of thy personal reign here upon earth four thousand years, let it be the whole bent and study of my soul, to make sure of my personal reign with thee, in heaven, to all Eternity."

From a Correspondent of the Church Times.

RESPONDING IN THE CHURCH.

An important and beautiful peculiarity of the services of the Church of England, is that they are the devotions of the people as well as of the Minister. We do not indeed suppose that when the voice of the Minister is alone engaged, that the congregation can not therefore unite with him in silent devotion; but we mean that in our happily constituted Church care has been taken that the prayers of all may at times find a hearty utterance. The congregation are not only expected to follow in heart and mind the petitions of the Minister, but an admirable provision is made for the frequent and fervent utterance of their devotion. An opportunity is given, and solemnly expected to be used, for the expression of the various desires of the soul, and for the ardent outpouring of praise to Almighty God. Intermingled with the most solemn and fervent prayers appropriated to the voice of the Minister,—come at intervals the short but well-timed and earnest supplications of the congregation, in union with the petitions and the whole spirit of the longer prayers. They are not left to slumber under a protracted and unbroken form of devotion, or to suppress with their hearts, the desires and thoughts that long for utterance; but are quickened from time to time, by the recurrence of their own appolated part; and are invited to swell the notes of praise and devotion that should fill the house of God from the lips of his people. In the lowly terms of confession; in the calm devotion of the Collects and

the lord's prayer; in the fervent and beseeching tones of the Litany; in the deep outpouring of thanksgiving; and in the exalted and inspiring notes of praise,—all are alike called upon and encouraged at stated times, to make one amongst the many voices that speak the glory of God and the Saviour. And even when the Minister is solely engaged in prayer, the congregation are made to close his petitions and express their concurrence, by the response of a heartfelt "Amen."

When we compare the advantages of such a service with the devotional forms of other denominations not so highly favoured how ought it to endear to us the Church to which we belong! How should it bind our hearts in sacred attachment to the Liturgy, which bestows this immense advantage upon us;—a gift which the earliest days and the most holy men in the Church of Christ, have consecrated and transmitted for our use!

But while we are thus deeply impressed with the great value of our Liturgy, we are often struck with equal surprise at the indifference with which it is too often apparently regarded by the congregation. How often do they suffer the eye to pass silently over these fervent responses, and leave them to be faintly uttered by a few!

We are not speaking here of those, whose hearts are not at all engaged in the work before them. It can hardly be expected that they who have no devotion at all, and whose very thoughts are at a distance from the house of prayer,—should give themselves any trouble to repeat with their lips such holy sentences and prayers. But it is not easy to conceive how those who love the house of God, and sincerely desire to pray, should pass by such a valuable privilege, and neglect such an important aid to their faint and wandering devotions, as that which the fervent and alternate responses of the Prayer Book supply.

Diffidence we are aware prevents some from allowing their voices to be heard; but this would soon wear off after a firm persevering effort. And the habit of long neglect also hinders many from commencing what they have never been accustomed to; but this evil habit would soon be succeeded (were they wise enough to begin) by a sense of delight at the rigor which it would add to their own devotions, as well as the impulse which it would help to impart to the common devotion of the sanctuary. Indeed none but those who have witnessed it, can tell the holy and inspiring effect of a well-sustained and earnest repetition of the responses in a full congregation. "How amiable are Thy tabernacles, O Lord of Hosts!"—is the involuntary language of the heart:—"Blessed are they that dwell in Thy House!"—"For a day in Thy courts is better than a thousand!"

None in such a case could remain insensible to the value and beauty of the services of our Church. Only let the hearts go along with the language of her prayers; only let the spirit of devotion (which the grace of God will kindle in every willing heart) accompany these responses, and then indeed would we be witnessed in the House of God a spectacle which angels might delight to behold, and which could not fail to bring every one to feel that it is "good to be there!"

We have often heard persons complain particularly of the tediousness of the Litany, attributing it to some measure to the responses, which are so frequently repeated in it. But they forget altogether the character of the office, and lose sight of the very intention of those responses, which are meant to increase the fervency that belongs to this service; and so far from making it tedious, are intended to engage the heart and voice of all, in what is most certainly an animating and deeply earnest succession of prayers. When we approach the Throne of grace in this part of the Liturgy, we are supposed to come under a deep conviction of our need of help and grace, with a strong faith in the readiness and power of Almighty God, to "do for us abundantly above all that we are able to ask or think." When each separate petition then comes from the minister's lips, it is not supposed to be complete till it is followed by the fervent and united voice of the congregation, "beseeching" the fulfillment of those petitions. Let every one, then, who is in earnest in his devotions, act in accordance with this intention, and stir up his heart to respond in the spirit of humility and faith, and complaints would no longer be made of the tediousness of this solemn service.—The power and beauty of the whole service would then be appreciated as it deserves.

It is true indeed that the attainment of this, like every other excellency of the Christian Church, will not be at once secured. It will only be gradually brought to perfection. Until the spirit of religion is generally diffused, and until the hearts of men are possessed with greater measures of faith and piety, we must not expect to see carried out, either the spirit of our Liturgy or the high and holy purposes of the Divine Redeemer, in all that belongs to the peace and unity and prosperity of his Church. In proportion as men grow in grace, and are influenced by the Spirit of the Gospel, each beautiful arrangement of the Divine Founder of the Church will receive its full accomplishment; proclaiming his glory more and more, and gradually building up his Church in all its perfections, and making his people seek more and more for everlasting life. The outward worship as well as the inward unity of Christ's Church, will only be attained in its true power and beauty when the inward spirit and graces of the gospel shall flourish in abundance in the hearts of men.

But in the meantime it is still our duty to strive that full force may be given to all the means of grace so wisely devised for the ultimate attainment of this glorious and happy end. And amongst the subordinate arrangements of the Church, executed by men almost inspired for this purpose—is the general and earnest use of the public services of our Church, accompanied by the voice of the people in its devout responses.

RICARDUS.  
August 31st, 1854.

## Ecclesiastical Intelligence.

### ENGLAND.

STREET PREACHING.—The Vicar of Sheffield has commenced the practice of street preaching. He lately delivered an address to several hundred persons from the words—"Go out into the highways and hedges and compel them to come in."

The Rev. W. Brock preached lately in one of the Streets of Seven Dials, St. Giles, London. The position enabled the preacher to command a large portion of that well known spot, and several hundred from the immediate neighborhood listened with marked attention to an address founded on the parable of the Prodigal Son.

The Bishop of Barbadoes has arrived in England for two or three months. He is accompanied by Mrs. Parry, and her family.

The Christian Knowledge and Propagation of the Gospel Societies have contributed £2000 and £3000 respectively, towards the establishment of a Bishopric of Perth, Western Australia, the extensive sales of Adelaide being subdivided for that purpose.

WEST INDIES.—The following addresses to the Lord Bishop of Jamaica were presented by the clergy of the diocese and students of Bishop's College, previous to his lordship's leaving the island, in May last:—

"The humble address of the undersigned Archdeacons and clergy to the Right Reverend Aubrey George, by divine permission, Lord Bishop of Jamaica, &c., &c., &c."

"My Lord!—The prosperous conclusion of the very extensive visitation from which your lordship has recently returned, would have afforded us a welcome opportunity of offering to your lordship our respectful congratulations, and expressing our grateful sense of the value of that paternal superintendence, and those episcopal ministrations, which you have bestowed upon ourselves and upon our flocks; and it is with deep personal concern that we find ourselves now compelled to combine with the language of welcome that of a valedictory address. Receive, my lord, the assurance of our affectionate sympathy and concern, under the afflictive circumstances which surround your immediate return to your family of such pressing urgency. We are assured, however, that the interests of our Church will be promoted by your lordship's presence in England; and it will be our earnest desire and prayer that the good influences of God, after having restored the voice of joy and health in your dwelling, may bring you back to us, to resume, with strengthened hands and vigour unimpaired, the important labours of your sacred office."

"We cannot look back upon the latter years of your ministry—so full of trials and afflictions for the Church—without deep gratitude to Him whose merciful providence preserved us throughout sustained us. During the year 1853 two of our own number have been called away from the fields of their labour, and the care of providing for their intended flocks has added heavily to your lordship's burden. For four years we have suffered from a grievous sickness, which has long been enabled to co-operate with your loss in devising and carrying out a more adequate provision for supplying a general religious education for the people of this island. And your lordship is especially entitled to our gratitude for the noble sacrifice you have made in the establishment of Bishop's College, removing our long-felt anxieties, and securing the future supply of fit persons to serve God in the sacred ministry of His Church."

NEW BISHOPRIC IN AUSTRALIA.—The consent of Sir George Grey, Her Majesty's Principal Secretary of State for the Colonies, has been obtained for the erection of a bishopric for Western Australia, the seat of which shall be at Perth. The Bishop of Adelaide, who has issued an appeal on behalf of the new see, states that since the time when an Episcopacy for Australia was determined upon, Western Australia has been declared a penal colony, and that more than 2,000 convicts have already been transported thither. The number of clergy already officiating in various is nine. Two more are immediately wanted, one for the convict depot at Fremantle, and the other for the district of Yasse. At the expiration of their term of office, the number of the exiles settle in different parts of the colony, and villages have been formed of military pensioners. From Albany, at King George's Sound, to Champion Bay on the north-west there are some lines more than 500 miles, along which there are various settlements, and Cape Lewis is to be doubled, while in the interior, along the whole course of the Aron and the Swan, there are townships of settlers or convict depots. From Port Adelaide, in South Australia, to Champion Bay, the distance by sea is 1,500 miles. As it is impossible for one bishop properly to superintend the ecclesiastical and spiritual concerns of two colonies so distant and so extensive, the new see of Perth is to be founded. The society for the propagation of the Gospel in foreign parts has appropriated out of its Jubilee fund, £3000 towards the endowment of the see, and the Society for Promoting Christian Knowledge will make a liberal grant for the same purpose.

UNITED STATES.

HOBART FREE COLLEGE.—We have learned with great satisfaction, that this Institution begins another year with the most favourable prospects of continued and increased success. The number of students promises to be larger than in any former year, and no one can doubt, who knows the personal character and ability of the Faculty, that the cause of instruction, in its scope and efficiency, will keep pace with the advancing prosperity of the College and other respects. The friends of the Institution have been aware that its depression in former years, has been solely connected with its insufficient income. They will learn, with pleasure, that this fruitful source of perplexity and discouragement no longer exists. The finances of the College under a rigid and exact economy are now equalled to the regular payment of the salaries

of its officers, but to the rapid reduction of a debt of a few thousand dollars, which is the sole relic of a previous administration. The only charge upon the students, is a small sum to meet contingent expenses. Free from debt, as well as free in its offer of a liberal education, with an income beyond the reach of ordinary contingencies, with judicious and tried advisers in its Board of Trustees, a Faculty of undoubted ability, and a rising corps of students, we hazard little in predicting unusual success to this endeavour to adapt the College to the circumstances of the day, while preserving those features which Charlemagne deemed essential to a sound education, and which were to be maintained as nothing to say in its favour.

ROME.

THE CHURCH OF ROME, PAST AND PRESENT.—The Fall term began on the 7th inst. We regret that circumstances prevented our making the above representations earlier, with a view to any influence we can exert in turning the attention of the public to an Institution, the present condition of which is so satisfactory, while its future, humanly speaking, is assured of both permanency and progress.—Ch. Journal.

THE CHURCH OF ROME, PAST AND PRESENT.—The Presbyterian notices the removal of organization for obtaining donations of Western lands, and raising funds to purchase lots, to serve hereafter as sites for churches and parsonages; and says, "The idea was suggested probably by the successful pecuniary result attending the early purchase of the Episcopal Church at St. Paul's, Minnesota, where \$300 wisely invested a few years ago, has now produced \$20,000, or more."

As our Illinois correspondent remarked last week "If such a plan had been projected and carried out ten years ago, the Church in the West would have been fourfold stronger this day than it is."—Banner.

ROMANISM AND BISSANT.

ROMISH TOLERATION.—An unfortunate monomaniac, who believed himself to be "the prophet Isaiah," has been nearly killed by a mob in Tullamore and Clara. He commenced exhorting the people as he marched from mass, in company with one Joshua Jacob, a "White Quaker," and the people immediately commenced hooting, yelling, and throwing stones at him. The lunatic was removed by the police from the town, and sent to Clara, whence he was brought back soon after to the hospital in a deplorable condition, having been waylaid and beaten.—John Bull.

SCENE AT A CAMP MEETING.

A correspondent of the New York Daily Times, in giving an account of a camp meeting lately held at Port Chester, relates the following incident, which adds a melancholy example of human fanaticism and folly. Such things are disgusting to men of common sense; and what wonder that outsiders, who suppose this to be Gospel religion, turn from it with contempt, and become skeptics and scoffers?—"Many of the converted and the anxiously inquiring Protestant converts, who were present, gave evidence of the strength of their emotions. We observed one lady, over whose head twenty summers had scarcely passed, who was evidently most earnestly exercised. She fell into the arms of her female friends, weeping and laughing with her. She began to jump up and down. She jumped three feet straight up in the air, and kept on jumping till it took three men to hold her. This, my brethren, was a remarkable instance of the way that God deals with us."—Christian Messenger.

POPERY ABROAD.—MEETING OF POPEISH BISHOPS IN ROME.—The Univers makes the following announcement:—"A great joy is being prepared for the Church. Our letters from Rome inform us that a meeting of Bishops, belonging to the several nations of Catholicity is to be convoked by the Sovereign Pontiff, at the end of the month of October, in the capital of the Christian world, to assist at the deliberations on the Immaculate Conception of the Most Blessed Virgin, and to participate, doubtless, in the proclamation of the dogmatic definition so impatiently expected. It is, therefore, probable that the 8th December of this year will see the accomplishment of the universal wish, and that Mary will be proclaimed, by the infallible voice of the Church, Immaculate in her Conception, and how all that the saints of the latter ages, and how all that the saints of the present age, and how all that the saints of the future age, will exult in the peace of the world, and the triumph of the Church, must be the recompense of this supreme honor decreed to the Queen of Virgins. Such sweet hopes will not be deceived. Let us pray with fervor that the meeting may be the most happy, and that the Vicar of Jesus Christ, and delay a joy after which the Catholic world so ardently sighs."—John Bull.

ROMANISM IN IRELAND.—According to the Rev. R. Bickersteth, there were, about six years ago, upwards of 5,000 priests in Ireland; last year, as appeared from a return, there were only 2,365.—Guardian.

THE CHURCH OF ROME, PAST AND PRESENT.—The Church of Rome was once in the right way, and celebrated for it through the whole world (Rom. i. 8). But how long did it continue in that way? I may very well answer, as long as it was built upon Peter, and that when it began to build itself upon Peter, and that thenceforward did it forsake the right way. For, certainly, he forsakes the right way that leaves to build upon the sure foundation, Christ, and builds upon the sand, the person of a mere man. . . . That church hath forsaken the right way that goes clear contrary to the right way. If the "right way" is to "search the scriptures" (as John v. 39); then they have forsaken the right way; for their way is to keep me from searching them; for the right way is to use a "known tongue" in public worship (as I Cor. xiv. 19). If the right way is to use a tongue not understood, if the right way is to administer the cup in the sacrament, (as Luke xxii. 17) their way is to forbid its administration. If the right way is "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke iv. 8), certainly they have forsaken the right way that worship angels and saints departed, that worship images and images, (as Luke xxi. 13) their way is to bid its administration. If the right way is "Only shalt thou worship the Lord thy God, and him only shalt thou serve" (Luke iv. 8), certainly they have forsaken the right way that worship angels and saints departed, that worship images and images, (as Luke xxi. 13) their way is to bid its administration. If the right way is "Only shalt thou worship the Lord thy God, and him only shalt thou serve" (Luke iv. 8), certainly they have forsaken the right way that worship angels and saints departed, that worship images and images, (as Luke xxi. 13) their way is to bid its administration. 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Family Reading.

CAPE BRETON—A MISSIONARY RECORD.

From the Colonial Church Chronicle. We gladly open our pages to the following paper which we have been requested to publish. It is written by the Rev. Charles Ingles, one of the oldest North American Missionaries of the Society for the Propagation of the Gospel. The occasion on which it was written, was Mr. Ingles' retirement from active labour at Sydney, Cape Breton, at the close of the year 1852.

An account of the island of Cape Breton may be found in the second volume of Judge Halliburton's "Nova Scotia," or in the Monthly Record of the Society for the Propagation of the Gospel, vol. i. p. 79. "In the parish register at Sydney, the earliest record I find of this mission is an entry in April, A. D. 1785, signed by B. Lovell, Curate.

The Rev. Ranna Cossin's earliest entry is in June, 1786. This gentleman came with several loyalists from New England, continued nineteen years in charge of the mission, and was removed by the first bishop, Dr. C. Inglis, in July, 1805. At that time, and several years subsequently, the whole island formed one parish; and it does not appear that any part was visited but Main-a-Dieu, and Louisbourg. After an interval of eleven months, the Rev. W. Twining took charge of the parish in 1806, and remained eight years. The Rev. Robert Ferriman paid two visits to the island in 1815 and 1816; and in November of the latter year the Rev. Hibbert Binney was appointed, and remained till November, 1823.

In June, 1824, when I was stationed at Dartmouth, Nova Scotia, the mission being vacant, I suggested to the Ecclesiastical Commissary the propriety of visiting the island, and offering my services, provided my own church and parish could be attended to. The offer being accepted, I embarked on board a coasting vessel, and after a passage of six days was well received at Sydney. No steps had been taken to supply the vacancy, owing perhaps to the uncertainty as to Mr. Binney's return. After spending a fortnight among the settlements on the Atlantic coast, and ascertaining the wishes of the congregations, I proceeded to the interior, assembling the people, ministering to the sick, and baptizing the children, together with the performance of such other ecclesiastical duties as were required. My time being limited, I was unable to proceed further into the interior, or to visit the settlements on the Gulf shore; I therefore crossed the Grand Lake, a distance of twelve or fifteen leagues, in a canoe, and after spending a Sunday with the people at Arichat, embarked on my return to Nova Scotia. The particulars of this visit appear in the report of the Society for the Propagation of the Gospel for 1825. My intercourse with the people was for the most part satisfactory, and the passing visit gave them reason to believe that their destitute state was not disregarded by their ecclesiastical superior. The result was a desire to have a resident pastor at Sydney; and two memorials were drawn up and forwarded; one by specifying a particular person, whom the memorialists were desirous to have, the other leaving the selection in the hands of the bishop. With his lordship's concurrence I returned to Cape Breton in November, leaving my family in Dartmouth for the winter, and, having received the consent of the Society, established myself at Sydney in July, 1825. As soon as the necessary arrangements could be made, I commenced a tour of the island, which occupied four weeks. Baddeck was the first station in my journey, about forty-two miles from the capital. Here I found a few churchmen, who appeared to rejoice in the opportunity of engaging in our services.

It was at this time that an interesting service took place during the passage. Several children were brought in a boat by their parents to be baptized; and lashing the boats together in the mid-channel, and lowering the sails, the holy ordinance was administered as we floated on the waters of the lake. Another interesting administration of this ordinance occurred on the road-side, where baptism was administered to several children under the shade of some noble elms. It may be hoped that the holy rite so anxiously sought by the parents was not in after life lost sight of by the recipients.

From Baddeck my route lay through the valley of the Middle River, at that time very thinly peopled. I was traveling along a mere bridle-path, at times scarcely visible, trusting to the natural instinct of my horse, given by Divine Providence for the service of man; a proof—if proof were wanting—that I was not alone, and that not only God was there, but that His guiding and protecting arm was there also. The day was lovely, the sun shining in his brightness; the insect tribes were on the wing; all nature seemed to rejoice in the blessing of existence. A lapse of twenty-five years has not sufficed to blot the scene from my memory.

Margaret was the next settlement in my route. After assembling the people, and joining in the customary services, I had the gratification of being kindly received by an English family. Having now crossed the island, the different settlements on the Gulf shore came in their order; viz., the harbor of Margaret, Broad Cove, Mahou, Port Hood, Plaster Cove, and Ship Harbor in the Strait of Canseau. In each of these places, especially at Port Hood, there were churchmen to be found, but too few and far between to form a congregation. At this time I was the only clergyman in the island, which comprised the single parish of St. George, and at the distance of at least eighty miles from my parish church.

My route now lay through the Strait of Canseau to Arichat, in the Isle de Madame, a place already noticed in this report. Here, although a great majority of the population were Romanists, natives or descended from French Canadians, I found a small but faithful band of Churchmen from the Norman Isle of Jersey. They were without a church, and had seldom been visited above once a year by a clergyman. Their spirit, however, was

good, and taking advantage of this, in two or three years a church was erected; and I had the happiness of procuring them the services of a clergyman, who was recommended by Dr. M. Ras-el, the late bishop of Glasgow. Mr. Shaw arrived in 1828, and parochial boundaries were soon after obtained, co-extensive with the Isle de Madame.

Important as this assistance was to me, the island of Cape Breton was still an overwhelming care; and though, as a missionary, I was ever ready to visit the distant settlements, yet I felt the parochial charge of the whole island too great, and after some delay succeeded in obtaining a parish of limited and reasonable extent, into which I was inducted by the governor's mandate, and instituted by bishop Inglis. From Arichat to Sydney, a distance of seventy or eighty miles, the ground is occupied by persons of the Romish communion.

I have thus given a brief sketch of my first journey round the island, from which subsequent journeys do not greatly differ; except that in the winter season, when travelling on the ice was good, I have crossed the Bras d'Or lake with the mercury at 19 degrees below zero. At one time I could enumerate more than twenty stations, and for the most part distant, different which shared my a tention, and I believe I may assert, that for seven years I never saw a brother clergyman.

In the year 1840 Mr. W. Y. Porter was ordained, and employed as visiting missionary, and I confined myself to places from seven to thirty-six miles distant from Sydney, chiefly on the Atlantic coast, viz., Sydney Mines, Main-a-Dieu, Loran, Louisbourg, Gabarus, Upper and Lower Mirre, Castilgne, Cow Bay, Glace Bay, and Brigport. These places (with the exception of Bridgport, which as a mining station has been abandoned, and the Sydney Mines, now formed into a separate district) attended to by the visiting missionary. By order of the bishop, the principal mining establishment has been placed under the charge of the Rev. Robert Arnold. Until the year 1841, I was in the habit of giving a monthly service to that congregation, being occasionally relieved by the Rev. W. Y. Porter, when the appointment of Mr. Elder as assistant missionary took place. His death occurring in 1848, that duty again devolved on me; and with the aid of the visiting missionary, Mr. Porter, that congregation was kept together, and a neat little chapel built through the exertions of Richard Brown, Esq., the agent of the General Mining Association.

I may now perhaps be permitted to draw a comparative statement between the mission as it was in 1824, when I took charge of it, and as it is now. It must be borne in mind that, during sixteen years, I was single-handed, and my visits to twenty different and widely distant places could not often be repeated. The seed of the Gospel so thinly scattered could not be expected to produce permanent, or even much fruit; fruit, however, it did produce, which has shown itself as well in the different episcopal visitations which have been held, as in the increased number of places of worship, Sunday-schools, and communicants. In 1805, the first bishop, Dr. Charles Inglis, held a confirmation, of which I have not been able to find any record. In the year 1827, the third of my incumbency, the third bishop, Dr. John Inglis, administered the ordinance in the parish church to above ninety persons. His Lordship paid a second visit in 1833, and administered the rite in four different stations. In 1843 he again visited the island, and in addition to the confirmations at Sydney, the Mines, the North-west Arm, Catalogue, Main-a-Dieu, and Louisbourg, he consecrated Trinity Chapel at the Mines, St. John's at the North-west Arm, together with their burial-grounds. This was the last service he performed in person. In the year 1850 Bishop Field performed the duty on behalf of the Bishop of Nova Scotia, and confirmed at seven different stations.

At the time of my arrival in Cape Breton there was but one church, which had been built at Sydney by the former government. The building at the North-west Arm was unfinished, and a mere shell; there are now six churches, and a chapel school-house, in which service is occasionally performed by the visiting missionary. At the above period there were no Sunday schools within the mission; there are now eight in connexion with the church, viz., one at Sydney, two at the North-west Arm, at the Mines, Cow Bay, Glace Bay, Cox Heath, and Main-a-Dieu, one each, in which there are at least 180 children receiving instruction. The communicants, though much fewer than they should be, have increased four-fold within the above period, and are more uniform in their attendance than formerly. A small lending library has been formed, and collections for the Diocesan Church Society have been uniformly made and gradually increased. The amount raised for church purposes during the year 1852 has been £105. In addition to this, a very neat school-house has been built on the church ground, within a stone's cast of the church, which has obviated the necessity of assembling the scholars in the vestry, or in the body of the church, a practice which has ever appeared to detract from the reverence due to the house of God, and calculated to leave an unfavorable impression on the children.

It will not, I hope, appear that I have assumed too much to myself in this report. It seemed scarcely possible to avoid a certain degree of egotism; but I must ever acknowledge the service and assistance of Mr. Elder at the Mines, and Mr. Porter; the latter especially was ever ready to undertake any duty at my suggestion, and with him, since his ordination, I have wrought with perfect unanimity. I have now completed my forty-second year in connexion with the Society for the Propagation of the Gospel; and though on a retrospect I lament many deficiencies, I have cause to be thankful to a kind Providence, which has been my guide, and has preserved me from some apparent and some hidden dangers. I have travelled by day and by night, in heat and cold. At one time a bundle of hay on a cottage-floor has been my bed, at another a fallen tree on the road-side; in either case I

have risen refreshed and happy, in the reflection that I was, however imperfectly, proclaiming the Gospel of peace and love to persons deprived of the regular administration of the ordinances of our holy religion. That I have too often failed in effecting the object of my mission I must sorrowfully own; and though I had done all, should acknowledge myself an unprofitable servant. My object has been to sow the seed; the cultivation and subsequent gathering of the harvest will be for those who succeed me.

It may be asked why the Church of England has made no further progress in the Isle of Cape Breton, notwithstanding the support it has received. From the surrender in A. D. 1758 to A. D. 1786, I cannot discover that any steps were taken to propagate the Gospel in the island according to the principles of our reformed church. The French who remained were all attached to the religion of their forefathers, and their priests retained the pastoral charge over them. From A. D. 1786 to 1823, the Society gave support to one clergyman; a second was added in that year to the pastoral charge of the Isle de Madame; in 1840 a third, as visiting missionary; and in 1842 a fourth, as assistant minister at the Mines. During the eight or ten years previous to this last appointment, several vessels had annually arrived with emigrants from the Western Isles of Scotland, North and South Uist, Barra, &c., none of whom were of the English communion, but entirely composed of Romanists and Presbyterians, while accession to the church depended solely on the natural increase of the population; for though the Presbyterians were in general ready and willing to receive the ordinances from the English Church, yet no sooner did their own ministers arrive than they withdrew and attended the Gaelic ministry, while the Romanists adhered to their priest. Poverty and depression is another cause that has tended to prevent the increase of the church. While the island government lasted, the governor's staff, with the troops and civil officers, with some disbanded soldiers and a few emigrants from New England, settled in different parts of the island—some very widely apart—formed almost the entire charge of the English clergyman; and they for the most part were obliged to come to Sydney to participate in the ordinances of church. Add to this, the resources of the island were not so fully developed. When the mines were wrought on a large scale, and ten times 7,000 chaldrons of coals were raised, laborers arrived in great numbers, very few of whom professed themselves of the Church of England; and the paucity of the clergy was a barrier to conversions.

Thus the ground was occupied; and from time to time other emigrants arrived, through the representations of their friends, professing the same religious principles, and naturally attaching themselves to the same ministry. Nor should it be forgotten that they were all of the poorest class, speaking little or no English, with scarcely an independent person amongst them. Nor did their habits appear to be those of industry; in proof of which, late great numbers have emigrated, having acted as pioneers to some few who have been able to purchase their improvements, but who will continue to perpetuate the principles they originally professed. Something, doubtless, might have been gained by an industrious clergyman capable of addressing the settlers in their own language; but this was wanting, and much as I wished it, I had neither the time nor the means necessary for acquiring it."

THE ALARM-WATCH.—A lady who found it difficult to wake as early as she wished in the morning, purchased an alarm-watch. These watches are so contrived as to strike with a loud whirring noise at any hour the owner may please to set them.

The lady placed her watch at the head of the bed; and at the appointed time, she found herself effectually roused by the long, rattling sound. She immediately obeyed the summons, and felt better all the day for her early rising. The alarm-watch faithfully performed its office, and was distinctly heard so long as it was promptly obeyed. But, after a time, the lady grew tired of early rising; and when she was awakened by the noisy monitor, she merely turned herself, and slept again. In a few days, the watch ceased to rouse her from her slumbers. It spoke just as loudly as ever; but she did not hear it, because she had acquired the habit of disobeying it. Finding that she might just as well be without an alarm-watch, she formed the wise resolution, that if she should ever hear the sound again, she never would allow herself to disobey the warning.

Just so it is with conscience. If we disobey its dictates, even in the most trifling particulars, or allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy, until the voice of conscience has no longer any power to awaken us.—Banner of the Cross.

I was returning from the evening sermon; the words of love and peace had dropped the holy balm upon the bosom and put to rest its agitating cares.

Shame and contrition had sunk the soul too low for opposition, and mercy wooed it into grateful acquiescence.

At peace with God, because it had drunk deeply of his grace and truth; at peace with the world, because it seems no longer worthy contention; at peace with itself, because self was degraded and dethroned, the Spirit partook of the Evening's Sabbath hue, and only wished it could be always so.

And will it not be always so when life's working days are past, and the eternal day dawns on our souls?—Mrs. Fry.

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