

The World.

"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, AUGUST 31, 1854.

VOL. XXVIII.]

Poetry.

A HYMN FOR THE HARVEST-HOME.

BY THE AUTHOR OF "PROVERBIAL PHILOSOPHY."

O nation, Christian nation,
Lift high the hymn of praise,
The God of our Salvation
Is love in all his ways;
He bleaseth us, and feedeth
Every creature of his hand,
To succour him that needeth
And to gladden all the land!

Rejoice, ye happy people,
And peel the changing thine
From every bearded steep
In sympathy sublime;
Let cottage and let palace
Be thankful and rejoice,
And woods, and hills, and valleys,
Re-echo the glad voice!

From glen, and plain, and city
Let gracious incense rise,
The Lord of life in pity
Hath heard his creatures' cries;
And where in fierce oppressing
Stalk'd fever, fear, and death,
He pours a triple blessing
To fill and fatten earth!

Gaze round in deep emotion:
The rich and ripened grain
Is like a golden ocean
Beamed upon the plain;
And we, who late were weepers
Lest judgment should destroy,
Now sing, the harvest reapers
Are come again with joy!

O praise the hand that giveth
—And giveth evermore—
To every soul that liveth
Abundance flowing o'er!
For every soul He filleth
With manna from above,
And over all distilleth
The unction of His love.

Then gather, Christians, gather
To praise with heart and voice
The good Almighty Father,
Who biddeth you rejoice:
For He hath turned the sadness
Of his children into mirth,
And we will sing with gladness
The harvest-home of earth!

From the New York Churches in

THE AMERICAN BRANCH OF THE "ONE CATHOLIC AND APOSTOLIC CHURCH."

The British church, handed down by regular transmission "from the apostles' time," was always that communion and fellowship in which were provided, for Christians of the British empire, those means of grace and salvation, of religious knowledge and duty, of evangelical faith and holiness, which Christ appointed to be found and enjoyed in "His body the Church." For a while, indeed, it was treacherous to its trust: not abandoning the essentials of the church, but blending them with so much error as to grievously mislead Christians, and put them in a way extremely hazardous to their salvation. Deeply painful as are the thoughts excited by consideration of their case, whose stations and opportunities should have led them to a truer knowledge of the Gospel and of the catholic church; a truer conformity to them, and a more faithful guidance of those whom they were bound to lead in the right way; yet may and should charitably hope that great numbers of honest but deluded souls have found mercy and salvation, though drawn, without fault of their own, into sinful ways of doctrine and practice, by the false guidance of pastors, who, like too many prophets of old, had a "thus saith the Lord" for what they knew, or might have known, had they been faithful to the means and opportunities entrusted to them, the Lord absolved.

The reformation brought the Church of England out of this state of departure from what it was when organized and established under the first and purest influences of evangelical and catholic principles. After this happy change in the church, the empire of Britain extended to what is now our country. On primitive catholic principles, the British church became thus the Church of Christ, for all the holy and momentous purposes for which He had established it, of the American-British Colonies. On the change of such of those Colonies as became independent States, into their independent condition, the ministers and members of what had been the English branch of the catholic church came ministers and members of a branch derived indeed from the English; but now (for what afterwards became our Republic, was then a confederacy of thirteen independent republics) subdivided into portions of the catholic church existing in thirteen civil sovereignties. Every portion, however, was a part of the one Church, which Christ established, which enjoyed the ministerial ministry of the apostles, and which had continued in England, in unbroken succession, from the apostles' time. Thus, both civilly subdivided, the ministers and members of the catholic church of America, in all essentials of the Christian arch, spiritually one. As yet, however, by had not the means of continuing among them a valid apostolic ministry—a blessing for which had herefore looked to the mother country.

There was, then in Britain, as there still are, two behes of the ancient British

church—one in England, the other in Scotland. The former was established, that is, civilly incorporated with the State; the latter was not so; but, like our own church independent of the State or civil government. As the first of these had been, under God, the means of establishing and nurturing the catholic church in this country, the attention of the several branches of this church was naturally first directed to the English church for obtaining, in the episcopate, the scriptural and catholic means of enjoying the Christian ministry. The worldly embarrassments, however, under which that church laboured, in consequence of its being civilly established, threw hindrances in the way. The Scottish church kindly interposed, and at the request of the clergy of the first American diocese, gave episcopal consecration to Dr. SAMUEL SEABURY, who, in the name of the clergy who chose him, and a consenting laity, had long faithfully sought the boon from the English church. The difficulties in the latter ought not to be laid to the charge of its spiritual character; they were the unhappy results of its secular relations. We should always be thankful to God, that this other way, free from such worldly difficulties, was, in His kind providence, open to us. There can be no doubt that the success thus experienced, supplied a powerful motive for the yielding to which the more worldly controllers of the Church of England were at last brought, in giving three other bishops to the American Church.

That church was thus empowered to become a thoroughly independent branch of the One Catholic and Apostolic Church; competent, not only to the supply of the priests and deacons which, God having, by His Holy Spirit, appointed them, have been in the Church from the apostles' time; but also to the continuing of a succession, in the apostolic line, of those who can give that episcopal ordination without which the church can account none to be a lawful minister of Christ. This succession could, undoubtedly, have been validly conveyed by one bishop. For fuller attestation, however, of catholic consent and approval, and greater security against possible imposition, in so momentous a matter, the church has, from the earliest times, required, as a thing—not of necessity, but of good and wholesome order—that the episcopate should be imparted by at least three bishops. Through the co-operation of England with Scotland, the American church was provided with four bishops.

A short time after the first three of these four bishops had entered on their diocesan duties, our present republic was formed by the more consolidated union of the several States; and the churches in those States united in forming the one "Protestant Episcopal Church in the United States"—the same body which had, since first the British empire extended over the territory comprising those States, been the regularly established church of Christ for His disciples here.

This church, therefore, is that which only, among the many communions in our land, can claim identity, and regular succession from, that church which, in apostolic times, was given by Divine Providence to our forefathers, as the Church to which the Gospel, with its great and precious doctrines, duties, and privileges, was, by our Lord's authority, committed. In union and communion with it, therefore, according to evangelical principles, the disciples of Christ in this country are to be united to Him; to serve him in the faith, worship, and obedience of His Gospel; to be bound to each other in Christian fellowship; and to put forth their individual and joint efforts in enlarging and strengthening the influence of the Gospel in the world, and extending among fellow men, as ability and opportunity may be afforded, the generous acts and offices of Christian charity.

The writer would respectfully and earnestly recommend to all good Christians, as fraught with much valuable information on this subject, the perusal of the Rev. Dr. William D. Wilson's two works, "The Church Identified," and "History of the Reformation in England;" and the Rev. Dr. Seabury's "Continuity of the Church of England in the Sixteenth Century."

Of course, the view which has now been taken is liable to the charge of uncharitableness, so often brought against all views which represent any particular faith, or any particular system of religious duty, as so belonging to the Gospel, as to exclude the right of a different faith or system, to set forth its claim to belong also to the Gospel. The faithful and true Christian, however, is unmoved by such charges. He knows that what is the result of principle cannot be uncharitable. He may be mistaken in the principle; but is only honest, not uncharitable, in carrying it out to its legitimate result. He may err in judgment when believing that what he holds to be the right faith, and the right Church, and right religious duty, is such; but as long as he is conscientiously convinced that it is, he cannot honestly admit that a faith, a church, or a course of religious observance, materially differing from it, is also true. The latter may be pressed in connection with personal relations and qualities deserving of high respect and affection. These he should not withhold from the individuals; neither should he extend them to their errors. To these he cannot, with honest consistency of principle, extend his countenance and support, however indirectly. But he should learn, as a proper inference from the principles here maintained, never to withdraw his charity from those in error, however great their error, or however undeserving of charity that error itself. And seeing—

as every enlightened observer must see—

that erroneous views of truth and duty are cherished by really honest and good people, the excellence of whose characters might put to shame multitudes who trust much to their orthodoxy, their ritual exactness, their spiritual experiences and assurances, their rigid piety, their confidence in having undergone a new birth, and being safe from all harm by their possession of justification by faith, or to their laying up for themselves great stores of merit;—seeing this, I say, the considerate and good Christian should bear in mind, that as better men have erred, so he may err. He should never magnify his strong confidence in his own views into proof of their truth. Reasonable as that confidence may be, the word of God nowhere justifies him in regarding it as positive evidence of his being right. It may be a ground of comfort to himself; but can never be legitimately used as an argument binding on others, or as a reason for condemning them of fault. As long as this mortal probation lasts, the best of men will be liable to error. Until the glass through which we now see darkly is removed, no man can be positively certain that his neighbour is wrong. This consideration should teach him a lesson of humility towards himself, and charity towards his neighbour. It should especially warn him of the presumption and guilt of putting himself in God's stead, and denouncing His judgments upon those who differ from him. In this, it is to be feared, there is a vast deal of Romanizing among Protestants; popish anathemas being represented, in meaning and spirit, by the too prevalent disposition to denounce as *soul-destroying*, and in similar favourite terms, differences of opinion in matters of religious faith and duty; and to consign those who hold errors thus rated, to divine malediction. Much of an antichristian spirit is thus manifested by those who desire to be considered as anti-christ's most decided enemies.

All such things are wrong, and will be eschewed by the truly evangelical Christian. At the same time, earnestly believing that the Gospel is one, its faith one, its Church one, its system of religious and moral duty one; he faithfully avails himself of the means and opportunities within his reach, to understand what they are; and as faithfully endeavours to make them the rule and measure of his religion; calling upon God, at all times, by diligent prayer, for His grace to guide and aid him in that true direction of his moral agency, which will lead him both to know the truth, and to apply it in the consistent regulations of his heart, character, and life.

One more remark in close of the present communication. The writer regards it as an important one; and would respectfully differ from him in the obvious tendency and design of this communication.

Of course, all that has been now written has been so with the intention of connecting it with the doctrine of the Apostolic Succession, as the writer supposes it to be founded in the Bible, and set forth in the Book of Common Prayer: that is, the doctrine that the true and valid ministry of the Church of Christ, is to be had only by ordination from Bishops who have derived their authority to ordain in a regular and uninterrupted succession of Bishops from the Apostles. The writer is willing to acknowledge responsibility for all the consequences honestly flowing from this doctrine. He means not now to defend it; but has introduced it for the simple purpose of saying, that he is aware of no other principle cherished among the Christians, on which the ministry, and consequently the Church, is held to be ought else than a matter of mere human arrangement. There was a time when Presbyterians contended for ordination in regular succession from the Apostles, as essential to the Gospel ministry; the Apostles being supposed by them to act, not singly, but as ordaining presbyteries. In accordance with this doctrine, it was held, that before a man can be accounted or taken to be a lawful Christian minister, it must be made satisfactorily to appear, that he has been ordained by a presbytery, each member of which has been ordained by a presbytery, holding office under ordination by presbyteries from the Apostles. In accordance with this view, a distinguished Presbyterian divine of great note in this city in the last generation, published the opinion that episcopal presbyteries were validly ordained, because presbyteries, as well as the Bishop, laid hands on them; but episcopal deacons not, because the Bishop only laid hands on them. Another Presbyterian clergyman of the same period, justly ranking among the first in this city, expressed to the writer his full conviction of the necessity of an uninterrupted succession of ordinations for the valid exercise of the functions of the ministry, and his fears of the progressing deterioration of the Presbyterian Church, because of its easy admission of Congregational ministers, and especially of Anabaptist ministers, as pastors of its communion; they coming from denominations which allow the validity of lay-ordination.

Such opinions, however, the writer believes, have little or no existence among the various non-episcopal denominations of the present day. He believes that, according to their views, no particular ordination is necessary, indeed no ordination is necessary, to entitle a man to being received and taken as a lawful minister of Christ; and that, consequently, any and every man who preaches what is deemed evangelical truth, with power and success, that is, with popular acceptance, and with popular effect, no matter how he may have been invested with his pastoral office is to be accounted and taken as a lawful minister of Christ.

Such is the writer's deliberate opinion, formed from what he has long seen and heard. If any of his brethren of other denominations, or others who disbelieve the doctrine of the Apostolic Succession, believe that any ordination is necessary for the valid exercise of the Christian ministry; and will say what that ordination is, without which they cannot receive a man as a lawful minister of Christ; he will be happy to know it. He desires not to do injustice to any. But if it is so, that either the doctrine of the Apostolic Succession is true; or that no ordination is necessary; let this be distinctly understood. It may give wholesome warning to the sects. It may do good to the Church.

Ecclesiastical Intelligence.

ENGLAND.

MEETING OF CONVOCATION.

(Continued.)

The Church Service.

The Bishop of London rose to present the report of a second committee, appointed to consider whether the great increase and present condition of the population do not make some, and, if so, what adaptations of the Church's rules needful to meet their spiritual necessities. That report was as follows:—

"The committee appointed by the Convocation of the province of Canterbury to consider the report of the population do not make some, and, if so, what adaptations of the Church's rules needful to meet their spiritual necessities, report that they have held frequent meetings for the consideration of the subject referred to them, and that they have agreed upon the following conclusions:—

"That some modification of the Church's rules is needful to enable her adequately to minister to the spiritual necessities of the people of this land; and that these modifications may most properly be considered with reference—

"1. To her services, and

"2. To the ministerial agency which she now employs.

"As to the first of these, we think it of the utmost importance, in the present state of the Church, that the services, as now ordered in the Book of Common Prayer, should be preserved entire and unaltered; but we are of opinion, that the length of the morning service on Sundays and holidays, especially when the holy communion is administered to a large body of communicants, renders it desirable to allow of its being divided into different services, and used at various hours. We therefore think it would be expedient, that at the request of the incumbent, or in his absence, of the licensed curate of any parish or district, the Bishop of the diocese should be empowered to authorize, so long as he shall see fit, the use of the Book of Common Prayer, so that either the order for the administration of holy communion, or the order for daily morning prayer, may be used as a separate service; provided that the whole morning service, including the Litany when appointed to be read, be used in one or two services in the course of the morning, a sermon being preached at either or both services.

"As to the order for evening prayer, we think it expedient, except when it is used in the morning both on the afternoon and evening of the same day. In that case we think it would be expedient, first, that a new table of proper lessons should be compiled, and used in the evening prayer; and secondly, that the order for evening prayer be always used either in the afternoon or evening.

"We would suggest that in the present state of our population, the Church would be better able to minister to her wants if some well considered regulations of the absolute strictness of her services, as prescribed by the Act of Uniformity, were admitted by authority; and we would enumerate the following as some which might be usefully adopted:—

"1. First, we would suggest that a shorter order for the morning prayer, to be compiled from the Book of Common Prayer, with a prescribed lesson or lessons of Holy Scripture, which might be used instead of the present order for daily morning and evening prayer, on other days than Sundays and holidays, in parishes where the incumbent might be advantageously adopted.

"Secondly, we would suggest that various occasional services might be formed from the Book of Common Prayer, for use in the Church with the permission of the Bishop, on week days, and in addition to the prescribed services on Sundays.

"We would specify the following as examples of such services:—

"1. The Litany, with a Scripture lesson, psalmody, holy baptism, churching of women, sermon, or catechizing, or with any of them.

"2. A short selection of collects, with the Lord's Prayer and psalmody, to precede or follow a sermon or catechizing.

"3. A service, with sermon or lecture, preparatory to the administration of the Holy Communion.

"4. A thanksgiving service, containing the 'Venite,' 'Te Deum,' psalmody, collects, the Lord's Prayer, a Scripture lesson, and the General Thanksgiving, with or without a sermon.

"5. Services for the deprecation or removal of God's judgments—one formed of collects, the Lord's Prayer, penitential psalms, and Scripture lesson; another consisting of the Litany, with penitential psalms, and a Scripture lesson; either of such services with or without a sermon.

"6. A service for imploring the blessing of God on Church missions; with or without a sermon.

"7. A service for children.

"Further, we think it would be expedient that the Bishop should be empowered to authorize the use of the order for the administration of the Holy Communion as a separate service on any day of the week, and that he should be authorized to show, on special occasions, framed from the Book of Common Prayer, we think it desirable that a collection of psalms and hymns, to be used in churches, should be put forth by authority.

"Further, we think it desirable that a form should be authorized for admitting converts from the Church of Rome, and such others as shall renounce their errors, and for restoring such as have relapsed; and we are of opinion that the form prepared by the Upper House of Convocation in 1714 would, with a few alterations, be proper for this purpose.

"Our attention has been invited to certain portions of our existing services, and to certain orders in our canons, which are thought to interfere with that enlarged action of the Church, the means of promoting which we were appointed to consider.

"As to the first of these, the only one on which we would remark respects the third exhortation, following the prayer for the Church Militant, in the order of the administration of the Holy Communion. Concerning this exhortation it was suggested to us that, being read, as it now is, after the withdrawal of all save those who have resolved at that time to communicate, and who must be supposed to have already examined themselves, and after such examination to be now drawing near to eat of that bread and to drink of that cup, the strong expressions it contains as to the danger of an unworthy receiving are unreasonable, and are found to be in direct contradiction to the words of those who remain to communicate. These objections, in our judgment, be in a great degree removed if this address were read, as the exhortations which precede it are ordered to be read, at the conclusion of the sermon, to the whole congregation, rather than after the prayer for the Church Militant. Having regard to the place of this exhortation after the two which immediately precede it, and which are distinctly ordered to be read at the close of the sermon, and to its tenor, as applicable to the whole congregation, consisting of those who have, or have not, yet resolved to remain and communicate, rather than to those who have already begun to take part in the Communion office, there does not appear to be so distinct a settlement of the place in the service at which this exhortation must be read as in the present order. We are of opinion, that it may not be read immediately after the sermon, and before instead of after, the prayer for the Church Militant, when the Holy Communion is administered.

"An order in the canons bearing on our services, which was brought under our notice as containing rules which tend to cramp the Church's offices, was the prohibition, contained in the 29th canon, of parents standing as sponsors for their own children. As to this, while we thankfully recognize the great benefits which arise from engaging other fit persons, where they may be had, to undertake the charitable office of sponsors, we are of opinion, that the main reasons which appear to us to have induced the Church of England to prohibit parents acting as sponsors for their own children no longer exist; and having regard to the difficulty now often found, especially by the poor, in obtaining fit sponsors for their children, we think that a relaxation of this prohibition is desirable.

"As to the second head of our inquiry—viz., whether any, and, if so, what modification of the Church's present agency is needful to enable her more perfectly to discharge her spiritual functions—we would express our opinion:—

"1. That some additional agency is necessary to enable the Church, especially in large and populous parishes, to fulfill her Lord's command to preach the gospel to every creature.

"2. That some of the present needs of the Church might be supplied by a more general and systematic organization of the laity in works of Christian charity; in visiting and instructing the sick, poor, and ignorant; in exhorting the careless; in teaching children and adults in schools in collecting funds for the extension of the Church at home and abroad; and in other labours of Christian love which can, consistently with the rules of the Church be performed by the laity; that such works might be undertaken, and conducted under the direct control of the ministry.

"That, besides this more general and systematic agency of the laity in the Church, as parochial district visitors and the like, some extension of the ministry is greatly needed among us.

"We are of opinion that this need might in some measure be supplied, if the bishops should be willing, in such cases as to them might seem to admit of it, to order, or to recommend, persons, and those who had not attained the same proficiency in the classical languages as is now required in candidates for the office of a deacon.

"Provided that in all such special cases the Bishop be satisfied as to the moral character and religious life of the candidate, and that he be conversant with their doctrine, their knowledge of the Holy Scriptures, and of the articles and offices of the Church, and their possessing a peculiar gift for imparting religious instruction. Provided further, that all persons, who have been admitted deacons upon the terms shall be strictly confined to the discharge of the duties of the diaconate as defined in the ordinal of the English Church, shall be incapable of filling a sole cure, and shall not be admissible to the office of priest until they shall have served five years at least in the lower office, and have taken themselves acquainted with the duties of learning now usually required of candidates for the priesthood; and that these conditions be stated in their letters of deacon's orders.

"Further, we are of opinion that various means might be adopted to render more effectual the exercise of the Church's missionary office towards our home population.

"It is deeply to be deplored that there are at present large numbers of the poorer population, especially in our own great towns, who are habitually absent from the public worship of God, and live with little or no sense of their religion; and new and increased efforts are urgently required to give them a saving knowledge of the gospel, and to shelter them within the fold of the Church. For this work there is need of men specially fitted for and devoted to direct missionary operation at home.

We would, therefore, suggest the placing in the midst of such a population clergymen who might, with view to economy, Christian fellowship, and united prayer and action, live together, minister in one central church, and, with due regard to ecclesiastical rule and authority, might labour around it in preaching, exhorting, visiting the sick and poor in their own houses, and superintending schools. We think it would be desirable that men possessed of useful gifts for this work should be especially encouraged to undertake it for a time, and be recognised as having a special claim for preferment out of public patronage in less laudable spheres after a term of service.

"Further, we think that greater results might be gained by these men, if they were converted were associated together in closer religious fellowship and action than has been common among us. Such converts, we believe, would thus be themselves built up in the true faith, would become an attraction and shelter to others, and would under God's blessing, spread around them in their homes, and among their companions, a saving knowledge of Christ, and of His Gospel.

"We believe, further, that the due action of the Church missionary office among the home population would be promoted, if a body of clergy were organized for the special work of preaching and exhorting, under the Bishop's sanction, throughout his diocese. Such clergy might most properly be connected with the cathedral church, and might be licensed by the Bishop for temporary service in parishes where

their presence was desired by the parochial clergy. We believe that such an institution would be of great service in parishes of unmanageable size, in those which might have been injured by past ministerial neglect, by the action of demoralizing influences, or by the inculcation of Roman or other errors; and lastly, that it would tend, in a beneficial manner, to supply wants arising from such inequalities in ministerial gifts as must be found in so numerous a body as the English clergy.

"In conclusion, we are of opinion that, inasmuch as the efficiency of the Church depends mainly on the adequate discharge of the duties of the episcopate, and as it was the design of our Reformers to erect a large number of additional sees, and as the population of England and Wales has since their time been multiplied nearly fivefold, while the episcopate has received scarcely any augmentation in the last three centuries, we think it needful that the attention of the Convocation, in the discharge of its duties, should be directed to the consideration of whether the due performance of the Church's missionary work, an increase in the episcopate is not now necessary, especially in our great centres of population.

The right reverend prelate said he would take the liberty of offering one or two words with respect to what had fallen from his right reverend friend (the Bishop of Winchester). The report now read treated of a subject far of greater delicacy and difficulty than that just received by the house, and this subject had been thoroughly ventilated, discussed and considered, not only with perfect harmony of feeling, but with an evident desire on the part of all the members of the committee to come to an agreement on a question of such importance. This held out some grounds of hope that if Convocation should be permitted to meet by Her Majesty's command, with respect to the subject, it would not be so far from being a success as to be disappointed. With regard to the feelings of other friends who took a different view of this subject, he (the Bishop of London) was far from thinking that there was an increased dread of the meeting of Convocation for the purposes of business. The alarm felt by some members of the Church, so far from being greater than was, was considerably diminished. There was a growing feeling that there was not so much to be apprehended from the meeting of Convocation as it had been customary to apprehend. There were to be introduced distinguished in rank, station, and intelligence, who were thoroughly well persuaded that synodical action was a right which should no longer be withheld from the Church, and that great good might be anticipated from the exercise of it. There was a feeling growing in the public mind, and the measures for enforcing ecclesiastical discipline, and regulating the affairs of the Church, ought not to be proposed in Parliament unless they had been previously considered by some body which might be regarded as a representation of the great body of the clergy. It was this opinion which had hitherto thrown great obstacles in the way of every measure introduced into Parliament for the better regulation of Church affairs, and many recent measures, had they been submitted to Convocation and approved of by them, would have been passed with far greater satisfaction to the church and the public. Especially with regard to ecclesiastical discipline, he was quite of opinion that no measure ought to be introduced into Parliament unless previously submitted to Convocation, and it was his intention to propose that a committee of both houses should be appointed to consider the expediency of a bill for the better enforcement of such discipline and correcting erroneous clerks. They had stated in a former report that they had better content themselves with stating what should be done, and that the time was now come, looking at the present course of legislation—looking at the different bills introduced, and the great effect affected the courts of ecclesiastical jurisdiction, involved their abolition, and crippled their efficiency—the time had come when they should be prepared to submit to Convocation the heads of a bill for the correction of erroneous clerks, and yet the main bulk of that report, by the President or Her Majesty's Government, with the best chance of being carried, and with a certainty that if it did pass, the clergy would have no just grounds of complaint that they had not been consulted on the matter. He did not mean to say that the majority, or even very considerable part, of the members of the Church were quite satisfied on the subject of the meeting of Convocation; but he was quite sure that the apprehension so long felt on the subject would be considerably diminished when the committee of both houses of Convocation in their committees came to recollection.

The Bishop of Lincoln seconded the motion of the Bishop of London for the adoption of the report. He could not but feel that it was one of the most able and important papers ever put forth, and that it would be received by the Church in that light.

The Bishop of Oxford said that, before the question was settled by the house, he should wish to say in reference to this committee what he had said in reference to the former one, that the utmost harmony and regard for each others' opinions had prevailed amongst its members and presided over their discussions. The committee certainly did not contain within itself all those allowed shades of opinion permitted in the Church of England, and which it was a great blessing to the Church that she did approve of. Those opinions were represented both by the members of the Upper and Lower House, and yet the main bulk of that report, by the President or Her Majesty's Government, with the best chance of being carried, and with a certainty that if it did pass, the clergy would have no just grounds of complaint that they had not been consulted on the matter. He did not mean to say that the majority, or even very considerable part, of the members of the Church were quite satisfied on the subject of the meeting of Convocation; but he was quite sure that the apprehension so long felt on the subject would be considerably diminished when the committee of both houses of Convocation in their committees came to recollection.

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Family Reading. PRAYER. Lord! what is change within us one short hour...

From the Parochial Missionary Magazine. TRANSLATIONS OF THE BIBLE. The translation and circulation of the Holy Scriptures is a work not to be compared...

We have perused therefore with deep thankfulness the Report of the Foreign Translation Committee which was laid before the monthly meeting of the Society for Promoting Christian Knowledge on the 2nd of July last.

It appears that in the last year the Foreign Translation Committee have finished the following versions: French Bible, in 8vo. Italian Bible, in 2 pocket volumes.

SELF-DEVOTEDNESS—WHAT IT OUGHT TO BE.—The awful disease of leprosy still exists in Africa. Whether it be the same leprosy as that mentioned in the Bible is not known, but it is regarded as perfectly incurable, and so infectious that no one dares to come near the leper.

With heartfelt joy we announce to your Grace that, under God's blessing, we have completed the printing of the fourth and last volume of the Holy Scriptures of the Old Testament; and the pious Christians who now possess this sacred book, carefully and beautifully printed in four volumes, return thanks to the Most High for having breathed into the hearts of the good and Christ-loving members of the Society over which you preside, the golly zeal which prompts them to disseminate the Divine Records of that overflowing fountain of salvation from which living waters spring; and they pray that He may abundantly pour down upon them His grace, enabling them to proclaim, as with a trumpet, to the very extremities of the earth, the triumph achieved upon the Cross, over sin, and death, and hell, by that patient Lamb of God who was sacrificed for us, and who taketh away the sins of the world.

While we lay before you this prayer, and the earnest desire of the powerless but zealous Christians of the Eastern Church, in accordance with the originally spontaneous promise of your highly favored

Society, we, at the same time, bless God that we have been enabled to supply some instruments, however weak, towards the accomplishment of this sacred work. We are humble servants of Christ, and earnest petitioners of your Grace, and of the honorable members of your philanthropic Society."

PREMATURE EDUCATION.—That the education of children should not be forced, like lettuce, in hot-houses, is become a popular idea. The more haste, in such business, the worse speed. We find the following opinions of learned authorities on this important subject:

Often infants destined for different vocations of life, I should prefer that the one who is to study through life should be learned at the age of twelve.—Tissot.

Intellectual effort, in the first years of life, is very injurious. All labour of mind which is required of children before their seventh year, is in opposition to the laws of nature, and will prove injurious to the organization, and prevent its proper development.—Hufeland.

Experience demonstrates that of any number of children of equal intellectual powers, those that receive no particular care in infancy, and who do not learn to read and write until the constitution begins to be consolidated, but who enjoy the benefit of a good physical education, very soon surpass in their studies those who commenced earlier, and read numerous books when very young.—Spurzheim.

Dr. Adam Clarke was a very unpromising child, and learned but little before he was eight or ten years old.—But at this age he was "uncommonly hardy," and possessed bodily strength superior to most children. He was considered a "grievous dunce" and seldom praised by his father, except for his ability to roll large stones—an ability which I conceive a parent should be proud to have his son possess, previous to the age of seven or eight, than that which would enable him recite all that is contained in all the manuals, magazines, and books for infants that have ever been published.—Dr. Brigham.

If a parent were seeing and tempting and stimulating his child to the performance of an amount of labour with legs and arms, sufficient to tax the health and strength of a full grown man, he would wonder cry, "Shame upon him, he has crippled his child with excessive work." Yet everybody seems to think, that though the limbs of children cannot, without injury, be urged and tasked to do the work of a man's limbs, yet that their brains may be tasked to any degree with impunity. What is there in the brain and its powers essentially differing from the leg? Nothing whatever. But people seem to look upon the brain as some extraordinary, mystical, magical something or other, which is exempt from the ordinary laws governing all the other organs of the body. The principal business of a child's limbs is to grow and acquire strength daily. Thought, reflection, study; these constitute the natural work of man's brain, and plowing and sowing are the natural work of a man's limbs.—Dr. E. Johnson.

THE TORONTO Circulating Library, AND FANCY GOODS AND STATIONERY STORE No. 76, King Street West.

MRS. HIGGINS informs her friends and the Public that she has opened the above Library, containing over 2,000 volumes of Standard Works in History, Biography, Belles Lettres, and Novels, which will be kept up by the addition of New Standard Works and the Periodicals as they issue from the Press.

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Philosophy" from the shelf, he showed Pitt the passage in which he justifies subscription to articles not fully accredited on the ground of expediency.

"God's providence never places a man where God's grace cannot enable that man to serve Him."

"The Bible is like the leaves of the lemon tree; the more you bruise and wring them the sweeter the fragrance they throw around."

Advertisements. THE FAR-FAMED MEDICINE! HOLLOWAY'S PILLS.

SURPRISING CURE OF A CONFIRMED ASTHMA AFTER FIVE YEARS' SUFFERING. The following testimonial has been sent to Professor Holloway, by a gentleman named Middleton, of Scotland-road, Liverpool.

Dear Sir,—In this district your Pills have made a more effectual cure of my asthma than any other remedy I have used. As a proof of their efficacy in Liver and Bilious Complaints I may mention that I am personally acquainted with a lady of this town with whom I am personally acquainted, for years was a severe sufferer from disease of the liver and the medical attendants advised her to use your Pills, which she took, and in a few weeks she was cured, and she has since remained perfectly well.

AN ANTI-ASTHMATIC CURE OF CHRONIC BRONCHITIS AFTER BEING DISCHARGED FROM THE HOSPITAL INCURABLE. Copy of a Letter from Mr. W. Moon, of the Square, Winchester.

TO PROFESSOR HOLLOWAY.—I beg to inform you that for years I was a severe sufferer from Chronic Bronchitis, and was often laid up for weeks together by its severe and painful attacks. I tried everything that was recommended, and was attended by the most eminent Physicians in this town, but obtained no relief whatever; and, fearing that my health would be entirely broken up, I was induced to go to the Dispensary at the Dispensary, where I received medical treatment the institution afforded, all of which proved of no avail, and I came out no better than I went in.

AN EXTRAORDINARY CURE OF DROPSY AFTER EIGHTEEN MONTHS' SUFFERING. Copy of a Letter from Mr. G. Briggs, Chemist, Goals, and Fenchurch Lane, 1853.

TO PROFESSOR HOLLOWAY.—I have much pleasure in informing you of a most surprising cure of Dropsy recently effected by your Pills, and water ointment. I was, at this place, afflicted with Dropsy for upwards of eighteen months to such an extent that it caused his body and limbs to be so swollen, and water oozed as it were from his skin, so that a daily change of apparel became necessary. Notwithstanding the most judicious medical treatment the institution afforded, all of which proved of no avail, and I came out no better than I went in.

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TRACTS ON CONFIRMATION. The Bishop of Toronto's Tract on Confirmation, 80 No. 41.—Parochial Minister's address to all persons under his care who are to be confirmed, 12 0 No. 81.—Method of Preparation for Confirmation, containing directions for their use, by the Ven. William H. Hall, 50 No. 83.—Short Address to the People, on the subject of Confirmation, 7 3 No. 84.—Short Address to the People, on the subject of Confirmation, 7 3 No. 85.—Short Address to the People, on the subject of Confirmation, 7 3 No. 86.—Short Address to the People, on the subject of Confirmation, 7 3 No. 87.—Short Address to the People, on the subject of Confirmation, 7 3 No. 88.—Short Address to the People, on the subject of Confirmation, 7 3 No. 89.—Short Address to the People, on the subject of Confirmation, 7 3 No. 90.—Short Address to the People, on the subject of Confirmation, 7 3

HERBERT MORTIMER, BROKER, House, Land and General Agent, No. 80, KING STREET EAST, TORONTO. (Opposite St. James's Church.)

QUEEN'S COLLEGE, LONDON, 67, HARLEY STREET, (Incorporated by Royal Charter, 1853.) FOR GENERAL FEMALE EDUCATION, AND FOR GRANTING CERTIFICATES OF KNOWLEDGE.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON. THE RIGHT REV. THE LORD BISHOP OF LONDON. THE RIGHT REV. THE LORD BISHOP OF LONDON.

THE ANNUAL EXAMINATION FOR MATRICULATION AND FOR SCHOLARSHIPS will commence on MONDAY, October 2nd, 1854. The following SCHOLARSHIPS will be open to competition:

ONE WELLSINGTON SCHOLARSHIP, tenable for three years, of the annual value of £25 currency, open to the sons of Clergymen of the United Church of England and Ireland, resident and doing duty in British North America, with a preference, equally shared, to the sons of Clergymen who receive Holy Orders in the Church of England.

ONE LAW SCHOLARSHIP of the annual value of £30 currency, tenable for three years, either before or after the degree of B.A. The holder must regularly attend the lectures in Arts till the time of taking his degree, and must declare his intention of afterwards prosecuting the study of the Law.

ALL persons presenting themselves for examination must produce testimonials of good conduct. Candidates for Matriculation must have entered on their sixteenth, and for Scholarships upon their seventeenth, year.

THE SUBJECTS of examination may be learnt by application to the Secretary of Trinity College, who will also furnish any other information required.

ONE WELLSINGTON SCHOLARSHIP of the annual value of £30 currency, tenable for two years, and one BISHOP'S SCHOLARSHIP of £20 currency, tenable for three years, will be awarded to students commencing their College course in October next, according to the result of the yearly Examination in the following June.

Bells! Bells!! Bells!!! For Churches, Academies, Factories, Steamboats, Plantations, &c., made, and a large assortment kept constantly on hand at the Subscription, at the old established and enlarged Foundry, which has been in operation for Thirty Years, and whose patterns and process of manufacture so perfected, that their Bells have a world wide celebrity for volume of sound and quality of tone.

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JUST RECEIVED, A NEW AND COMPLETE Gazetteer of the United States.

A full and comprehensive review of the present condition of industry, and resources of the American Confederacy; embracing also important Topographical, Statistical and Historical information, from recent and original sources; together with the results of the Census cases to 1853: By Thomas Baldwin, and J. Thomas, M.D. With a new and super map of the United States. In one thick volume, bound in sheep, price £1.

NEW BOOKS. THE National Miscellany: a Magazine of General Literature, Vol. 1.—cloth, extra. 0 5 0 Muller's Physics and Meteorology, &c. 0 7 0 Narrative of the United States Expedition to the River Jordan and the Dead Sea, by W. F. Lynch, U. S. N. 0 15 0 Erman's Travels in Siberia; The Chinese Frontier, &c. 0 10 0 Fletcher's Notes from more real value than any other. 0 10 0 Mesopotamia, Assyria, and Syria. 0 9 9 Members of Extraneous Popes, and their lives and stories, by the old soldiers; by Henry Watton. 0 8 9 Landers' Natural Philosophy, &c. 0 10 0 The Indians and the Gold Mines, or, the story of true Riches, with illustrations. 0 3 0 History of England, from the Conquest to the present time. 0 3 0 Yankee Stories; by Judge Halburton. 0 2 6 Anecdotes for the Railroad and Steamboat. 0 2 6

WILLIAM HODGINS, ARCHITECT AND CIVIL ENGINEER, CITY ENGINEER'S OFFICE, HAMILTON, C. W.

AYER'S CHERRY PECTORAL For the Cure of Coughs, Colds, Hoarseness, Bronchitis, Whooping-cough, croup, Asthma and Consumption.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase its enjoyment, and even prolong the term of human existence, none can be named more important to mankind than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved without a doubt that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure every form of Bronchitis, whether acute or chronic, and which will not permit us to publish any proportion of the cures effected by its use, but we would present the following opinions of eminent men, and refer further enquiry to the circular, which the Agent below named will always be pleased to furnish free, whether in full particulars, and indisputable proof of these facts.

From the President of Amherst College, the celebrated Professor Hitchcock. "James C. Ayer—Sir: I have used your CHERRY PECTORAL in my own case of deep-seated Bronchitis, which has been attended by the most dangerous affections of the lungs. Our most dangerous affections of the lungs, that have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure every form of Bronchitis, whether acute or chronic, and which will not permit us to publish any proportion of the cures effected by its use, but we would present the following opinions of eminent men, and refer further enquiry to the circular, which the Agent below named will always be pleased to furnish free, whether in full particulars, and indisputable proof of these facts.

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