

# The Echo,

## AND PROTESTANT EPISCOPAL RECORDER.

"Speaking the Truth in Love."

VOL. 1.]

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### EVANGELISM.

It must be confessed that the ignorance that exists even in this enlightened country, and among all ranks of the community, of the actual distinctions which subsist between the Evangelical and High Church body, is very great. Misty notions are afloat of men of Evangelical principles being somewhat dreamy and fanatical, and that they carry their religious notions and principles to an extreme extent in matters not very comprehensible, and which when imbibed make men not a little unmanageable. And on the other hand that men of High Church principles are more moderate and reasonable in their opinions, and are more pleasantly to be dealt with in harmony with the sentiments and feelings common in ordinary life. Still it is generally felt by intelligent men of the world that the former body operate with wonderful effect upon great masses of the community, in a manner, which, though it may be in some degree mysterious, is most open and practical in its beneficial consequences. The whole question is thus involved in a degree of doubt and obscurity, which prevents them from forming any clear judgment in relation to it. Perhaps we shall be doing some good service to men in this state of mind, and introduce the matter into a clearer light, if we give, as clearly and succinctly as we can, a statement of some of the leading distinctions which mark the two bodies. We shall deal only with a few of the leading doctrines of Christianity with which every man in the country is more or less conversant.

First, then, men of Evangelical principles have far deeper views of the 'corruption of human nature,' in its extremely malignant nature, qualities, and effects than the other party. The disposition of the mind of the two bodies, in relation to this fundamental doctrine, may be discovered by the Evangelical body, in explaining the Article, dwelling on the phrase by which the doctrine is explained in the Latin version, 'quam longissime,' or 'as far gone as possible' from original righteousness, whereas the High Church party, going no further than the English translation, cleave with satisfaction to that rendering of it, by original sin 'man is very far gone from original righteousness,' arguing that 'very far gone' does not amount in force of meaning to the superlative degree of comparison, as contained in the phrase 'as far gone as possible from original righteousness.' By the Evangelical doctrine, man is left apparently in a helpless condition; by the High Church views, there appears left in him a measure of strength to contend with the evil dispositions of his corrupt nature. These different views of this doctrine, which lie at the foundation of the whole of the Christian verity, colour the theology of the two parties throughout.

Hence it follows, in the next place, that the salvation of men, according to the Evangelical creed, rests more entirely and exclusively with God than it does according to the perceptions of the High Church party. The latter acknowledge in a certain sense that all springs from the love and mercy of God, and that His infinite beneficence is shown in the provision He has made for man's restoration. Still, the provision being made, it absolutely rests with man to avail himself of it or reject it. The Evangelical body, cordially receiving the former part of this statement, and the latter clause of it in a certain sense, still believe that in every case of the change of the soul from spiritual death to spiritual life, from the love of sin to the love of God, there must be a previous going forth of the Spirit of God on the soul to accomplish it, so that they, who 'be indeed with so excellent a benefit of God, be called according to God's purpose by his Spirit

working in due season; they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity. (Art. xvii.) The intelligent investigator will at once perceive that there is far greater simplicity in the High Church creed. Indeed, there is no complexity or difficulty in it at all. The Evangelical body argue that it is not so set forth either in Scripture, in the Articles of our Church, or in the Confessions of the other Reformed Churches, and, accordingly, that its clearness, instead of being evidence of the truth, affords presumptive proof that it is erroneous. It is the word of God, that 'great is the mystery of godliness.' And this mystery, commencing, as they conceive, in the doctrine of original sin, of which we spoke in the former paragraph, also pervades this important branch of Christian doctrine. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." (Matt. xi. 25-27.) "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." (1 Cor. i. 26, 27, 28, 29.) Here difficulties obtrude themselves, as are to be expected in the work and operations of an Infinite Being, as contemplated by finite minds. The Evangelical party leave them where God has left them; the High Church, by their system of doctrine, as stated above, make an end of them altogether.

The third great point, on which a vast difference of opinion virtually and practically subsists between the two bodies, is the nature and extent of that change which is effected on the soul of man by the Spirit of God, "when he is changed from darkness unto light, and from the power of Satan unto God." It is this which gives its force & importance to that question which has recently so agitated the Church under the name of baptismal regeneration: the Evangelical body considering the rite administered to infants as their admission to all the privileges and responsibilities of the Christian Church, and conferring moreover certain spiritual advantages varying with the variety of circumstances, under which the infants are introduced to the baptismal font, and in regard to the nature and extent of which advantages no slight variety of opinion prevails among themselves. The High Church party, on the other hand, regarding it in every instance where the rite is administered by a regularly constituted minister holding the apostolic orders, as the "new birth" spoken of in Scripture,—the divine work of the Holy Spirit,—and, consequently, that to talk of a man becoming a recipient of the "new birth," or of the spiritual change which that metaphorical phrase indicates, in after life, is apart alike from truth and the orthodox faith. From this root a system of Christian doctrine naturally, and almost necessarily, springs of the following order. That the great work of the change of heart, the peculiar operation of the Spirit of God, being thus accomplished in the child, he has only to be further directed in after life to go on unto perfection. That no additional fundamental and radical change can be looked for in him, but that he must be directed simply to improve his talents, to grow in virtue, and in acts of righteousness, and so, through the mercy of his God and Saviour, rise to eternal felicity. The Evangelical body, on the other

hand, cannot so regard this great doctrine. They cannot suppose that it is so enunciated in Scripture, inasmuch that no command to baptize infants at all is to be found in the word of God. If no such command exists, how can it be supposed possible that the nature of the change accomplished by an act, not commanded, should be specified? The allusions therefore made in the New Testament to the effects of baptism, which are not very numerous nor explicit, must be regarded as having reference to adult baptism; and in regard to this, all agree that if the recipient comes to the font with an unbelieving or corrupt heart, the rite goes for nothing, except to increase his condemnation. They hold accordingly, that the dogma taken to this extent, is a corruption of Papal Rome, and while they do not regard it as taught by our Church, when her different services bearing on the subject are intelligently collated and compared with one another, they believe that whatever appearance of this kind exists is to be traced to two or three expressions whose retention in the services is not to be greatly wondered at under the circumstances in which they were compiled. It is obvious that the superstructure of Christian doctrine which naturally rises up from this foundation will be distinct, not to say opposite, from that promulgated by the other party in the Church. Water baptism is held to be in no degree identical with the baptism of the Spirit.—They may be coincident with each other, but obviously they are not so in the present age of the Church. The fruits of the Spirit, the effects of the new birth, we are told are patent to the consciousness of the recipient, and to all around him; while it is obvious that the vast number of the recipients of this rite, whether administered by the Greek, the Papal, or the English Church, continue in their natural state—careless of God, and the things of the Kingdom of Christ, occupied mainly with the world and the things of the world, though they may give more or less attention to certain religious duties prescribed to them, as do the individuals of Heathen nations in the present age, and as they have done in all ages of the world. Accordingly, men of Evangelical principles call upon all not to be satisfied with the form, while they are destitute of the power, of godliness—not to be satisfied with what the Scriptures call "dead works" (inasmuch as they are wrought by men when they are in the condition of the spiritual death), but to awake from their state of spiritual sleep to the new life of holiness—in which they shall love God supremely, delighting in Him above all things—"count all things but dross for the excellency of the knowledge of Christ Jesus their Lord"—seek first the kingdom of God—count themselves throughout as unprofitable servants, and hope finally to rise to the life immortal, only through the merits and mediation of their great Redeemer. The difference between these two systems of Christian instruction is immense. It is so felt to be in the consciences of men. The instruction of the High Church gives generally little or no offence. That of the Evangelical body, when clearly brought out, is an offence, as we are assured the Gospel ever will be to the natural man.

The last point of difference upon which we intend to touch as dividing these two great parties in our Church, is that question of the highest importance to every child of Adam, "How may a man be just before God?" In formally answering this question there may often appear but little difference of judgment between the more intelligent men of both parties. But practically, and as it regards the vast greater proportion of the adherents to each, the difference in this also is wide and fundamental. The teaching of the High Church resolves into this—Do your best, asking for the assistance of God's good Spirit; and your imperfect obedience will be accepted by God for the sake of what Jesus Christ hath done and suffered for you! Do this, then, and live. The teaching of the Evangelical body on this fundamental doctrine is of this order—You can do nothing of yourselves to obtain your own salvation,

your purest acts of righteousness are and ever must be defiled by sin in the eyes of an ever-holy God, and therefore cannot justify you in His sight. He, infinitely pure, can only be satisfied with a perfect obedience. This has been rendered to him by our Lord and Saviour, Jesus Christ, standing as our representative, and this perfect obedience is put to the account of all who believe in him.—"Believe then, in the Lord Jesus Christ, and thou shalt be saved." His blood shall wash away all thy sins. His righteousness shall be put to thine account, and His Holy Spirit shall continually be changing thine heart from the love of earthly to the love of heavenly things, from the love of sin to the love of God, and so shalt thou be finally raised, through His merits alone, to the life immortal.

If the distinctions which we have now stated are considered by any intelligent man, he would no longer remain in darkness as to the differences existing between the High Church and the Evangelical bodies in our communion. It is a fact known to all, and enunciated with all clearness and deliberation in the recent famous judgment of the Judicial Committee of the Privy Council, that many of the most illustrious names in the Church of England, from the Reformation downwards, have lived in the belief and promulgation of those Evangelical doctrines. The mighty moral and religious effect which men of these principles have produced, and are producing, on the present age cannot be denied.—Record.

### ATTENDANCE ON WEEK-DAY SERVICES.

[Concluded.]

I will now mention some of the difficulties, hindrances, and excuses, which lead to a neglect of such services, and which in the opinion of many justify that neglect.

Tradesmen often say they have no time; they cannot leave their business: that is, they will not. I am aware that it is not, and could not by any contrivance and forethought, be always made convenient for tradesmen, especially shopkeepers, to be at the house of God on a week-day evening; but could it not be oftener done than it is? Would not a settled purpose, a good plan, and little preparation, generally leave the way open for such persons to the sanctuary? Is it not enough time given to the world, to carry on its concerns till seven o'clock in the evening? If there be a party to be joined, or some public business to be attended to, cannot tradesmen find time for this? Oh! brethren, try, try. Be anxious to throw off the cares of the world time enough to be found in your place at the house of God, on the evening of the weekly service.

But your residence is too far in the country to enable you to attend. Then why go so far?—Why sacrifice the pleasure and improvement to be gained in the sanctuary, for the enjoyment of rural scenes? The modern taste for a country residence is making sad work with piety. How many are there who, on this account can attend only one public service even on the sabbath!—And has it not proved a snare in other ways, leading to a neglect of their trade, and to expenses which their income was not adequate to meet? Your salvation, professing Christians, your salvation is, or should be, the great business with you; and everything else should be subordinate to it.

Some who will read this Address are the mothers of large families, and imagine they find in their domestic and maternal cares an insurmountable obstacle in the way of such services as I now recommend, and a sufficient excuse for neglecting them. I readily allow that in many cases this is admissible. Duties cannot be in opposition to each other. There is no religion in neglecting a dependent family, and allowing home to be a scene of confusion, even though it be to attend public worship; and if this must be the result, judgment and conscience being witnesses, your way is clear, and the place of your duty is home. But be quite sure that you could not by method, diligence, preparation, and judicious del-

\* The Latin and English versions of this part of the Article will, probably, be brought into more exact harmony by the knowledge of the fact, that in the old English grammars, "very far" was given as synonymous with "farthest,"—both being regarded as setting forth the superlative degree of comparison. Thus in the first English grammar from which we were taught the degrees of comparison were entered as follows:—good, better, best, or very good.

egation, attend to every duty of home, and yet leave opportunity for one weekly visit to the sanctuary. I have known mothers and mistresses, who were patterns of devotedness to home duties, and at the same time were exemplary in their attendance at the house of God. The devoted mother wants an occasional relaxation from her assiduousness; and what so refreshing as an hour spent in the house of God?

A more difficult case is that of the wife, whose husband is inimical to religion altogether, and especially so to its week-day engagements. Constant attendance, in such circumstances, can hardly be expected; and many thus situated must forego the privilege, and seek to make up by renewed diligence in the use of the private means of grace, the loss they are compelled to sustain of the public ones.

Labouring men, I am aware, are under a strong temptation, after a day's hard toil, to imagine they are too tired for a sermon, and that they will be excused by God for going home to spend the evening in their own house, instead of his. In many, very many cases, this is not an excuse, but a sufficient reason for their neglect; their labour is so great, and so exhausting, as to utterly incapacitate them for that mental application which is necessary for a profitable attendance upon the means of grace. In this case the gracious Redeemer himself makes the same defence for them as he did for his stumbling disciples, and says the spirit is willing, but the flesh is weak.

Suffer, then, dear brethren, the word of exhortation on this important subject; renounce all excuses; endeavour to be in a state of mind which shall not prompt you to seek after them. Be in earnest, far more in earnest, than are the generality of professors, about your soul's concerns. Give all diligence to make your calling and election sure. Hunger and thirst after righteousness.—Live the life of faith. Set your affections not on things on the earth, but on things above, where Christ sitteth on the right hand of God. Be not satisfied with mere external religious decorum, and a consistency in which the world, or your fellow professors, can see no flaw. Let your conversation be in heaven; feel and act as the citizens of the celestial state. Walk with God; rejoice in hope of the glory to be revealed; and steadily look at eternity. In order to keep up such a state of mind, comply with the admonition of this Address. Let it be matter of conscience, not of taste merely, to attend the week-day services.—You need them, and they will help and bless you.

Be regular in your attendance. Do not let it be a mere occasional thing to be there, when an admonition has been delivered on the sabbath calling upon you for the performance of this duty, or when something extraordinary is to be heard. This is the case with too many. We see them sometimes, but oftener miss them. Be it with you, an ordinance fixed as the sabbath; keep the evening free from all occupation; make no other engagement. When invited to something else, say, "No, that evening is given to God." "The diligent soul," I repeat, "shall be made fat." This is diligence. "May it be yours."

#### TO CORRESPONDENTS.

We do not hold ourselves responsible for the opinions or statements of our correspondents; but we cannot promise insertion to any communication which is not accompanied, in confidence, by the real name and address of the writer.

#### ACKNOWLEDGMENTS.

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## THE ECHO.

PORT HOPE, WEDNESDAY, NOVEMBER 3, 1852

THROUGH the goodness of our God, we now conclude our first volume with as great a measure of success as we could have expected, or hoped for. Our progress has been slow and sure. A gradual but steady increase of subscribers has brought us to a condition at which we could print our present sheet without pecuniary loss. This, our faith is strong enough to recognize as encouragement sufficient to justify us in the advance step we take in the enlargement of our second volume. We commenced with just half the subscribers required to pay expenses, and although, consequently, arrears of at least £50 are yet to be defrayed by us, we venture to begin our second volume under similar circumstances, trusting that our subscription list will increase in the same proportion as it has done heretofore. The greatly enlarged quantity of religious information and gospel truth which we will be enabled to put in circulation, without any increase in price, will render our second volume the cheapest kind of tract distribution of the most effective description; and will, we trust, commend our efforts to increasing numbers of such as delight to do what they can in disseminating the Gospel of the grace of God. We have been met with the objection "A house divided

against itself falleth." But the objection does not apply to us—we have not divided the house. On the contrary, our efforts have been without evidence, that the exposition of the true doctrines of the Church of England confirms in their allegiance, those who could not remain in her communion if she were what she has been misunderstood to be; and we have been permitted to hear of, opponents of our Church appeased, and made friendly, on finding that her true character had been cloaked and covered under the Romanistic garb, in which she had been exhibited to them.

That we have not rudely thrust ourselves forward to occupy a position already filled, but rather have attempted to supply, in some measure, a vacancy in our Church periodical literature, will be evident to any one reading the article headed "Evangelism," on our first page of this number; or, at least, to any one who is enabled by Divine Grace, "*doximatein ta diapheronta*, to distinguish things that differ." Phil. I. 10. That no mere factious spirit of opposition has given rise to this Journal, appears clearly from the fact that we have had no controversy or warfare with any paper holding different sentiments from our own. We have ever aimed at "speaking the truth in love," and we have not "provoked" any one, otherwise than "to love and good works."

In this our first essay at journalism, we have been very gently dealt with; and we owe great thanks to our Heavenly Father, for the peace and comfort we have been permitted to enjoy in a career which is sometimes so exceedingly trying to the spirit. With much fear and anxiety we entered a field of labor so new, and one which we believe, few, if any, of our acquaintances would have selected for us. But we felt a call of duty to the work; and from the commencement, and all along, we committed ourselves in faith and prayer to the great Head of the Church; that if it were his will, he might make use of us in his service, or throw us aside, as seemed best to his supreme wisdom. If the Lord shall continue to favor our undertaking, we shall most thankfully devote our best faculties to the task, the Holy Spirit helping us. If it seem good to Him to withdraw his sanction, and in His Providence to indicate that this undertaking is not required, we dare not repine nor murmur. Should increased circulation, and a more prominent position, point out the necessity for superior talents, and a more disciplined and cultivated mind in the conductor, we shall thankfully take whatever place may be thought suitable; and confine ourselves to that Gibeonitic portion of our present labors that may be compared to "the hewing of wood and the drawing of water."

We conclude with the words of the author of "The Maccabees." "If we have done well, and as is fitting the story, it is that which we desired; but if slenderly and meanly, it is that which we could attain unto."

#### PATRONAGE OF THE RECTORIES.

The General Meeting of the Church Society will be held, D. V., on Wednesday the 3rd November, at the Society's Board Room, No. 8, Wellington Buildings, King Street, East, at 3 P. M.

On Wednesday the 10th there will be a special meeting of the Society, to take into consideration the statute vesting the patronage of the Rectories in the Church Society, and for the purpose of adopting such actions thereon as its provisions may require, at 3 o'clock, P. M.

THOMAS S. KENNEDY,  
S. C. S. D. T.

October, 27th, 1852.

We fear that the lateness of the season, and the uncertain weather, may occasion a thin attendance at the very important meeting of the Church Society appointed for next week.

The subject of the patronage of the Rectories has, we imagine, occupied, as yet, but a small place in the thoughts of our Church members in general; and many will hardly feel interest enough in the matter, at present, to put themselves to much trouble, expense, or inconvenience, to attend a meeting at which they are not prepared to give any decided opinion, or propose any definite action.

If, however, the subject has been well considered already, and a respectable number of the members of the Church Society are prepared to represent the opinions of the parishes with which they are connected, the apprehensions we cannot but entertain of an unsatisfactory result, may turn out to be groundless, and the Church Society may feel itself in a position to act in a manner which shall be sustained by public opinion, and shall be, therefore, conducive to its own welfare and increased support. But should a thin attendance leave any considerable part of the Diocese unrepresented; or should much difference of opinion among those present, indicate a want of preparation for immediate and perhaps unalterable measures; we would respectfully suggest a postponement of decision till a future opportunity; and a special reference of the matter, in the meantime, to every congregation, with a view to a convention of delegates specially charged with the settlement of the question. In the course of not many years the Rectories will be of immense value, and the patronage of them will involve such an amount of power and influence as can only be properly or safely exercised by being diffused among many hands; and thereby prevented from abuse by the control of many and varied checks.

#### SPECIAL PRAYER FOR IRELAND.

We are anxious to give increased and immediate currency to the following letter of a correspondent of the *London Record*, and to unite with the writer in pressing the importance of immediate compliance with the duty therein inculcated:

Sir,—I was much struck in reading the other day two letters of recent converts from the Church of Rome, assigning the reasons of their conversion, published by the Society for Irish Church Missions. Surely the Lord is about to remove the cloud that has so long hung over that unhappy country, and to cause the light of "the glorious Gospel of the blessed God" to shine upon it. If so, better times are at hand, not only for Ireland, but for England. For their destinies are closely bound up together, and the prosperity of the one is, more or less, the prosperity of the other. Ireland has long been as a thorn in England's side. But if the two countries were to become one in religious belief, then might we hope that instead of a thorn to worry and weaken, she would be a faithful ally to help and strengthen us. "Then would the envy of Ephraim depart, and the adversaries of Judah be cut off. Ephraim would not envy Judah, and Judah would not vex Ephraim." When war threatened we should no longer hear of Irishmen rejoicing in the prospect of England's humiliation, nor of Englishmen trembling lest Ireland should join our enemies. For then would the union of the two countries be real; they would be united in heart as well as by Act of Parliament. A consummation surely devoutly to be wished. But shall we be content with merely wishing? Shall we not turn our wishes and our longings into prayers? Here is the point at which I would arrive. God is the great first cause of all events as well as things. "Whatever is done upon earth, he doeth it himself." Nevertheless, he works through secondary instrumentalities. And however absolute his promises, yet "will he be inquired of by us to do them for us." He had promised Abraham, e.g., to redeem his posterity from bondage, but the fulfilment of the promise is ascribed to the prayers of his people. "The children of Israel cried, and their cry came up before God." Permit me on this head to quote the words of the venerated Edward Bickersteth, in his sermon before the Church Missionary Society:—"The success of Missions is impossible to man. Who can open one door of utterance? Who can convert one soul? All is to man as impossible as to create a world. But prayer brings in another power than man's. Prayer, in faith, takes hold of Omnipotence. It is my deliberate conviction that Christians at large do not yet so feel the magnitude of those subjects which have now been brought before them, as duly to abound in intercessory prayer. Meetings among Christians for social prayer are not so universal as they ought to be. The rich reserve of all the promises is still to be given to the prayers of the Church. The prayer of the Church precedes the enlargement of the Church." Does not this reasoning apply emphatically to our Irish Church Missions? Who is he who alone can make these Missions effectual? What, then, do I propose? I would suggest that every person who may read this letter, and especially every clergyman, should either alone or in concert, regularly on an appointed day—say the first Sunday in each month—pray for a blessing upon the efforts now making for the

deliverance of Ireland from the dominion of Romish error. We have the highest authority for thus fixing upon a specific subject for united prayer. "Verily, I say unto you, that if two of you shall agree on earth touching anything they shall ask, it shall be done for them of my Father." How encouraging a promise! And will it fail? No; heaven and earth shall sooner pass away. Who can tell how soon it might be accomplished in the case before us, if we would only act upon it in faith? Who can tell how soon we might see the happy results of its accomplishment; and the converted Irish Catholic stretching out his hand to his brother Protestant, and saying, "Ah, how blind and ignorant was I when I cursed you as a heretic, and burnt your Bible." And the English clergyman, taking his brother Catholic by the hand, and saying, "We have long been biting and devouring one another to our mutual destruction; let us now embrace and love one another, and fight only against our common enemies. Forgive us the wrongs we have done you." Oh, how does the bare recital of such results fill the mind with joyful anticipation. Let us then lose no time. We have tried cannon balls and bayonets long enough; let us now try prayer. Again, I say, let us try prayer. "The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruits. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death."

Yours, &c.,

A. JENOUR.

Kittisford Rectory.

Our grateful thanks are given to the *Ecclesiastical and Missionary Record*, of Toronto, for his kind and encouraging observations.—"Laudari a laudatis" gives new desire to deserve commendation. We cordially reciprocate his "God speed," (or though in different sections of the field, we feel that we are fellow labourers in the great cause of Gospel Propagation.

THE ANGLO AMERICAN for November is before us; and we are glad to see that it is steadily improving. We hope the enterprising publisher is sustained as he deserves in this laudable attempt to establish a Canadian *Harper*. We have been told that *Harper's Magazine* has some excellent articles in it of a decidedly religious cast. This is well. The present Anglo American has a gem in this style, by the talented Rev. R. J. Macgeorge, entitled "A story of Bethlehem."

#### Communications.

##### SYMPATHY.

In travelling thro' this Diocese, and conversing familiarly with the members of the Church of England, one cannot but perceive a great want of this. There seems to be little or no community of feeling on the great interests of religion as they are advanced or retarded in our communion.—Beyond the parish limits interest is scarcely felt. It might be alibit said, that so bound up in its own cares and difficulties, is the greater portion of our parishes, that it seems to begrudge all that is not expended there, whether of thought, or money, or means of any kind.

This selfish indifference to all that does not immediately concern the home interests of each congregation, extends itself to the duties peculiar to the ministry. The community of feeling between the Layman and Minister is very small.—The former seems to consider his province to consist wholly in attendance on the ministrations of religion. To be helper to the ministry never enters into his mind. Spiritual things seem quite foreign to him. It would be an interference with the Clergyman.

It is no wonder that this un-sympathetic feeling should enter into temporal things. The Minister must do what is to be done. Let his means be ever so limited, he must relieve the distressed; and money for every public subscription; place himself at the head of every good work; though in doing so, he may at times deprive his own family of common necessities.

The Laity seldom act as if they thought Ministers were flesh and blood like themselves, having the same wants as they. Prosperous themselves, they do not seem to think that the ministry should have a share in their temporal prosperity,—forgetting, that except ministerial stipends rise in amount together with the increased expense of living, which is the accompaniment of a country's prosperity, the minister becomes an actual sufferer

from this advanced state of things; that the improved price of things, whilst it puts money into the pockets of the vender, takes away from the consumer his means of obtaining them. From this want of thought, has arisen the painful anomaly, that the minister alone, out of a large and prosperous community has been the sufferer. How different was the case under the Mosaic Dispensation, will be seen from Deut. xii. 12. xiv. 29, and elsewhere.

Now, whence arises this indifference to the labourer and his labour? Is it common to all the various sections of the Church of Christ, or is it peculiar to our own?

Doubtless, *Nabals* exist in every christian community, but they abound in ours. The wealthiest branch of the Church in this Province—is ours the most liberal? Let facts, at hand, to which every Clergyman can testify, answer. In one city, a very small communion, between 300 and 400, could support the ministry with as many pounds as individuals; whilst the Church of England, numbering more thousands than they hundreds, doles out, perhaps, £50 or £60 to each of its ministers.

Again, Why is this? Many causes might be given; and perhaps each, though not the alone one, may have its weight. One is—that our Laity do not consider themselves, because not taught to do so, bound to support the ministry; that each individual is pledged by his membership to contribute towards its support, according to his ability; that it comes under the Apostolic declaration of duty,—“*He that provideth not for his own, denies the faith, and it worse than an infidel.*” Our Laity are not taught to look on themselves as a part of the Church; and so, bound by obligations of the same kind, though not to the same degree with the ministry, to aid in its self-extension.—What motive has the Clergyman which is not equally binding on the Layman, to spread the Gospel?

But it is to be feared, that the chief cause of this absence of sympathy, is the low state of religion among us.

Far, far, from me, is any wish to bring a railing accusation against the brethren, lay and cleric; but the painful truth forces itself on our convictions, that religious principle is very feeble in its influence, even where it exists; and with many, attachment is hereditary only, or, from circumstances. The Churchmanship is not the child of conviction, proving its manhood by its energy of action; but a sickly sentimentalism, a mere abstraction, and so, unfit for contending with opponents, or even asserting its own. To begot that which is far more than adhesion to our Church, is the work of the Holy Spirit. The truth, as held by our Church, in her standards, is “the truth as it is in Jesus.” To apply the latter, the Saviour taught, the Spirit must “take of mine and show it unto you.” This application of God’s truth, seems sadly wanting, even in those parishes where the Gospel is the most clearly preached. To discover the reason of this blessing being withheld, should be the ceaseless enquiry of every minister.—Why is not my preaching accompanied by the teaching of the Holy Spirit? But to suggest an answer, would lead this article to an undue length, and for the present the enquiry is suspended.

To the Editor of the Echo.

St James’, Kingston, Oct. 27, 1852.

SIR,—I have great pleasure in acknowledging the following contributions to the funds of the Irish Church Society:

Miss Ball, Niagara,	£2 5 0
Captain and Mrs. Dobbs, Port Maitland, C. W.	5 0 0
S. S. Class, of St. James’, Kingston, by its teacher, Capt. Scott, for the support of poor children,	0 3 5
Capt. Scott, 71st Regt., for do.,	0 5 0
Mrs. Stayner, Toronto, C. W.	0 5 0
Anonymous, Bytown,	1 5 0
	£9 3 5

R. V. ROGERS.

### Religious Intelligence.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Widow's and Orphan's Fund.

Collections made in the several Churches, Chapels, and Mission Stations in the Diocese, towards the support of the Widows and Orphan's of the Clergy in this Diocese, appointed for the 16th Sunday after Trinity.

Previously announced in the Canadian Churchman.

Vol. 1, No. 12	£137 9 3½
St Peter's Church, Credit,	£1 15 0
Sydenham	1 11 0
Port Credit,	0 10 6
—per Rev. S. Givins;	£ 3 16 6
Newmarket Mission, per Rev. S. F. Ramsey.	£ 2 5 4

Chatham, per Rev. S. F. W. Sandys,	£ 1 16 6
Christ Church Delaware	£ 2 3 9
Carleton Academy	0 13 0
—per Rev. R. Flood	£ 2 16 9
Port Burwell per Rev. J. B. Read,	£ 0 10 0
St. James' Church, Toronto, per T. D. Harris, Churchwarden,	£ 15 17 6
Christ Church, Tyendinaga,	£ 0 7 4½
St James's Church Do	0 7 1
School House, Shannonville,	0 2 3
—per Rev. G. A. Anderson,	£ 0 12 8½
Georgina, per Rev. W. Ritchie,	£ 0 18 0
Trinity Ch'ch, Tecumseth,	0 13 1
St John's Do.	0 13 9
—per Rev. F. L. Osler,	£ 1 6 10
Christ Ch. Amherstburgh,	£ 0 12 6
—per Rev. F. Mack,	£4 5 0
Cayuga,	2 12 6
York,	1 3 9
Seneca 2d and 3d Con.	1 6 3
Walpole, Nanticoke,	1 7 6
Do. Sandusk.	2 16 3
Caledonia,	£ 13 11 3
—per Rev. B. C. Hill,	£ 3 16 2
St George's Goderich,	£ 185 2 8
—per Rev. E. H. Elwood,	
78 Collections amounting to	

Donations for same.

J. R. Williams, Esq., per Rev. F. L. Osler,	£ 5 0 0
Anonymous, Toronto post mark, by note of Q. Bank,	£ 0 5 0

Mission Fund.

Christ Ch'ch Tyendinaga	£0 5 7
St. James's Do.	0 2 8½
School House Shannonville	0 3 0
—per Rev. G. A. Anderson,	£ 0 11 3½
125 collections amounting to	£188 7 3½

Annual Subscriptions.

Rev. G. A. Anderson, for 11th year	£ 1 5 0
THOMAS S. KENNEDY,	
Sec. Ch. Sec. D. T.	

### DIOCESE OF RUPERT'S LAND.

We are permitted to publish the following extract from a letter of the Lord Bishop of Rupert's Land to the Lord Bishop of Quebec, containing an account of the recent inundation in that Territory:

“You will learn with much pain that a desolating flood, a recurrence of that of 1826, has visited our settlement. The waters rose very fearfully on the departure of the ice; an immense number of houses have been swept away; many have lost their all (especially the Canadians) and are now tented out on the higher ground. We are here on the spot which has twice afforded a refuge to the settlement, and which is surely therefore a suitable spot for the erection of a Church (St. James's, Assiniboine). The parsonage house is nearly completed, and we are now enjoying all that the kindness of Mr. and Mrs. Taylor can do for us. My own house is almost a wreck, though it still stands; all the fences, pickets and platforms are gone. The bridges all along the road, which were erected last year at an outlay of £600, are all floating, and the plains look exactly like the sea with waves rolling high. The Upper Church has more than two feet of water in it; the middle church nearly the same; the Rapids District and that around us are mercifully spared. The people bear their losses in a most uncomplaining spirit, and manifest much submission. The painful part is the anticipation of the winter. No wheat can be grown on the flooded land; only barley and potatoes. I am sowing on the Mission Farm at St. Andrew's which has hitherto been uncultivated. I fear that I must give up one or other school, and that, when education seemed to be making a great advance, is to me an unspeakable pain. It will be long before the range of buildings could be inhabited, and even after that it would be difficult to supply so many with provisions.

“God has very graciously preserved us all.—Our only loss is a very faithful servant who was accidentally drowned from his own rashness when venturing out, when late and dark, to visit his wife. With this exception there is not any loss of life. The cattle too are nearly all saved. But the loss of property, houses, barns, and grain is prodigious. A more heart-rending scene I never witnessed.

“At the Middle Church the river is about 12 miles broad: you can see nothing but water as far as the Little Mountain. The water covers the sun-dial in my own garden; in my house we pass in *battueaux* from one part of it to another.

“In the Upper Church it is about 2½ feet deep, and some of the grave stones are floating two miles off. It is scarcely so high as the other flood, but the channel of the river is said to be deeper, so that the volume of water may be the same; but the amount of desolation is incalculably greater; then they had little to lose; very little cattle, very poor houses, and little in them—now it is different.

“Last Sunday I had a delightful service on the Little Mountain, where the pensioners and others are tented. The tents around me, a semicircle of 150 people before me, and a bright sun over head, formed a beautiful scene of which I could have wished a picture. The singing was beautiful and touching, four psalms and the Te Deum under the open heaven. I preached from Genesis XIX, 27 and 28, on Abraham viewing the cities of the plain. In the evening we had full service here, in Mr. Taylor's house with an overflowing congregation.

“It will, I fear, alter many of my fondly cherished plans. I can hardly think of my journey to Moose this summer when there is desolation around here. But all is with God to arrange according to His own wisdom. It will too I fear, carry away some of our most active settlers, some may change their locality and remove from the spot under water now, and more higher up the

Assiniboine.

“It will throw the whole settlement back many years to return to farms and houses without a fence, or wood for the winter, and start almost afresh. But I am, I confess, surprised at the calmness with which the settlers view it, so different from the impatience which often marks the European.

“I write in haste, with much on my mind, but I was unwilling that your Lordship should learn first the tidings from the newspaper. I am sure that we shall have your deepest sympathy in our trial, and your prayers that the affecting visitation may be blessed to the present and everlasting good of all involved in it. The water is now stationary, and I trust that it will soon subside.

### THE REFORMATION IN IRELAND.

To the Editor of the St. James's Chronicle.

Sir,—Finding occasional notices in your valuable paper of the great work of reformation going on in the West of Ireland, I feel anxious, as an eye witness of the equally important work going on in Dingle, to bring before you some particulars of this interesting mission, which is one of the oldest societies in Ireland. You are probably aware that, notwithstanding the diminution of the number of converts by emigration, there are still above 1000 in connection with the Dingle mission; and the number might be easily doubled, could the numerous inquirers who are convinced of the errors of Popery but be assured of protection from starvation by the hope of employment; but exclusive dealing is so generally practised in this district, that the moment a man attends church he is cut off from all means of obtaining his subsistence, and owing to the miserably low state of the funds the committee do not feel justified in adding to their already too heavy expenses by increasing the number of those who are entirely dependent upon the mission funds for employment. In no one instance has a convert obtained a day's work from a Romanist. As the committee are endeavouring on the Moravian plan to civilise as well as to evangelise, they have taken large farms for the employment of the able-bodied converts at the rate of from 6d. to 8d. a day. The women receive 4d. a day for preparing and dressing the flax grown on the mission farm; and about 100 girls have been taught the satin stitch embroidery by which they will be enabled to earn a comfortable subsistence; and it is pleasing to see them busily at work in their cottages, instead of idling in idleness, which is so natural to the Irish character. No gratuitous relief is given except to the sick and disabled, to widows and orphans; and the breakfast of Indian meal to the children in the schools. There are about 400 converts in the town of Dingle who live in the colony cottages, and it is encouraging to see the improvement in their habits of neatness and cleanliness, when compared with those of their Romanist neighbours. Could the friends of the mission visit the school at Dingle on a Sunday morning, where nearly 300 individuals assemble for instruction, of all ages, from the infant to the hoary head, about 120 of these being adults, I think they would feel as I have done that the money contributed towards the support of the mission has effected a glorious purpose, in bringing so many who were once in darkness and ignorance under the teaching of the Word of God. About 300 converts attend the services in the church on Sunday, besides the weekly lecture in the parochial school-room. Surely it is a cause of great thankfulness that so many should have been rescued from the soul-destroying errors of Popery; and should the Lord, whose are the silver and the gold, be pleased to put it into the hearts of his people to come forward liberally at this time to help the mission, how rich an harvest might be gathered in! Several English friends have lately visited Dingle, and each has expressed great satisfaction with the manner in which everything connected with the mission is conducted; the only subject of regret being the sadly low state of the funds, which prevents the greater extension of the work of reformation. Could more of those friends who are interested in the work of missions be induced to visit Dingle, which presents so many striking features of attractions in the grand picturesque mountainous scenery which it is surrounded, in addition to the far more interesting sight to the Christian of a number of immortal beings rescued from the bondage of Popery, I am sure they would be amply repaid; and it only requires to be made more generally known to call forth the warm interest and liberal support of the Christian public. I trust you may deem these few lines worthy of a place in your columns, and remain,

AN EYE WITNESS.

### CHINA.

From the Rev. J. Hobson, Shanghai, June 16, 1852.

I have instructed Mr. Hobson, bookseller, Ashbourne, Derbyshire, to remit to you the sum of £15, being the proceeds of sales of copies of Bibles in Shanghai up to the present date.

At present I have a good stock of Scriptures on hand, and the sales are rather limited, owing partly to the difficulty I find in getting a Colporteur to visit the ships, partly to the diminishing number of cases of sailors without copies of the word of God. There are cases in which we ought to rejoice in the diminished operations of your Society.

I am sure it will be a cause of unfeigned thankfulness when you can enter with your full amount of aid into the work of disseminating the word of God in China. Since my entrance on the duties of British Chaplain I have not been able to continue my studies as much as I desired. In the mean time the problem (as to which is the proper rendering for God and Spirit) has, to a certain extent, solved itself. There are Chinese who have, I fully believe, attained to a saving knowledge of Jehovah, as *Shin*; there are others who have attained the same knowledge of God, in connection with the preaching of those who use *Shang te*; and doubtless there are others who have made the same blessed acquaintance with God as *Theen Chiu*. This is a fact which every Protestant Missionary would admit.

Thus, then, it is proved—proved by the Spirit

of God—that whatever objection may lie against any of the terms proposed, none of them are factually wrong. The Spirit of God has honoured, and does honour, the faithful preaching of His word, whether the great Creator, Preserver, and Redeemer, be set forth as *Shin*, *Shang te*, or *Theen Chiu*. I wish all my brethren in China, and those who are interested in the question at home, would dwell more upon this fact: it would, I am sure, tend to diminish the heat of controversial zeal, and convince all that the question is now greatly narrowed down.

I need scarcely assure you of my hearty and growing attachment to your noble Society in the world-wide expansiveness of its principles and objects. Any thing that I can do for the Society I shall most gladly do, feeling that in doing it I am serving the great cause of God.

### Miscellaneous.

TESTIMONIAL TO THE DUKE OF WELLINGTON.

The following are the resolutions and address adopted at this meeting on Tuesday evening last:

*Resolved*,—That the inhabitants of the City of Toronto and its neighbourhood assembled at this meeting, most sincerely and most ardently participating in the universal sentiments of the British Nation upon the occasion of the demise of the illustrious Duke of Wellington, desire to perpetuate those sentiments by the erection of a Cenotaph, or other monument, to “the memory of the greatest man of the age.”

*Resolved*,—That for the purpose of accomplishing this object, a Committee of — persons be now appointed, with power to obtain designs for the proposed Cenotaph, or other Monument—to select a suitable site whereon to place it—to obtain subscriptions for carrying out the proposed design—and to report their proceedings at the earliest convenient period, to a general meeting of the subscribers, for the purpose of obtaining the determination of those subscribers, on the best mode of accomplishing the object in question.

*Resolved*,—That the citizens of Toronto, the capital of Upper Canada, entering fully into the feeling of loyalty so prominently portrayed in the character of His Grace the late Duke, cannot allow his name to enter upon the list of departed worth, without declaring their high sense of the services rendered by him to his country in both peace and war, in the field as well as in the Senate.

*Resolved*,—That in order to carry out the foregoing Resolutions, the following gentlemen be named a Committee, with full power to add to their number, viz.:

John G. Bowes, Esq., Mayor; J. H. Hagarty, Esq., Mr. Sheriff Jarvis, Hon. J. H. Cameron, Hon. Wm. Cayley, P. M. Vankoughnet, Esq., Richard Dempsey, Esq., George Gurnett, Esq., Angus Morrison, Esq., Lewis Moffat, Esq., T. Armstrong, Esq., Col. George Duggan, Wm. Wakefield, Esq., Peter Brown, Esq., Henry Rowse, Esq., John Cameron, Esq., George Duggan, Esq., W. B. Shelton, Esq., George Herwick, Esq., M. D. Dr. McCam, Hon. Capt. Irving, Hugh Scobie, Esq., T. D. Harris, Esq., W. McKenzie, Esq., moved the following

address to the Queen, which was adopted unanimously, and signed by the Chairman on behalf of the meeting:

We, your Majesty's dutiful and loyal subjects, the citizens of Toronto, in Canada West, beg to approach your Majesty with heartfelt confidence upon the occasion of the decease of the late Duke of Wellington.

Our land is peculiarly marked with the blessings of a glorious and long enduring peace, achieved under the guidance of a benign Providence by the master-spirit for whom we mourn—a vast wilderness has been peopled and subdued—the arts and sciences, the comforts and refinements of civilized life pervade our Province—and a territory once remote is now brought to the threshold of its parental homestead.

In sorrow, therefore, do we assure your Majesty of our sympathy with your Majesty's grief at the loss of an old and faithful servant of the Crown, who must ever remain in the memory of British hearts as the “first man of his age, whose brilliant achievements in the field, whose high mental qualities and untiring devotion to the interests of his country, have constituted imperishable claims upon their lasting gratitude.”

Signed on behalf of the meeting.

W. B. JARVIS, Chairman.

Toronto, U. C., Oct. 19, 1852.

**THE REMEDY.**—Intemperance has been rife in Minnesota Territory ever since its organization in 1849. But in February last, it was determined by the friends of Temperance to circulate Petitions throughout the Territory, asking the Legislature to enact a law similar to the Maine Liquor Law. In this movement Catholics and Protestants united. This Petition was formally presented, in due time, and before its adjournment the Legislature enacted such a Law as was requested, submitting it to the people for ratification, and on the 1st day of April, they voted to ratify and sustain the Law by a decided majority. The new Law took effect on the 1st inst.

**TEMPERANCE IN SCOTLAND.**—At the National Anniversary in London, the Rev. William Reid of Edinburgh, made a very able speech, in which he said:—“As to the condition of the cause generally in Scotland, he might state that in the established church there was an association formed, consisting of 20 or 30 of its ministers. In the Free church about 90 ministers were connected with a similar institution; and in a certain section of the Congregationalist body, the entire ministry was connected with the total abstinence cause; and in the United Presbyterian church, out of 400 ministers, about 150 had signed the pledge, and in all, he believed, they had about 500 ministers of the gospel pledged themselves in Scotland. Magistrates were beginning to be impressed with the evils of intemperance. Cheap coffee-houses had been established, and were prospering.”

THE LAMB OF GOD.

BLESSED, holy, spotless LAMB,  
Seated on the rainbow throne,  
Wilt Thou take me as I am?  
Wilt Thou one so guilty own.

Yes; it was for such as I  
That Thy precious blood was spilt;  
Nothing brought Thee here to die—  
Nothing but our woe and guilt.

Shed it was: the purple tide  
Flowed on Calvary's riven mount I  
Gushing from Thy mangled side,  
Filled the sin-atonement fount.

'Tis enough! No leprous spot.  
Meets Jehovah's piercing gaze:  
All is pardoned, all forgot;  
Saviour, take the endless praise.

Lo! the white-robed choirs arise;  
Hark! I hear the lofty strain,  
Join, my soul, the pealing skies;  
Shout—THE LAMB FOR SINNERS SLAIN!

—East.

The Rising Generation.

GOD HEARS AND ANSWERS PRAYER.—  
Caroline was a little German girl, of a giddy and wayward character, but very good-natured. Her mother was often obliged to punish her; and of this punishment she was greatly afraid. She liked very much to go to school; for she had a good old schoolmaster, who often talked to her about Jesus. One day he read about the woman of Canaan, and the wonderful manner in which her prayers were answered, and Caroline and her schoolfellows were advised to go to Christ in all their little troubles.

"But do you think, sis, that he will fulfill our desires as readily as he did those of this poor woman?"

"Certainly," said the good old man; "if you pray from your heart and according to his will, he will hear you, and you will soon see that you have not prayed in vain."

Oh, how glad was Caroline when she knew she might go to Jesus with all her little troubles! She thought she should not be punished any more, for she would always pray to him to help her when she had mislaid her book, or lost her money, or torn her things.

Now Caroline had a friend who was very fond of her, and made her little presents, which Caroline was proud to show to her schoolfellows; but through her carelessness they were very often spoiled. Just about this time she received a very pretty parasol, and she wanted to take it to school to show it to the girls; but her mother thought she had better wait till she was older and more careful. Caroline, however, was so pressing, that her mother allowed her to take a short walk with it, in company with one of her little friends, telling her, at the same time, that she should punish her if any accident befel it.

Away went Caroline with her friend. At first she was very cautious how she handled it; but soon she became as careless as usual. By the edge of the road was a small snake, and to get out of the way she ran up a bank, and fell down; she did not hurt herself, but the pretty parasol with the ivory handle was broken, to the great terror of the little girl. At first she thought of her poor mother, and then of the punishment she would certainly have; but like a sunbeam the idea came into her mind that God would help her if she prayed earnestly. The only way in which she expected this help was to have her parasol mended; so Caroline said to herself, "I will kneel down in a corner of the garden, and tell God all my trouble."

She prayed from her heart many times, and then went to the spot where she had left the parasol, to see if it was mended; but ah! there it was broken as before. She thought she could not have prayed long enough, and so she returned a second and third time, but still the parasol was not mended, and she was obliged, with a sad and heavy heart, to go home.

Once more, however, in a corner of the passage, before she entered the sitting-room, where she could not be seen, she stood still, and said, "O Lord, do help me!" Her mother soon saw, by her swollen eyes that something was wrong.

"Has anything happened to you?" asked her mother.

"Yes, dear mother," the poor girl replied, "my parasol is broken. Oh, do not punish me very, very much, for I have been praying to God to mend it, as my schoolmaster said; but though he has not mended it yet, I think he will by and by."

To the girl's great surprise, and for the first time in her life on such an occasion, her mother was not at all angry. She said not a word about punishment but on the contrary she took the sobbing child in her arms and kissed her, and gave her her supper.

Now little Caroline saw how simple she was, to think that God could only remove her trouble by mending the parasol, and she felt in her heart that the good old man was quite right, when he said that though our Saviour no longer lives amongst us, and speaks to us, yet he never ceases to watch over those who put their trust in his power and grace. If he does not answer our prayers just in the way we wish, he will do it in a much better way. Caroline has now grown up, but from that time she has always prayed to God in her perplexities, and has never been disappointed.

THE MOTHER'S LAST LESSON.—"Will you please teach me my verse, mamma, and kiss me and bid me good night?" said little Roger L., as he opened the door and peeped cautiously into the chamber of his sick mother; I am very sleepy but no one has heard me say my prayers."

Mrs. L. was very ill; indeed her attendants believed her to be dying. She sat propped up with her pillows, and struggling for breath; her lips were white; her eyes were growing dull and glazed. She was a widow, and little Roger was her only—her darling child. Every night he had been in the habit of coming into her room, and sitting in her lap, or kneeling by her side, while she repeated passages from God's holy word, or related to him stories of the wise and good men spoken of in its pages.

"Hush! hush!" said a lady who was watching beside her couch. "Your dear mother is too ill to hear you to-night." As she said this she came forward, and laid her hand gently upon his arm, as if she would lead him from the room. Roger began to sob as if his little heart would break.

"I can not go to bed without saying my prayers—indeed I can not."

The ear of the dying mother caught the sound. Although she had been nearly insensible to everything transpiring around her, the sobs of her darling aroused her stupor, and turning to a friend, she desired her to bring her little son and lay him on her bosom. Her request was granted, and the child's rosy cheek and golden head nestled beside the pale, cold face of the dying mother.

"Roger, my son, my darling child," said the dying woman, "repeat this verse after me, and never, never forget it: 'When my father and mother forsake me, the Lord will take me up.'"

The child repeated it two or three times distinctly, and said his little prayer. Then he kissed the cold, almost rigid features before him, and went quietly to his little couch. The morning he sought, as usual, his mother, but he found her stiff and cold.

This was her last lesson. He has never forgotten it; he probably never will. He has grown to be a man—a good man—and now occupies a post of much honor and profit in Massachusetts. I never could look upon him without thinking about the faith so beautifully exhibited by his dying mother.

Gathered Fragments.

THE BIBLE A WONDERFUL BOOK.—In every respect the Bible is a wonderful book. The impress of divinity is on all its pages; every event is seen by its light linked to God; its every doctrine tends to glorify Him; and every precept to bless His creatures. There is no trace of flattery of the reader, nor vanity in the writers; no anxiety to do justice to any fact by colouring it, or to explain any circumstance that seems inconsistent. They wrote as those who felt they were the amanuenses of God—the sworn witnesses to the facts.—They concealed nothing from fear—palliated nothing through shame. Human nature, by the lips of the creature, proclaiming the Sufferer on the cross to be the son of God. Infidels, from Julian and Porphyry to Paine and Rousseau, have let out admissions that might be advantageously collected, that the Bible is the Book of God.—The Rev. John Canning, D. D.

AM I MY BROTHER'S KEEPER?—And because very many sins are sins of confederation and society—it is a hard and weighty consideration; what shall become of any one of us who have tempted our brother to sin and death? For though God hath spared our life, and they are dead, and their debt books are sealed up until the day of account, yet the mischief of our sin has gone before us, and it is like a murder, but more execrable.—The soul is dead in trespasses and sins, and sealed up to an eternal sorrow, and thou shalt see at doomsday what damnable uncharitableness thou hast done. That soul that cries to those rocks to cover her, if it had not been for thy perpetual temptations, might have followed the Lamb in a white robe. And who shall pay for this loss?—Thou hast defeated the holy purposes of the Lord's bitter passion by thy impurities, and what shall happen to thee by whom thy brother dies eternally.—Taylor.

MRS. HAMMOND, from Toronto, begs to inform the Ladies of Port Hope and vicinity, that she intends—for a limited period—giving lessons in this town in the following styles of Drawing & Painting: Japoning on wood, in the style hitherto employed in the Papier Machie, but calculated to stand the climate which the latter does not, and for which Mrs. H. obtained the first prize at the Provincial Exhibition held in Toronto.

Enamelling also on wood.  
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Monochromatic and colored Chalk Drawing.

As also in Wax Flowers, and embossed Leather Frame making. Ladies taught to sheet and prepare the wax. Terms may be learned on application to Mrs. H., at Mrs. Goodfellow's, where references can be had and specimens seen.

Port Hope, Oct. 27, 1852. 51

A CARD.

THE SUBSCRIBER, thankful for past favors, begs to call the attention of his numerous friends, and the public generally to his

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KING STREET WEST,

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NEWSPAPER AGENCY

Department, and will be happy to order periodicals from any part of the United States or Canada on reasonable terms and with the utmost despatch.

S. HEWSON. Hamilton, 4th Oct. 1852. 4142

THREE TIMES A WEEK TO ROCHESTER

THE STEAMER ADMIRAL,



CAPT. ROBERT KERR.

WILL leave Toronto for Rochester, (commencing on Thursday, 30th inst.) calling at Whitby, Oshawa, Darlington, Bond Head, Port Hope, and Cobourg, (weather permitting) every Tuesday, Thursday, and Saturday morning, at half-past 10 o'clock.

Will leave Rochester for Toronto (calling at the above Ports) every Monday, Wednesday, and Friday morning, at 9 o'clock.  
Royal Mail Packet Office.  
Toronto, April 15, 1852. 39

SOCIETY FOR IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.

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Treasurer—Sir John Dean Paul, Bart., Messrs Strahan, Paul, and Co., Strand.

Honorary Secretaries—The Rev. Alex. R.C. Dallas, M.A., Wootton Rectory, Andover-road, Hants.—The Rev. Robt. Bickersteth, M.A., Rector of St. Giles'-in-the-Fields.

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Subscriptions &c. will be received also, and duly forwarded by the Rev. R. V. ROGERS, Kingston, C.W. 41

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CROWN LANDS' DEPARTMENT.

Quebec, 30th July, 1852.

NOTICE is hereby given, that the School Lands in the Counties of Bruce, and Huron, are now open for sale to actual settlers on the following terms, viz:

The price to be ten shillings per acre payable in ten equal annual instalments, with interest: the first instalment to be paid upon receiving authority to enter upon the land. Actual occupation to be immediate and continuous; the land to be cleared at the rate of five acres annually for every hundred acres during the first five years; a dwelling house, at least eighteen feet by twenty-six, to be erected; the timber to be reserved until the land has been paid for in full and patented, and to be subject to any general timber duty thereafter; a license of occupation, not assignable without permission, to be granted; the sale and the license of occupation to become null and void in case of neglect or violation of any of the conditions; the settler to be entitled to obtain a Patent upon complying with all the conditions; not more than two hundred acres to be sold to any person on these terms. 43-1

Crown Lands Department.

Quebec, 6th August, 1852.

NOTICE is hereby given that future Sales of Crown Lands will be at the prices and on terms specified in the respective localities mentioned below:

West of the Counties of Durham and Victoria, at seven shillings and six pence per acre, payable in ten annual instalments with interest, one tenth at the time of Sale.

East of the County of Ontario, within Upper Canada, Four Shillings per acre: In the County of Ottawa, Three Shillings per acre; from thence, north of the St. Lawrence to the County of Saguenay, and south of the St. Lawrence in the District of Quebec, east of the Chaudiere River and Kennebec Road, One Shilling and Six Pence per acre: In the District of Quebec, west of the River Chaudiere and Kennebec Road, Two Shillings per acre: In the Districts of Three-Rivers, St. Francis and Montreal, south of the St. Lawrence, three Shillings per acre: In the District of Gaspé and County of Saguenay, One Shilling per acre, in all cases payable in five annual instalments, with interest, one fifth at the time of Sale.

For lands enhanced in value by special circumstances, such extra price may be fixed as HIS EXCELLENCY THE GOVERNOR GENERAL in Council may direct.

Actual occupation to be immediate and continuous, the Land to be cleared at the rate of five acres annually for every hundred acres during five years, a dwelling house erected not less than eighteen feet by twenty-six feet.

The timber to be subject to any general timber duty that may be imposed.

The sale to become null and void in case of neglect or violation of any of the conditions.

The settler to be entitled to obtain a Patent upon complying with all the conditions. Not more than two hundred acres to be sold to any one person. 1-43

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