

Such an expedient, pure and laudable as must have been the motive which dictated the charity fail to encourage that vicious luxury in dealing with men's most solemn engagements to the Church, and in interpreting the terms of its Articles, not after their "true, usual and literal meaning," but in some "non-natural sense," which has been, of late, the abundant source of afflictions and disgraces to our Church.

VI. Because, in the more recent document, the "Letter to His Majesty the King of Prussia," while this twofold subscription is inconsistent with the true and proper violation of our canons which is open to objections scarcely less cogent.

Young divines, candidates for the pastoral office in the German Church, "as soon as the Bishop had satisfied himself of the qualifications of the candidate for the special duties of his office, of the purity of his faith, and of his desire to receive ordination from the hands of the Bishop," are to be ordained by him, on subscribing the three Creeds—the Apostles', the Nicene, and the Athanasian.

Thus, our Church, in respect to these its ministers, will be deprived of the one great security, which its law imperatively demands from all, "for the avoiding of dissensions of opinions, and for the establishing of consistent touching true religion." And this is done in the expressed "hope, that it may lead the way to an essential unity of discipline, as well as of doctrine, between our own Church, and that which is designated by the Prussian Government as "the United German National Church of Evangelical Faith."

VII. And, lastly, because this "United German Church," to which the Church of England and Ireland would be thus made to unite itself, is a new, and, until these few years, an unheard of, denomination. Even now, its existence is unknown to us in any ecclesiastical way, being announced merely in Royal Edicts and State Gazettes.

It does not appear to be even a Society—much less a "National Church," connected with the various particular Churches within the territory, or a specified integral portion of the territory—of the same denomination, and subjected to an Apostolic Discipline. It seems, rather, to be a mere political comprehension of individuals and communities, having no bond of union, except one common reclamation against Rome, and a general adoption of the Christian name.

But even from this (so called) Church—from the people, at least, and the ministers within it—there have appeared to public indications of a wish for union with us—no sense of its being a less perfect constituted Church than our own—no feeling of defect to be supplied—above all, no disposition to purchase communion, or even co-operation with us, by recognising any new authority, or even submitting themselves to any new discipline. Against such a result, essential as it is to the due execution of the measure, the popular voice of Germany is said to be loud and general.

For all these reasons, while I highly honour the Catholic spirit, which, longing after a more intimate and more extended union with other portions of Christendom, has prompted the experiment, I deprecate the repetition of it, and, accordingly, I hereby notify my dissent to the consecration of a successor to Bishop Alexander, as Bishop of the Church of England and Ireland at Jerusalem.

Given under my hand this twenty-fifth day of May, one thousand eight hundred and forty-six.

HENRY, BISHOP OF EXETER.

THE CHURCH.

TORONTO, FRIDAY, JULY 17, 1846.

CONTENTS OF THE OUTSIDE.

Table with 4 columns: Day, Week, Place, Hour. Lists church services for various days of the week.

We are instructed by the Lord Bishop to announce the following APPOINTMENTS FOR CONFIRMATION IN THE HOME AND SIMCOE DISTRICTS.

The Venerable the Archdeacon of Kingston held a Visitation of the Clergy of his Archdeaconry in that City, on Wednesday the 8th instant. Five-and-twenty Clergymen were present.

Our present number, it will be observed, is issued from the City of Toronto; and it is not without regret we have been obliged, in consequence of the removal of this office, to suspend our publication over one week.

Our aim has been, in correspondence with the object of the establishment of this journal, to propound the great truths of Christianity, as embodied in and maintained by the Church of England, with moderation, and at the same time without compromise.

tably evinced in the fact that a very large, nay, an overwhelming proportion of her well instructed children, adopt her exposition of revealed truth in one and the same sense. But inasmuch as, from the causes which so widely, and perhaps necessarily, exist for variety in the conception or acceptance of one and the same truth, there will be dissentients,—we hope in inferior and subordinate cases only,—from the sense thus assumed, we feel ourselves required to deal with gentleness and forbearance in respect to those who, though professing to walk with us, are yet not entirely agreed with us.

One thing is certain, that there is an entireness and consistency in the system of the Church which will be more and more apparent to those who devote themselves, with a becoming diligence and candour, to its study; and we are persuaded that many of the differences of opinion in regard to her statements of doctrine,—even after making every allowance for the influences of natural infirmity,—would be removed, and a greater unity prevail, if the Church were viewed not in the detached portions, but in the combination, of her heaven-devised system.

System of Education; yet, in the persuasion which appears to be conceded in the present Report that it should be built upon a religious basis, we must protest against committing so important a thing as the moral and religious education of our youth to the authoritative direction of such private parties as general Boards of Education, or Township Trustees, with whose election or oversight the recognized guardians of religious truth have no necessary concern.

Bill in a position by which error, heresy, and infidelity are to be taught by authority, and ourselves reduced to the alternative either of not having our children taught at all or of paying twice in order to secure it.

Not this is an anomalous state of things; and if it prevail in rationalistic Germany, there is no precedent for it in the ancient and honoured parochial system of England or Scotland. And why, in educational matters,—in a question so closely connected with the highest, even with the everlasting interests of our people,—we in Canada are to be made the subject of a worse than doubtful experiment, is better known to political partisans than to the sober, quiet searchers after Christian truth.

Our English Ecclesiastical Intelligence, published to-day, may not exhibit the usual variety, but it will be felt to possess a more than ordinary interest. The Protest of the Bishop of Exeter against the anomalous position in which the Church of England consents to be placed, by admitting an alliance of expediency with the Continental religious societies,—for they have not the legitimate or recognized attributes of a Church,—will be read with pain as well as with pleasure.

The Bishop of Exeter, it will be perceived, proceeds upon a broader ground of objection than the questionable fitness of Mr. Gobat for the Jerusalem Episcopacy. It deals with the foundation of the whole question, apart from the subordinate doubts and difficulties which persons and individuals may create.

And then the question returns of Mr. Gobat's fitness for that high office; for upon this, many and solemn doubts are felt. The past, at least, appears to give but a faint hope for the future: the early education and the riper associations of Mr. Gobat are all inconsistent with, if they are not antagonistic to, that system which the whole structure and organization of the Church of England embodies; and there must, it would seem, have been some important recent change, if, in soundness and purity of doctrine, that gentleman is now clear from distrust and suspicion.

A general expectation had prevailed that Mr. Gobat would have been presented to the Bishop of London for Priest's Orders on Trinity Sunday. The postponement has awakened a hope, that further and deeper consideration will be given to all the bearings of this important question, and that, in the face of such an objection as the Protest of the Bishop of Exeter, this step will not be unduly accelerated, if we are not to believe that it will finally be abandoned.

We are indebted to the politeness of the Reverend Superintendent of Education for a copy of the "Report on a System of Public Elementary Instruction for Upper Canada," which he has recently drawn up and submitted to the Provincial Government. It is too voluminous a document to have been carefully read in the brief space during which it has been in our possession; and, therefore, we cannot be prepared with any specific comments upon it. Much pains have evidently been taken to acquire the information which

it contains, and many valuable hints are undeniably interspersed with this mass of information; but we regard it as a great mistake to envelope what is designed to be the proposal of an Elementary System of Education with such a cloud of words; nor does it tend to illustrate, but rather to obscure, the professed purpose of such a treatise, to crowd it with a multitude of quotations from travellers, philosophers, metaphysicians, and rationalists. This parade of authorities,—whose combined opinions are perhaps worth very little after all,—may seem to give, antecedently, a character and weight to a compilation of this sort, as conveying the impression of great research, great learning, and correspondingly great value. But a person of any moderate experience in writing knows at how extremely cheap a cost of intellectual labour this species of authorities are gleaned and arranged.

There is, to be sure, a mechanical process about all this which bespeaks industry, if it does not of necessity manifest any extraordinary talent; but the smallest amount of original thought is often expended, where there is the largest array of high-sounding quotations. We do not deny the value of a plain, Elementary System of Education; yet, in the persuasion which appears to be conceded in the present Report that it should be built upon a religious basis, we must protest against committing so important a thing as the moral and religious education of our youth to the authoritative direction of such private parties as general Boards of Education, or Township Trustees, with whose election or oversight the recognized guardians of religious truth have no necessary concern.

As members of the Church of England, we cannot consent to the delegation of aAvailor our young, of what is the province of the Church herself; and so we are opposed, on principle, to a system which wrests it from our hands, and commits it authoritatively to those who disavow any responsibility to the Church or her ministers. In other words, we protest against this system, because it commits,—by a species of compulsion,—to the least partial, religious training of the children of the Church to individuals who may choose to inculcate opinions directly at variance with our conceptions of religious truth, and even subversive of Christianity itself.

In plain terms, we are placed by this School Bill in a position by which error, heresy, and infidelity are to be taught by authority, and ourselves reduced to the alternative either of not having our children taught at all or of paying twice in order to secure it.

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QUINQUEVAGESIMAE COLLECTIONS. Table listing financial contributions from various churches and individuals.

The Treasurer has also received from the Rev. F. G. Elliott £1, collected in his parish of St. Andrew's, and from the Rev. F. G. Elliott, £1 towards the same object.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO. [The Bishop of Toronto's Triennial Visitation through the Province, have hitherto supplied many statistical facts in respect to its physical improvement as well as its religious progress, which, we are persuaded, have been very gratifying to our readers.]

Monday, July 14, 1845.—The Bishop left Toronto for Hamilton on this day at 3, p.m. The wind, though not very strong, was contrary; but this in Steam-boat navigation matters very little. The vessel so rapid as the Eclipse, destination is sure to be reached within a few days of the time appointed.

The town of Wellington Square, at which we next stopped for a few minutes, continues to improve: its position is so favourable as a convenient port for shipping the produce of an extensive lake country; and it only requires a good road to Guelph, and the effects of business and population. That such a road had not long ago been constructed, is a just matter of surprise, and must, it is to be feared, be attributed to local differences of opinion.

At a little after 1, p.m. the Lordship proceeded to Burlington, and the roads very dusty and not much improved since we last travelled over them, about three years ago. We were compelled to proceed slowly, as the horses were oppressed by the extreme heat.—We reached Burlington at 3 o'clock. The Church is situated, though very neatly finished; and the surrounding country is rather pleasing in its general features, but not very rapidly improving.

The Rev. J. L. Alexander, the Missionary, was in readiness to receive the Bishop. The congregation, though feeble as to numbers, was very respectable, and, from the report of Mr. Alexander, is becoming stronger. Fourteen persons were presented for Confirmation. After the service, we had, through the kindness of the Church Warden, comfortable refreshment.

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Even the lands which were piously set apart for the support of a Protestant Clergy by an enlightened Christian community, have worked to our disadvantage by raising among our people the expectation that we were fully sufficient for the maintenance of public worship, and hence furnishing a reason for not contributing to it, and even not contributing at all.

Moreover, before the Church came to be established, and its ministrations, however inadequately, supplied, many of its members were estranged from its communion, by having their minds poisoned with false views of Christianity. Ignorant and self-appointed teachers came, and disseminated with no rank of self-sufficiency, the most pernicious doctrines under the name of Gospel truths. Some, from unwillingness to apply themselves to a more laborious calling, and having a certain popular fluency of speech, embraced this unauthorized calling; and others, with the most enthusiastic feelings, were affected by it, and were self-deceivers as well as deceivers of others.

Without denying that many of these may have been sincere in their mistaken profession, there can be no doubt that with not a few it was a converted posture. In either case, however, the mischief was equal: people were drawn off from a correct appreciation of religious truth, and the prevalent faith that there was no reality in a religious profession, unless it was accompanied with a strong annual feeling, and a marked piety. The effect of this has been in every way prejudicial, as inducing a false view of religious doctrine which is not only extremely difficult, but all the application of a faithful and sound teaching, to eradicate; and not less, from the common influence the exerts upon the practical habits of the people. If they cannot reach this frenzied height and extravagance of religious feeling, they are led to think they have no religion at all, and are induced to give up the profession of it in despair; or, while, as a consequence of religious indifference, they are left in a state of spiritual torpor, to many a lapse not merely into indifference, but into positive infidelity. It is a marked feature of this infidelity, that it is not confined to many, who yield to its influence, are the more useful of those practical and every day duties, the diligent and persevering discharge of which is the only way to a sound Christian profession, which cannot be separated from a

Wednesday, July 16.—The Bishop this day drove to Dundas, the thermometer 90° in the shade, and proceeded to the hospitable abode of the Rev. W. MacMurray. The congregation at 11, a.m., was very good, and the singing on this occasion was particularly striking. In the afternoon, his Lordship proceeded to Ancaster, where thirty-one were confirmed. The Bishop preached on both occasions, besides addressing the Confirmed at numberless meetings, very pleasing to see amongst the number of the candidates, several who were advanced in life; as this is a circumstance which particularly interests their respect for the ordinances of the Church, and manifests the influence of its principles. Before the division of the Diocese, confirmations were necessarily more frequent than they are now, and the comparative fewness of the Clergy in past times prevented their seeking out the people, and convincing them of the great value of this Apostolic rite, while the means of preparing and even now they are so seldom less in their power. And even now they are so seldom less in their power, which have not the benefit even of occasional ministrations of the Clergy, and which consequently cannot be included in the pastoral rounds of the Bishop. Things are, indeed, far better than they were; but we are still only approaching the point, and are yet far distant from the condition of a country which is so well supplied with the ministrations of the Clergy, and which consequently cannot be included in the pastoral rounds of the Bishop.

The approach of a Confirmation is a busy time for the faithful Missionary, and on such occasions the weight of his responsibilities much increased. He searches out through his range of congregations, or stations, in which he have not been confirmed; and an opportunity is afforded, which he gladly embraces, of reminding all of their baptismal engagements, and urging them, in confirmation, to make so important an advance to the most solemn ordinance of our holy religion. A spirit of inquiry is, by this means, also promoted; and the Church has, in this respect, a more extended and more general discussion of her claims, and the knowledge of the acquired of her Scriptural foundation and Catholicity, induce many gladly to seek the repose which her pure doctrine affords, and to be united to her communion. The prevalence amongst the various denominations, and the separation originally was an act of sin, and who manifested by internal conflict and defect the absence of an apostolic and scriptural foundation.

The Rev. W. MacMurray, with his usual hospitality, had several of the principal members of his congregation to meet the Bishop at dinner.—The Rev. W. MacMurray, of Dundas, is rapidly improving, and from its extensive water powers promises to be one of the most successful of the kind in the Province. The Rev. W. MacMurray, of Dundas, is rapidly improving, and from its extensive water powers promises to be one of the most successful of the kind in the Province. The Rev. W. MacMurray, of Dundas, is rapidly improving, and from its extensive water powers promises to be one of the most successful of the kind in the Province.

It is also pleasing to remark that the village of Ancaster is recovering from its temporary decline. Its situation is beautiful, and commanding, and as it possesses what is now excellent water advantages, and it is hoped that it will not long be a mere village, and will be a striking object in the west of the Province, and not less so a large circuit of the surrounding country.

CHURCH OF THE HOLY TRINITY, TORONTO.—On Wednesday last, the 1st inst., after Divine Service in the Cathedral at 2 P.M., the corner stone of the new Church of the Holy Trinity—the site of which is in Yonge-Street—was laid by the Hon. and Right Reverend the Lord Bishop of Toronto. Several of the Clergy were present, and the occasion was very interesting.

The Church of the Holy Trinity was laid, to the praise of our Redeemer, on Wednesday, the First day of July. The Rev. W. MacMurray, of Dundas, is rapidly improving, and from its extensive water powers promises to be one of the most successful of the kind in the Province. The Rev. W. MacMurray, of Dundas, is rapidly improving, and from its extensive water powers promises to be one of the most successful of the kind in the Province.

DIocese of Quebec. ANNUAL MEETING OF THE INCORPORATED CHURCH SOCIETY OF THE DIocese OF QUEBEC. On Thursday last, the 2nd inst., the Annual Meeting of this Society took place in the National School in this Diocese. The attendance of Clergy from all parts of this Diocese was numerous, but that of the Laity was not so great as on former occasions.

Society, regards it as an incentive to renewed and increased exertion. Moved by Judge McCord, and seconded by Rev. S. Wood.

3.—That this Meeting tenders an expression of its sympathy to the Church Societies in the neighbouring Dioceses of Nova Scotia, Toronto, Newfoundland, and Fredericton. Moved by Hon. George Moffatt and seconded by Rev. W. A. Adams.

4.—That there is need of more sustained and systematic exertion on the part of this Society to provide for the suitable education of the poorer members of the Church within the limits of this Diocese. Moved by Dr. Holmes, and seconded by Rev. W. Thompson.

5.—That this Meeting commends to the prayers and Christian liberality of the Churchmen in the Diocese, the Aborigines of this Continent, and especially of those now receiving instruction at the Missionary Station in Rupert's Land. Moved by Rev. R. Anderson, and seconded by Rev. W. T. Leach.

6.—That the thanks of the Meeting be given to His Excellency Lord Metcalfe, in acknowledgment of his becoming the Patron of the Society. Moved by Rev. J. Nichols, and seconded by —.

7.—That the following gentlemen be requested to accept office, for the ensuing year, as members of the Central Board. Moved by F. Griffin, Esq., and seconded by Rev. J. Ramsay.

8.—That the thanks of this Meeting be given to those gentlemen who held office during the past year, for their efficient services. Moved by Rev. Official Mackie, and seconded by Rev. Geo. Slack.

9.—That the 8th Section of the 13th Article of the By-laws of the Corporation, be amended by striking out the words "the corresponding amount of" and substituting in place of these words "an amount not exceeding." Moved by F. Griffin, Esq., and seconded by Rev. J. Ramsay.

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