red to any foreign sect, that should nestle in the country, at a subsequent period, and teach the same errors which she had rejected? It is to be observed that, at this day, there is not one Romish ecclesiastic in Ireland, of any grade, who has derived his orders from the ancient established Church of Ireland, but that the succession is whole and entire, without any degree of obscurity or doubt in the present body of Protestant clergy. There was therefore no transfer of churches or church property in Ireland from one church to another, as is vulgarly supposed, these always belonged to the regularly legalized establishment of the country, and it would be the height of arrogance and presumption for the emissaries of a foreign bishop to claim them under any pretext whatever.

THE CHURCH.

TORONTO, FRIDAY, OCTOBER 14, 1842.

On Thursday, 29th September, being the Festival of St. Michael and all Angels, the two following gentlemen were admitted to holy Orders, in the Cathedral Church of Quebec, by THE LORD BISHOP OF MONTREAL:

Deacon,—Mr. W. MORRIS, Theological Student, appointed to Huntingdon Village and parts adjacent in the County of Beauharnois.

Priest,—THE REV. GEO. MILNE M.A., Missionary in the Bay of Chaleurs, Gulph of St. Lawrence.

The REV. JOS. A. ALLEN, who was temporarily appointed in July to Huntingdon, now proceeds to Christieville, where Major Christie, who erected the Church at his own cost, is now putting up a Parsonage-house.

The health of the venerable and excellent ARCHBISHOP OF CANTERBURY has much improved, since the last accounts.

The proceedings in the Niagara District of the various Associations, in connection with THE CHURCH SOCIETY, are extremely gratifying and interesting.

We learn, not only from our valued Correspondent, but from other sources, that the noble and pious work has been carried on with an ardour and a success far beyond the expectations of the most sanguine Churchman.

Indeed, in every direction, we hear of cheering occurrences, and perceive the indications of even better things yet. Our wants are great and grievous still, it is true, and in many places it is utterly impossible at present to supply them; but to the newly formed Society, which we trust will soon begin to employ Travelling Missionaries, we may look for an increase of zeal and resources, and a wider diffusion of sound principles.

Amongst the intelligence lately received in private letters, we learn from a clerical friend, not connected with the Rev. T. B. Fuller's parish, that in Thorold the Church is making great progress, the congregation having doubled in two years. We are not at all surprised at this, for Mr. Fuller, in his preaching, never forgets that the Church is the appointed means for propagating the Gospel, and wherever that vital truth is enforced, practical and sound religion abounds, and finally triumphs over all opposition and rebuke.

In this city, a gentleman will be immediately employed as Collector, by THE CHURCH SOCIETY, to gather in the sums already subscribed, and to solicit fresh subscriptions. He will make it his duty to call upon *every* adult Member of the Church, and to give him or her the opportunity of contributing to the righteous cause. Small donations, where the means of persons are narrow, will be gladly received: for the co-operation of *every one* is desired, and a combination of small means can achieve great results.

The *Church Intelligencer* states, on the authority of *The Watchman*, the half-official organ of the Wesleyan connexion in England, "*that in the Home Stations, the decrease this year has been 2065.*" We attribute this diminution of numbers to the prevailing influence of sound Church principles, and we think the day is not far distant when the Methodists will be divided into two parties, the smaller and better fleeing for refuge to the Church, and the larger identifying itself with Dissent and Popery against the Church.

The late EARL OF CARNARVON was a politician of the old Whig school. Among the opponents of the Reform Bill he stood conspicuous, by the strength of his arguments, and the beautiful and appropriate language in which he clothed them. With an eloquence, transmitted in all its fulness to the present possessor of his title and his virtues, and which we believe will ever be characteristic of the Herbert family, he contended against the fatal Bill, and concluded one of his speeches with the following touching appeal:

"If attachment to the Constitution, which almost from my cradle I had learnt to revere, which surrounding nations have admired and envied, be prejudice,—I own and glory in that prejudice. I know that the utilitarians of our times would eradicate every prejudice, which in their opinion debases, in mine exalts, the human mind. But if you quarrel with our prejudices, how will you dispose of our virtues? What is the preference we give to the friend of our youth, with all his failings, over a stranger more faultless, but unknown? What is the love of country which, in spite of an ungenial climate and a niggard soil, can rivet the most generous mind to the land which gave him birth—what is it but prejudice? Without it we may be monsters, but we never can be men.

"There can be no warm and permanent attachment without something of illusion. Which of us, as he paces the forest, would not pass unheeded by the young and growing trees, which in garish foliage wait till the woodman's hatchet shall consign them to their mechanical uses? Which of us would not gaze with reverential awe on the ancient oak of the Druid, because that aged tree has witnessed the history of our country, and been laden through successive ages with the trophies of her greatness? Let not the axe be laid to its hallowed roots, for its destiny is in your hands. Avert the axe of the spoiler; so shall that rugged bark be deeply inscribed with the names and the deeds of statesmen, and of warriors yet unborn.

"Qualis frugifero quercus sublimis in agro
Exuvias veteres populi, sacrataque gestans
Dona ducum, nec jam validis radicibus hærens
Pondere fixa suo est, nudosque per æra ramos
Effundens, trunco non frondibus efficit umbram."

What lover of the Constitution, whose present lot is cast in Canada, can read these sentiments, without a thrill of melancholy, as he contemplates the havoc lately made in our "ancient oak"—the goodly branches lopped off—the vital roots laid bare? Resentment for a moment gives way to mournful reproach, and he asks Sir Charles Bagot, "Is it you,—round whom we would have rallied unto death, so long as you clung to the British flag,—is it you, whose ancestor fell fighting for his king at Naseby,—you, whose noble family has given patriots to the senate and bishops to the Church,—is it you, alas! who have lent force to the 'axe of the spoiler,' and guided, not 'averted,' its unhallowed blow? Alas! for the waning glory of a noble race! Alas! for the want of that ancient English courage, which, where it could not conquer, yet disdained submission." Had the writer of this been the son of a man high in office, and vested with responsibility like Sir Charles Bagot, he would rather have followed his parent to the grave, than have witnessed his signature of the letter to Mr. Lafontaine!

The *Kingston Chronicle* having ventured to notice some editorial remarks of *The Church*, we shall indulge our cotemporary with a sketch of his character, as a public journalist, drawn by his now patron and friend, the Hon. Francis Hincks, M.P.P., Inspector-General, in the place of the Hon. John Macaulay, dismissed for loyalty. Mr. Hincks, in the *Examiner* of the 9th June, 1841, thus portrays the *Chronicle*:

The "*Kingston Chronicle*," if we may judge from a late leading editorial, is likely to be the demi-official organ of the coalition administration, and a more appropriate one could not easily be found. In the article alluded to our cotemporary has denounced all those who may feel it their duty to vote for a want of confidence in the present mongrel administration as guilty of "malignity and folly," and alluding to the learned Solicitor-General [Mr. R. Baldwin], the acknowledged leader of the Reformers of Upper Canada, he warns that gentleman that such a course would be marked with "insincerity, ignorance, and want of respect for his own character, standing and position in the country." We apprehend that neither the Solicitor-General nor his Reform friends will seek advice from persons of the political character of the Editor of the *Chronicle*, the avowed supporter of Mr. Cartwright, Mr. Murney, and all the other Tories in the Province, and if the coalition cabinet wish to exercise the slightest influence over the Reform party, they must employ a very different agent as their organ. Our cotemporary may be instructed to "humbug" and "shampoo" the Reform members, by classing them as "sensible, intelligent and moderate men," who are now "heartily tired of the old system in which *men* and *not measures* was the pernicious and withering rule," and who look up with confidence "to the vigour and energy and talent of the Governor-General." The Reformers will hardly be duped by such palpable flattery, and if they should be, their constituents most unquestionably *will not*.

But what a change has a twelvemonth produced! The *Chronicle*, which would much more appropriately be termed *the Vicar of Bray*, has now veered round, and supports the "present mongrel administration," with as much venality, and as little ability, as it has lately evinced in favour of whichever party was uppermost. The *Chronicle* need not have advertised its establishment and types *for sale*. TO BE SOLD TO THE HIGHEST BIDDER, has long been legible on its mercenary sheet!

The *Examiner* abounds with materials, with which to assail the present Separationist and Rebel-rewarding Administration. The same number, from which we have already quoted the character of the *Chronicle*, pays the following handsome compliments, in addition to those which we have selected on former occasions, to the HON. R. B. SULLIVAN, the President of the Council of which Mr. Hincks now forms a very fitting part:

(*From the Examiner of the 9th June*, 1841.)

"Messrs. SULLIVAN and Draper are known to be ready to do the bidding of any administration."

"With regard to Messrs. Draper and SULLIVAN, all we shall at present remark is, that we would be very sorry to buy them at their own price, and sell them again at what any political party would declare to be their real value."

One of two things must soon come to pass. The present politically profligate and treason-tainted administration must be broken up—or Canada is lost to the British Crown. *We* can never take the oaths of allegiance to an American Government, but we grieve to know that the familiar political saying, so emphatically quoted in Lord Durham's Report, embodies the sentiments of the British population: "Lower Canada,"—and the fortunes of Upper Canada are entwined with those of that part of the Province,—"Lower Canada must be *English*, at the expense, if necessary, of not being *British*."

The Deputy Superintendent of Education for Canada West, we perceive, announces his intention of proceeding in the discharge of his duties. Unless an Act has passed this Session,—of which we are not aware,—he has not the slightest legal authority, and we strongly recommend the people to take no notice of him, and not to submit to the direction or interference of persons appointed by Government, without any sanction of law.

We feel deeply grateful for the warm and general thanks which we are at present receiving, especially for the political course which we have pursued. The Church, in this Province, as in the United States, can survive all political changes, and will flourish when Canada is British no more: but so long as we can wield a pen, it shall be devoted to the cause of loyalty, and no matter what the issue of the present contest may be, we, at all events, will do our duty to the *State*, and will not shrink, though at the sacrifice of private feeling and personal interest, from telling our rulers that they are dismembering the Empire.—This is not the time for half-measures, or half-words. We stand on the brink of great events, and great changes.

Several articles are unavoidably postponed.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 30th of October. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the *Si Quis* attested in the ordinary manner.

The Examination will commence on Wednesday, the 26th October, at 9 o'clock, A.M.

Communication.

MATTERS RELATING TO CLERICAL MEETINGS.

Sir,—I take a deep interest in every thing connected with our Apostolic Church, and it is with sincere delight, and gratitude to Almighty God, that I see her lengthening her cords, and strengthening her stakes, in this land. Feeling thus, I may perhaps be pardoned for troubling you with a few hints, which I trust may be of use to some members of the reverend and highly respectable body, the Clergy of this Diocese. I have of late heard more frequently of Clerical Meetings, and since the number of our Clergy has increased it is now no uncommon thing for a notice to be given in Church, that on some approaching week-day there will be Divine Service, and a Sermon; and this in consequence of a Clerical Meeting being about to be held in the Parish, or Mission. On these occasions the Churchman looks forward with no little interest to the appointed day:—a week day Service is always refreshing:—he hopes also to see his beloved minister surrounded and assisted by many of his reverend brethren:—and he thinks that such meetings of such men cannot be other than profitable;—he pictures to himself the assembled Clergy earnest in prayer to God for a blessing upon our holy Church, and all her children:—he hears in imagination their deeply interesting conversation on spiritual subjects, and on matters connected with their ministerial duties:—in the fulness of his heart he pours forth a fervent petition that their hands may be strengthened, and that they may be comforted and supported in the vast work, for the forwarding of which they are the vowed servants of the Most High God.

The day appointed for the Meeting arrives, he enters the sanctuary, and as soon as he has sat down, previous to the commencement of the Service, he looks for the assembled Clergy, but if he is not familiar with the faces of some of them, he will have difficulty in finding them out, for black coats and white cravats are often worn by respectable laymen advanced in life; he sees a few strangers thus habited, and he concludes, that they probably are the Clergy; but when he perceives that with *some*, perhaps there is not even as much decent attention paid to their outward appearance, as would certainly be the case if they were about to wait upon their Bishop, or to avail themselves of the hospitable invitation of a friend, he feels distressed and disappointed, for he expects to see in all, who enter the house of God, and more especially in the Clergy, something more than an ordinary neatness of dress, as a mark of respect to Him, to whose service that house is dedicated:—but it would be yet more gratifying to see the Ministers of God in his temple, seated together, (a holy brotherhood!) within the chancel rails, as is the invariable custom in the Episcopal Church of the United States, and wearing their gowns and cassocks, by which they may be easily distinguished as the Clergy, who have met together for mutual comfort and edification. But, Sir, if my boldness may be pardoned, I would ask, why, on such an occasion, we do not see the table of the Lord prepared for the celebration of the Holy Communion? The Minister of the Parish may have some good reason for not inviting his congregation to partake of the Holy Sacrament at that particular time;—but should Clergymen meet together in the Sanctuary without doing so? I think that in the Rubric before the Communion Service, our Church requires the weekly administration of the Sacrament to the Clergy, who belong to our Cathedral Establishments; does she not thus imply her wish, that whenever her Clergymen are assembled together they should, in accordance with primitive usage, meet around the Table of their Lord and Master?—And surely the celebration of these high and holy mysteries, would give a sobriety to the feelings, a warmth to devotion, and a solemnity to the Clerical Meetings, which are very desirable, and must prove beneficial, both to Clergy and Laity. Hoping that I have not spoken with too great freedom, I remain, &c. &c.

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Canadian Ecclesiastical Intelligence.

PROCEEDINGS, IN THE DISTRICT OF NIAGARA, OF THE DISTRICT AND PAROCHIAL ASSOCIATIONS IN CONNEXION WITH THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

(*From a Correspondent.*)

As you have lately expressed a desire for information regarding our District or Parochial Associations in connexion with the Great Church Society of this Diocese, I send for insertion in your valuable paper (if it suits your purpose) a brief account of the establishment of the various Parochial Associations in this District.

Grimsby.—The good work was commenced at the pretty rural village of Grimsby, on the 18th of August. An excellent congregation, assembled in the good substantial stone Church of the Parish, attested by their unwearied attention the interest they took in the good work, which has been so auspiciously commenced, and which promises to be of the most essential benefit to that portion of the Christian Church planted in this country. The meeting was opened by the appointed prayers, when the worthy Rector delivered an excellent address, setting forth the objects and usefulness of such associations. The usual resolutions adopted at the various Parochial Associations in this part of the Diocese were unanimously adopted. The Rector of the parish was assisted on this interesting occasion by his Reverend brethren of St. Catharines and Louth, of this district; and by the Rev. J. Armstrong, late of Buenos Ayres, the Rev. A. Palmer, of Guelph, and the Rev. J. G. Geddes, of Hamilton,—gentlemen to whom the district is deeply indebted for their unwearied labours amongst us, and for their sound evangelical and highly interesting addresses at the several meetings, evincing the piety and truly scriptural spirit of Wicliffe, the holy boldness and intrepidity of Luther, and the mild winning manner of Melancthon. A new spirit seemed to animate all. The Clergy found the Laity not a whit behind themselves in their zeal for the Church, and the Laity found the Clergy quite equal to their new but highly important duties.

St. Catharines.—The next meeting was held on the morning of the following day, in the handsome Church of St. George, at St. Catharines, when the Reverend, the Rectors of Chippawa, Niagara and Thorold, unavoidably absent the previous day, joined their brethren. The Rector of St. Catharines opened the business of the meeting with a most admirable address, tracing the progress of the Church from its first planting in this country, and showing, in the clearest and most convincing manner, the reasons why it became the duty of Churchmen in this Diocese to respond, one and all, to the appeal made to them by their able and indefatigable Bishop. He was followed by a member of his congregation, a most respectable and worthy magistrate of the district, who, without any of the pretensions of an orator, exhibited a specimen of the truest eloquence, when, with a full heart, he described the beginning of the Church in that place at a time that the beloved Mr. Addison ministered to them in a poor hut, which was so ill lighted that it was necessary to keep the door open to admit light enough to enable the worthy missionary to read the services of the Church in his own inimitable manner. "When I compare the state of things then" (said Mr. ——) "with what they are now,—when I remember the low hovel and look upon this beautiful church, and see the light of heaven entering by all these windows, I desire to return thanks to Almighty God, for"—and overpowered by his feelings he burst into a flood of tears, and sinking down in his seat buried his face in his hands, and then gave vent to his thankful heart, effecting more by not being able to speak all he wished, than could have been effected by the most practised and able speaker. Several of the Laity spoke, and spoke well, on that occasion, showing that they were no less able than zealous in the cause.

Port Dalhousie.—In the afternoon the meeting was held at Port Dalhousie, in the Township of Louth, in the new Church there. The excellent attendance of the farmers on that occasion, though it was in the midst of harvest, showed that they knew how to appreciate the value of a Church that had sent them a resident Missionary, who had effected great things in their township, and that they were anxious to do what they could to assist their destitute brethren. Mr. Armstrong, senior, presided on that occasion, and added another to the many ties that bound him to the parishioners of his indefatigable son, and to his brethren in the ministry, who felt that in him they beheld a pattern of a venerable English clergyman, whom to know was to respect and love. It was delightful to witness the feeling that prevailed on that occasion, and to see the tears of gratitude trickling down the cheeks of some, who remembered the Church in the day of her desolation, and were now not ashamed to shed tears of joy over her brightened and still brightening prospects. And we had only to look around us and feel the real hold that the Church has upon the community; for in that township two good churches (one a really elegant and substantial stone one,) have been built in less than two years after the entrance upon his labours there of the worthy Rector of a parish, that at that period was stated to me to be one any thing but inviting.

Thorold.—On Saturday, the 20th, the brethren met a large and deeply interested congregation in the neat, substantial and beautifully situated stone Church of Thorold. The fineness of the weather, the beauty of the situation, the Church itself, the large and interesting congregation, the cause in which they were engaged, all combined to give to this meeting a feeling of unusual interest. Several admirable speeches were delivered, and all appeared to leave the Church with one feeling—"It is good for us to be here." That afternoon the brethren separated for the scenes of the morrow's labours,—those from beyond the bounds of the district returning home with their resident brethren, to assist them in their several parishes.

Stamford—On Monday, they all met again in the quiet rural village of Stamford,—a village that reminds one of England more than any other in the Province. A very interesting meeting was held in the Church of St. John's, the worthy Rector of Chippawa in the chair; several excellent speeches, by the Laity as well as by the Clergy, were delivered, evincing a degree of zeal and interest in the cause that was quite delightful. After the meeting, the Clergy and several of the Laity repaired to the hospitable mansion of one of the Churchwardens, and there partook of an elegant cold repast in the midst of a family who, in more ways than one, have, since their residence in Canada, shewn themselves true members of the Church and warm-hearted and considerate friends of the Clergy.

Chippawa.—The next meeting was held in the wheat-store, used as a temporary place of worship by the congregation of Trinity Church, Chippawa, their former beautiful temple having been destroyed by political incendiaries, and their new one having not yet been enclosed, owing to their own want of means, and the tardiness of their brother Churchmen in coming up to their assistance, as had been expected, and as they still think they have a right to look for. Though the edifice in which the meeting was held is a humble one, yet the meeting was a very interesting and, I trust, a highly profitable one; and doubtless many had the feeling of one who remarked to me, that "such days were too seldom allowed them."—Here too we partook of the kind hospitality of a worthy member of the Church, whose sumptuous entertainment on that occasion, and whose disinterested labours, as the Secretary of the Parochial Association of that parish, show the interest that he takes in this most excellent Society.

Fort Erie.—The last meeting was held in the neat Church of Fort Erie, where, as indeed every where else in this district, unless under very peculiar and unavoidable circumstances, a large and attentive congregation met the assembled brethren. This meeting was remarkable for some excellent speeches from laymen, and for the feeling that pervaded the breasts of the Clergy that this was to be their last meeting with brethren, who had become endeared to them by their love for their common Church, their disinterested labours, and their ability in assisting them in putting upon a sure and, I trust, lasting footing, the Church Society in the several parishes in this District. Allusion was frequently made to these peculiar circumstances, and one venerable and well-beloved brother was strongly urged to come and cast in his lot with us. He answered that he could make no promises: for he knew not what awaited him: but that whilst we might be assured that the Church in this country was a subject of deep interest to him, and should ever be fervently remembered in his prayers before the throne of grace, he would also assure us that when he reached England he should exert himself to send to this country several additional missionaries, thus evincing in the best possible way the feelings that he entertained towards us. After this meeting the brethren turned their faces homeward; delighted with their intercourse with one another, and fully assured that the days they had spent in the formation of the several Parochial Associations in the Niagara District were not days lost, or spent in vain.

Though at the risk of being tedious, I feel tempted to extend my letter in order to give the results, as far as known, of the 1st quarter's collections in this District. The meeting for that purpose was held at Niagara on Tuesday last, and it showed that from five parishes, (Chippawa, Fort Erie, and Louth not having made regular returns) there had been subscribed in money upwards of £400—and in land 2252 acres—much of this being very valuable property. Those who are best able to judge, estimate the annual income of the Church Society in this District at £400. This, judiciously expended, will, with the Divine blessing, be the means of conferring immense benefits on this country, and cause many in the day of judgment to look upon the originators of this great Society as the benefactors of mankind.

MIDLAND CLERICAL ASSOCIATION.

On Wednesday and Thursday the 14th and 15th September, the Members of the Association assembled at the house of the Rev. R. J. C. Taylor, Rector of Peterboro'. Although, in consequence of unavoidable circumstances, the attendance was not numerous, yet the business of the Association was, notwithstanding, conducted not less to the profit than the gratification of those of the members who were present.

The proceedings, after the reading of the usual prayers, commenced with the perusal of various letters, amongst which were three from the respective Secretaries of the Eastern, Home, and Niagara District Associations. The conversation relative to the subjects of these communications having terminated, a discussion ensued on various points of ministerial practice. At 4 o'clock, Divine Service was performed in St. John's Church, when the prayers were read by the Rev. A. N. Bethune, and the lessons by the Rev. T. Fidler. A very elaborate discourse was then delivered by the Rev. R. D. Cartwright, on the subject of the xxxist Article, the text being taken from Hebrews ix., 24, 25, and 26.

The subjects of discussion on the second day, were the first thirteen verses of the 2d chapter of The Acts; and Ecclesiastical History. Divine Service was again performed at 4 o'clock P. M. in St. John's Church. The Prayers having been read by the Rev. S. Armour, and the Lessons by the Rev. W. M. Shaw; a very forcible Sermon on Infant Baptism, was preached by the Rev. J. Shortt, from St. Mark, x., 13, 14, 15, and 16.

Great praise is due to the worthy Rector of Peterboro', in consequence of the improvements, which, during the brief period of his Incumbency, have been effected in the appearance of the Church. By the elevation of the Altar, and the judicious removal of the Desk and Pulpit which formerly concealed it from the view of the congregation, the interior of this handsome and substantial fabric has received a very considerable improvement in every respect; whilst its revenue has been greatly increased by the additional accommodation which has thus been afforded. The rich and handsome hangings which have been provided, furnish appropriate and tasteful decorations; and the whole chancel has received a suitable finish by the painting of the floor in imitation of marble. The exterior of the Church has undergone a striking alteration in consequence of the erection of a neat and substantial close fence, which has been accomplished at a very trifling cost; the greatest part of the work having been gratuitously afforded by the Rector, and several zealous members of his highly respectable and numerously increasing congregation.

EPISCOPAL VISIT TO HAMILTON.

(*From the Hamilton Gazette of October 3rd.*)

The LORD BISHOP OF TORONTO paid us his promised and welcome visit yesterday, when the largest congregation were assembled that we ever witnessed in the Gore District. * * * * * At evening service His Lordship confirmed between 20 and 30 persons, principally adults, and we are informed, on the day previous, about 40 in the rising Township of Binbrook.

(*From the same of October 10th.*)

We shortly alluded in our last to the visit of our venerable Diocesan, the Lord Bishop of Toronto, when his Lordship consecrated our beautiful Church, and afterwards administered the Apostolic rite of Confirmation to the Candidates for that ordinance. The service of Consecration took place in the morning, in the presence of a crowded congregation, and the Confirmation in the afternoon. In the morning his Lordship, accompanied by his Chaplains for the time being, the Rev. Mr. McMurray, the Rev. Mr. Leeming, and the Rev. Mr. Geddes, proceeded from the Altar to the Porch of the Church, and received from Samuel Mills Esq., and R. O. Duggan Esq., the Churchwardens, a petition praying that he would consecrate the Church for the worship of God, in conformity with the doctrine and government of the Church of England. This petition having been read, his Lordship signified his assent to its prayer, and returned to the Altar, followed by his Chaplains, all repeating alternately the verses of the 24th Psalm. We were never more forcibly struck with the sublimity of this Psalm, than on this occasion.

"Lift up your heads, O ye gates, and be ye lift up ye Everlasting doors:
"And the King of Glory shall come in:
"Who is the King of Glory?
"Even the Lord of Hosts, He is the King of Glory."

The reading of the verses alternately by the Bishop and the Clergy, carries us back in imagination to the time of old, when in the service of the Sanctuary, it was similarly said by the High Priest, the Priests, and the Levites, (the types of the Christian Priesthood in its threefold order of Bishops, Priests, and Deacons,) in the Temple of God at Jerusalem. His Lordship having seated himself at the Altar, delivered to the Rev. Mr. McMurray the Deed of Consecration, which being read, declared the Church consecrated for ever to the service of Almighty God, under the name of "Christ's Church," and set apart from all profane and secular uses. The usual morning service then proceeded, and the bishop afterwards preached from Revelations xxi. 22:

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

In the afternoon, after the usual Evening Prayer, the most interesting Service of Confirmation took place. The touching pathos with which his Lordship gave utterance to the ritual of the Church, as he laid his hands after the manner of the Apostles, on the heads of the youthful candidates meekly kneeling at the Altar,—"Defend, O Lord, this thy servant with thy heavenly grace, that she may continue thine forever, and daily increase in thy Holy Spirit more and more, until she come unto thy everlasting kingdom—Amen,"—produced the most solemn effect upon the whole congregation. At the conclusion of the service, his Lordship delivered an address, which for grave, affectionate, and Apostolic earnestness, we have never heard surpassed. The effect which it produced was evidenced by the devout manner in which it was received, and we are sure it will be gratefully remembered by many of the youthful candidates, we would hope by all, to their lives' end. The congregation was then dismissed by his Lordship with the Apostolic blessing. Thus ended the services of a Lord's day, which will not soon be forgotten in Hamilton. On Monday his Lordship proceeded to visit the Church and hold a Confirmation at Wellington Square. May God's blessing attend and support him in his labours of love!

DEATH OF CANOTONG, AN INDIAN CHIEF.

(*From a Correspondent.*)

It may not be uninteresting to the readers of your invaluable paper, to hear some account of the last hours of CANOTONG, the Head Chief of the Bear Creek Chippaways, to whom reference was made in *The Church* of the 30th ultimo, under the head of the "Pastoral Visitation of the Lord Bishop of Toronto." This old Chief had been in a declining state of health for some years, but no fears were entertained of his approaching dissolution until the last Lord's day, when he was suddenly seized with a spitting of blood. A messenger was immediately dispatched to the Indian Church to acquaint the Rev. Mr. Flood, who was officiating there at the time, of his alarming condition: as soon as the Indian service was concluded, Mr. Flood repaired to the Chief's house, accompanied by the Interpreter, and found him in a state of insensibility; but he soon rallied, and, upon recognizing his Minister, seemed cheered, and returned the most satisfactory answers to all the questions put to him as to his hopes of pardon and life eternal through the blood and righteousness of the Lord Jesus Christ. Some of the Pagan Conjurors proferred their services in the course of that day, which he declined, by telling them that all their pretended miracle-working with the medicine pouch was folly and delusion. Mr. Flood visited him next day, and was amazed at discovering the rapid change a few hours produced upon the poor man. The replies on this occasion to the interrogatories proposed were pleasing in the highest degree: he remarked, that he felt conscious his hour was at hand,—that his life was one of great darkness and sin,—that he never had any true inward peace until he embraced the Gospel and fled for life to Jesus, the only refuge from the wrath to come,—and that he now trusted fully in the power and willingness of the Great Head of the Church to receive his departing spirit unto himself. On the following morning it pleased the Lord to call him out of this wearisome world. His funeral was attended by at least one hundred Indians, with all the influential Muncey and Chippaway Chiefs. Mr. Flood met the corpse at the entrance of their burial-ground, and commenced the funeral service in the Chippaway tongue, after which an appropriate hymn was given out, in which many joined. This finished, Mr. Flood concluded with a suitable address, enforcing the great duty of repentance and true faith while life and health were vouchsafed to them.

REPORT OF THE QUEBEC CHURCH OF ENGLAND CLOTHING SOCIETY.

(*From the Quebec Mercury.*)

As the time has arrived for collecting the annual Subscriptions and Donations to the Church of England Clothing Society, it is hoped that the following statement of the last year's expenditure and distribution may be satisfactory to Donors and Subscribers, and induce them to continue their charitable assistance towards the relief of the destitute, whose numbers probably will be very much augmented in consequence of the great reduction in the price of labor as well as the difficulty of obtaining it.—

Relieved.

Individuals and heads of families	86
Poor Subscribers at 1d. per week with an annual gratuity of 5s.	30
Children attending the National Schools	121
Total	237

No. of articles distributed.....623

Church of England Clothing Society.

DR.

To amount of Subscriptions & Donations,	£99	0	10½

CR.

By amount paid for			
421 yards grey cotton,			
818 " striped cotton and check,			
396 " red and blue flannel,			
176 " cloth,	90	12	9
22 pair blankets and sheets,			
63 " moccasins,			
62 " stockings and socks,			
1 piece printed cotton presented and useful remnants from several individuals.			
Paid for 2 large presses,	4	10	0
" Books for the use of the Society,	0	16	8
	£95	19	3
By balance,	3	1	7½
	£99	0	10½

E. GEORGE, Treasurer.

Quebec, 23rd Sept. 1842.

English Ecclesiastical Intelligence.

CONVERSION FROM ROMANISM.—On Friday week another individual read his recantation of the errors of popery, in the Holy Trinity Church, Birkenhead. His infant child was baptized at the same time. This is the seventh person who has publicly renounced the errors of Romanism in the same church since Easter. Several others have given up the errors of Romanism who have not had the courage to come forward publicly.—*Northern paper.*

ARCHBISHOP LAUD.—The dissenting Dr. Vaughan in his *History of England under the House of Stuart* (vol 1, p. 414) says of the Archbishop, whom dissenters utterly hate, "That he would have been a party to the introduction of popery is highly improbable."

THE BISHOP OF BANGOR.—The following anecdote will be read with interest by those who are at all acquainted with Dr. Bethell, the estimable Bishop of Bangor:—A few days since a creditor of a poor curate in his lordship's diocese sued him; judgment was signed, and execution issued against him. He had not the means of paying the debt and costs, amounting to 23*l*. He, therefore, waited on the Bishop to detail the particulars of his position, preparatory, as he anticipated, to be taken to the county gaol at Beaumaris. The statement affected his lordship even to tears, who drew a check on the Bangor Bank in favour of the curate for the full amount of the debt and costs.

BISHOP OF EXETER'S VISITATION.—On Saturday, the Bishop confirmed at St. Just, in Roseland, where 200 attended from that end and the adjoining parishes, who, after the solemn ceremony, were regaled on the lawn before the rectory; the good Bishop and his friends, with their clergy, were delighted to witness their enjoyment. We regret to say, that on entering the boat to return, his lordship met with a serious accident, by striking the shin most severely. He had kindly undertaken to preach twice on the following day—at Falmouth in the morning, and at St. Gluvias in the afternoon; but he was unable to stand, and the crowded congregations assembled at both places were disappointed. In the course of his visitation through this county, the Bishop has had the gratification of consecrating three chapels of ease—one at Portreath, in the parish of Illogan, the Rev. George Treweeks, Rector, provided in a great measure by the liberality of the Right Hon. Lady Basset, and greatly needed there, for the inhabitants of that populous and romantic village and its neighbourhood, as well as for the crews of the numerous vessels that resort there, who were previously at least a mile and a-half from the parish church. On the following Monday the Bishop consecrated the new chapel at Camborne, towards the erection of which E. W. W. Pendarves, Esq., M.P., generously gave 500*l*., while for its endowment as a Perpetual Curacy the Rev. Hugh Rogers, Rector of the parish, generously devoted 100*l*. per annum out of the proceeds of the living. The third chapel was St. Peter's, Flushing, in the parish of Mylor, a beautiful building, whose thoroughly ecclesiastical character, and chaste style of ornament, make it quite a model village church, and an enduring memorial of the taste as well as liberality of the Vicar and his parishioners. We are informed that the noble proprietor of the estate, Lord Clinton, proposes to endow it. The new chapel of ease at Falmouth is in a very forward state, but could not be completed in time to be consecrated. On Tuesday, the Lord Bishop of Exeter administered the solemn rite of confirmation, at St. Mary's Church, Truro, to about 360 children; after which, his Lordship delivered to them an admirable and most affectionate address. On Wednesday, the Lord Bishop held his triennial visitation at Truro Church. There was an unusually large attendance of clergy; and a very full general congregation. Prayers were read by the Rev. W. W. Harvey, Rector of St. Mary's, Truro; and the sermon was preached by the Rev. R. Lampen, of Probus, from Ephesians iv. 11, 12, 13. After the conclusion of Divine Service, the Lord Bishop delivered his charge to the clergy. We were much grieved to find that the Bishop is seriously crippled by his recent accident. His Lordship was brought to the steps of the altar, in a sedan; whence he walked, evidently with considerable pain and difficulty, supported by the Rev. T. Philpots, of Gwennap, and another clergyman, to a chair near the altar. After the delivery of the charge, the Bishop proceeded to Pearce's Hotel, for the transaction of the secular business of the visitation. His lordship afterwards dined at Pearce's Hotel, with his clergy, between 40 and 50 in number.—*Western Luminary.*

ODD FELLOWS' FUNERALS.—And here I desire for a moment to draw your attention to the practice sought to be established by the Society of Odd Fellows, that of offering public prayers, and making orations at the graves of their comrades. This is to supersede the Church service, even that beautiful funeral office which stands the first among human compositions; and to introduce in its place a novelty savouring in its character more of Deism than of Christian faith, for we find no mention of the Saviour; no, that holy name at which we bow, "at the name of Jesus every knee shall bow," is wholly omitted. It is enough to name this practice, in order to indicate your course; but it is my duty to give it you, as well as the Churchwardens in charge, to prevent, as far as in you lies, by friendly reasoning, remonstrance, and even stronger measures, the contempt of our holy office, and the desecration of our holy places which such an act involves; and, when overborne by force or clamour, to appeal to the Ecclesiastical Courts for protection.—*Archdeacon of Durham's Visitation Charge.*

CHARTISTS AND THE CLERGY.—During the late riots in Staffordshire, the rebels burnt down the house of the Rev. Mr. Atkins, at Hanley, allowing him, being very lame, ten minutes to be wheeled away in his chair. They got the surplice, and one of the mob, in mockery, paraded the front of the house with it on, while the house was burning, while others tore his Bible into tatters and scattered the leaves in the street. Several dissenters—*conscientious* of course—were calm, smiling, and pious witnesses of this diabolical outrage. The house of the Rev. Dr. Vale, in that district, was also attacked, when Mrs. Vale offered them at the door every penny of money they had in the house, but these *tender consciences* brutally turned the lady and her children out of doors, and after cutting open the beds and scattering the feathers to the wind and committing other deeds of similar *piety*, set the whole on fire, destroying a very valuable library which cost the Rev. Doctor a heavy amount of money. Now it ought to be known that the ringleaders of this rebel mob were chiefly dissenters and dissenting teachers. We have satisfactory proof of this, and therefore fearlessly assert it.—*Church Intelligencer.*

CHARTISM.—To show the opinion of the Chartists on the principles of dissent, one of their resolutions was to this effect—"That we invite the middle classes and the *dissenting ministers* to unite with us, in the furtherance of our objects."

WESLEY'S IDEAS OF DEPARTURE FROM THE CHURCH—"It brought forth error in ten thousand shapes, turning many of the simple out of the way. *It brought forth enthusiasm, imaginary aspiration, ascribing to the all-wise God, wild, absurd, self-inconsistent dreams of an heated imagination.* It brought forth pride, robbing the Giver of every good gift of the honour due to his name. It brought forth prejudice, evil-surmising, censoriousness, judging and condemning one another; all totally subversive of that brotherly love which is the very badge of the Christian profession; without which whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work; all direful fruits, not of the Holy Spirit, but of the bottomless pit."—[*Wesley's Sermons*, Vol. VI., p. 66.] See also *Bishop Mant's Bampton Lectures*, p. 310, 311. Sixth edition.

DISSENT NO TRIFLE.—Mr. Binney in *Hints illustrative of the Duty of Dissent*, says:—"A Churchman *ought* not to think dissent a trifle, and a dissenter *cannot* think an Establishment one." The difference here between the "*ought not*" attributed to the Churchman, and the "*cannot*" attributed to the dissenter is *illustrative*, if not of the duty, of the tactics of dissent.

WHAT NEXT?—A dissenting newspaper, published not many miles from York, calls upon "the dissenters and the Church of Scotland, *and also the members of the Church of Rome*, to unite cordially with a view of resisting the encroachments of the Puseyites."

THE TEMPLE CHURCH.—We are informed that this splendid edifice, which will be opened for Divine Service the first Sunday in November, is to be provided with a choice and numerous choir, including six boys, who will assist in the performance of "cathedral service," the whole of the musical arrangements being under the controul of Mr. Calvert, late of St. Paul's. The power and compass of the organ has been increased to that of St. Paul's, by Mr. Bishop, the builder, and we understand no expense will be spared to have the service performed in the grandest and most beauti