which may be employed by the Holy Spirit in the and complete conformity.

lot with the evil-doers, or forfeit our allegiance to the will, we firmly believe, still more and more promote partners in suffering and of those on shore. Mr. our adherence to the cause of truth, and bring our- not be driven from a truth, because it has been neighbourhood, the other Captain Somers, formerly of Oh, we do not speak in vain. "With the tongue," says the Apostle, "bless we God, even the Father; our distinctive character as Churchmen." and therewith curse we men, which are made after the similitude of God." But prayers, and praises, and holy conversation, cannot be in vain-nor can many years ago and before the present great controcurses, and railings, and idle talk, be in vain. It is versy respecting Church principles arose, from the true that the man who uses the language of piety, Rev. Thomas Sikes of Guilsborough, Northampton-being made, Captain Somers lost all power, and sunk may be a base hypocrite; but if the work of grace has shire, a truly evangelical and excellent Clergyman: been begun in us, if the love of Christ does constrain I seem to think I can tell you something which you who are us, there is nothing then can be regarded as so sure a pledge of our spiritual progress, as our employing our number of very amiable and estimable men, many of them much tongues to the glory of God. There can be no mis- in earnest, and wishing to do good. But I have observed one unitake about the man who speaks profanely—"Out of the fulness of the heart the mouth speaketh." If the love of the one Holy Catholic Church. I think that the causes of language of the world is in the mouth, the love of the this bave been mainly two:-the Church has been kept out of world is in the heart. And the more the sinner speaks as his sins incline him to speak, the more he branch of it which is in this country, and partly out of false rivets himself to his sins. By unusual provocations, we may expect to quench the Spirit, or to bring down on ourselves a judgment. We have but to look upon a Moses, excluded from the privilege of entering in the privilege of the creek of t Canaan, because he spake unadvisedly with his lips, will judicially have its reprisals; and whereas the other articles and a Peter distinguished by a promise for a timely of the Creed seem row to have thrown it into the shade, it will monds. Mr. Flood continued to hold Edmonds above confession of his faith in the Saviour, to perceive then seem to swallow up the rest. We now hear not a breath the water till he was a corpse in his hands, and was the correctness of the statement that "death and life about the Church: by and by, those who live to see it will himself well nigh exhausted. Poor Edmonds, when nions and feelings evinced by that election, because our village are in the power of the tongue."

the tongue? The Lord himself says unto us, that "every idle word that men shall speak, they shall" the doctrine of the Church Catholic, and the privileges of thou shalt be condemned." And yet, how much do most of us say in thoughtlessness, how very much one great outery of Popery from one end of the country to the sures the waters in the hollow of his hand, and who, thought of this humble us! May it tend to convince beautiful picture; others will be frightened and run away and us more strongly than ever of our weakness and sinfulness, and lead us to feel more strongly our need of where they shall find. How the doctrine may be first thrown not overflow thee; for I am the Lord thy God, the an Almighty Saviour, and a Divine Sanctifier! The forward we know not, and the world may any day turn their holy one of Israel, thy Saviour." Saviour is preached to us as a propitiation for sinbut he is also preached to us as a Deliverer from sin: and none of us can have duly felt his mighty power to renew us by his Spirit unto holiness, till he has been brought to feel the importance of his communications, and to remember that "death and life are in the power of the tongue.'

THE CHURCH.

TORONTO, FRIDAY, APRIL 28, 1843.

CONTENTS OF THE OUTSIDE. | Episcopacy to be viewed as a Di-First Page. Poetry-A Thought on the Gene- Observations on some passages in ral Resurrection.

The Conversion of the World depends upon the Unity of the Church.

On the mode of Ordaining Bishops, Priests, and Deacons, in the Primitive Church.

The Conversion of the World depends of the Tongue.

Fourth Page.

The last days of the Rev. Peter Roe, of Kilkenny.

The Gold Wreath.

Private Theatricals.

At one of the recent meetings of the Central Board extending, and must continue to extend more and more. of THE CHURCH SOCIETY, it was resolved "That the

The Committee held its first Meeting on the 15th Lord. instant, when Capt. Macaulay was elected Chairman. On the motion of the Chief Justice, it was agreed that the Committee should endeavour before their next 17th February, we meet with the following instance Meeting, to procure information upon the best plans of Church extension, and we citc it, as one case out of Churches on different scales, and that the Clergy of thousands, to prove how faithfully the Church in and Laity should be requested, as they now are through | England endeavours to meet the great and dangerous the medium of this journal, to favour the Committee | crisis impending over the nation :with information on the following prints:

What would be the best plan of a church to accommodate not more than 200 persons?

- 1. As to proportions,-length, breadth, and height? 2. As to formation of roof?
- 3. The description of spire, or tower?
- 4. The disposition of the seats and aisles? 5. The kind of ceiling?
- 6. The windows? 7 The entrance?
- 8. The position and plan of the Communion-table, pulpit, and reading desk?
- 9. The vestry? 10. Whether any galleries, and where?
- 11. Admitting of enlargement, and by what kind of addition?
- The Committee adjourned until the third Wednesday in May.

Amongst our English Ecclesiastical Intelligence will be found a very extraordinary and painful letter from the Rev. J. H. Newman, amounting to a recantation of the justly severe language which, in various publications, he has used with reference to the Church | tate the work. of Rome. Did we think, as Mr. Newman seems to others to follow the example. think, we should feel ourselves at variance with the articles and authoritative formularies of the Church of England, and should, at least, be compelled to resign all ecclesiastical preferments derived from that

Church. The letter, we confess, seems to extenuate the worst abominations and tenets of Popery, and the sooner the Church is rid of such wavering Protestants as Mr. Newman, the sooner will her peace be restored. There may be others, in holy orders, ready to follow his steps; and though their defection would be a serious blow, and a matter of rejoicing to the enemy, yet, we feel assured, that the cloud would soon pass away, and our Reformed Church soon counterbalance the loss a hundred fold, by additions from the ranks of

Protestant Dissent. We grieve over this sad perversion of a pious and more clearly than ever, the necessity of neither going Sunday last, and which had so nearly proved fatal to McCaul, now Vice President of the University: beyond, nor falling short of, the Prayer Book. A our friend Mr. Flood and others. clergyman who mutilates the baptismal service, who

to awaken the sinner to a sense of his dauger, or may nected with the superstitions of the ages preceding the tree, was almost immediately swamped: the party, in Wednesdays the children are catechized from the readto awaken the sinner to a sense of his danger, or may harden him in his impenitence. It may be to the believer a word of edification, or it may bring him believer a word of edification, or it may bring him believer a word of edification, or it may bring him believer a word of edification of the Lord Bishop of Toronto, to have a believer and most immediately swamped: the party, in the read with the superstitions of the ages preceding the tree, was almost immediately swamped: the party, in the read with the superstitions of the ages preceding the tree, was almost immediately swamped: the party, in the read with the superstitions of the choice of the specific tree, was almost immediately swamped: the party, in the read with the superstitions of the ages preceding the tree, was almost immediately swamped: the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the ages preceding the tree, was almost immediately swamped: the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party, in the read with the superstitions of the choice of the party in the read with the superstitions of the choice of the party in the read with the superstitions of the choice of the party in the read with the superstitions of the choice of the party in the read with the superstitions of the choice of the party in the read with the superstitions of the choi into grievous temptation. If there are any of us who make a profession of the faith, that speak in levity, or say aught that may be chargeable with inconsistency, it is pretty sure to throw difficulties in the way of the into grievous temptation. If there are any of us who the people, and fill them with the liveliest and most make a profession of the faith, that speak in levity, or say aught that may be chargeable with inconsistency, it is pretty sure to throw difficulties in the way of the into grievous temptation. If the people, and fill them with the liveliest and most a level with the surface of the Concert of Sacred Muscy for the purpose of defraying the debt due upon immediately after the second Lesson at Morning Service, which has been the practice since Easter, 1842. The was brought to notice the Lord Muscy for the presence of the congregation, on the second Sunday in every month, has been the practice since Easter, 1842. The from all such men, whether Puritan or Romanist in the Way or will kindly give the use of the City Hall may be chargeable with inconsistency, it is not not the Lord Muscy for the presence of the congregation, on the second Sunday in every month, in the weight of notices and most distressing apprehensions, is in danger of becoming, both outwardly and in heart, a Popish Dissenter.—

Happing Indian true, with the surface of the Concert of Sacred Muscy in every month, in the weight of notices and most distressing apprehensions, is in danger of becoming, both outwardly and in heart, a Popish Dissenter.—

Happing Indian true, with the surface of the congregation, on the second Sunday in every month, in the weight of notices and most distressing apprehensions, is in danger of becoming, both outwardly and in heart, a Popish Dissenter.—

Happing Indian true, with the surface of the Concert of Sacred Muscy in the Cathedral Organ. It is a popishension in the cathedral Organ in the unconverted, and to afford scandal to the real bias, we hope that the Church will make every effort party got into the boat, and they proceeded to for the occasion. We have no doubt that the great Christian. But if, on the contrary, our communications to deliver herself: and that, if her Bishops be not another tree, where the rope was also fastened, in body of Churchmen in this city and neighbourhood be such as become the Gospel, and we speak under already armed with sufficient power to expel such un- order that by this expedient others might escape from will attend upon the appointed evening, and at one an habitual sense of our obligations, as those who dutiful and faithless servants from the temporalities their first position, and thus diminish the danger, as and the same time gratify their love of music, as ist are bought with a price, and therefore bound to glorify of her ministry, she will obtain from the State more there was every reason to apprehend that the tree to in the promotion of a pious object, and pay a deserved God, often, when we least expect it, we may say that stringent powers, and the means of enforcing a real which they first clung might give wav under the great compliment to the indefatigable and very respectable

Important, however, as may be the effects of what Popish movement, such as it is, within the Church. skiff, a miscrable thing that had been long condemned, we say on others, they cannot be greater than they That movement we regard as comparatively trifling, was patched up, and a young man, Mr. Frederick are upon ourselves. In this sense truly "death and and simultaneous with events that far more than com- Tiffany, of Delaware, to whom too much praise canlife are in the power of the tongue." A word may pensate for the loss and scandal which it may occa- not be given, put off to the sufferers. Several of the determine our condition for ever, and mark us as the sion. The same principles which, carried to excess, party, by means of the rope, had reached the large children of God, or the children of Satan. By a are luring Mr. Newman into Romanism, have, in the tree, into which they climbed; but from the length of rash word, we may bind ourselves down to eternal exercise of their legitimate and scriptural influence, time occupied in these expedients, three of the party ruin. We may, for instance, by a word, cast in our restored thousands to the arms of the Church, and sunk into their watery graves, in the view of their King of heaven. By a word, again, we may express the cause of unity and Apostolic order. We must Flood and two others, the one a mechanic of the

hear of nothing else; and just in proportion, perhaps, to its It is to be feared that we may find much that is present suppression will be its future development. Our confusion now-a days is chiefly owing to the want of it: but there greatly amiss in ourselves, when we press our con- will be yet more confusion attending its revival. The effects sciences with the question, have we acted as those of it I even dread to contemplate, especially if it come suddenly; who believed that death and life are in the power of and wee betide those, whoever they are, who shall have in the give account thereof in the day of judgment. For by Church membership, cannot be explained from pulpits; and can support the heart in such peril, and which, in the thy words thou shalt be justified, and by thy words thou shalt be justified, and by thy words thou shalt be condemned." And yet here much discovered the shall be condemned." And yet here much discovered the shall be condemned. They will be without the slightest view to edification! May the other; it will be thrust apon minds unprepared, and upon an in reference to what is more than the body's safety, backs upon us, and this will probably lead to those effects I have

Even in our hamble walk of duty, we can, indeed, bear witness to the "woe" which "betides those who have, in the course of Providence, to bring forward" this long-neglected article of the Creed, in all its bearings and aspects. Did we not feel planted upon the rock of Scripture, and most fully assured that to reject the evidence by which a visible Church, with a threefold ministry, is proved, is to reject the doctrine of Infant Baptism, the observance of the Lord's Day, and, above all, the divine authority and inspiration of the Bible, we might well faint and give up the contest in despair. But no misgiving ever crosses our sky for a moment. Opposition, calumny, falsehood, the gnashing of teeth from enemies, and the faithlessness or halting of friends, cannot bend our determination to do what we conceive to be our duty. The very fury which rages around us is a proof that a practical belief in the existence of the Holy Catholic Cherch, and a conviction of the sin of departing from it into the ranks of schism, are everywhere

Neither have we any fear that the Church, by any Hon. Mr. Chief Justice Robinson, the Hon. R. S. considerable number of men, will be magnified beyond Jameson (Vice Chancellor, and Speaker of the Legis- what is due. In some respects Mr. Sikes's prediction lative Council), the Hon. Capt. J. S. Macaulay, R. E., has been fulfilled to the letter, but the great majority the Rev. H. Seadding, Dr. Boys, J. G. Chewett Esq., of the clergy and laity of every branch of the Anglican and the Secretary, be a Committee to prepare, under Communion, we are well assured, regard the Church the sanction of the Lord Bishop, suggestions and in- only as the handmaid of its crucified and adorable structions to persons engaged in building or enlarging head, and can see no lustre in it but what is borrowed the font, or basin, is 7 feet 6 inches in circumference, from the countenance of our glorified Redeemer and

In the London Church and State Guzette, of the

When Mr. Kidd was licensed to the perpetual curacy of Didsbury, on January 5th, 1841, he found the population of the chapelry to be 4,204, with a superficial area of 10 miles, that he has sent to the State of Massachusetts for neluding the townships of Didsbury, Withington, Burnage, marble, and that marble fonts will not be much dearer and a part of Heaton Norris. There was only church accomation for 300, and that at the extremity of the chapelry, and without one free or unappropriated sitting for the poor. This was the state of affairs in January, 1841; but now, thank God, in February, 1843, owing to the efforts which have been made, and the zealous co-operation with Mr. Kidd of a local Church Extension Committee for the chapelry, he is last week, the Committee have received the following enabled to declare :-

blessing of God upon the united efforts and prompt liberality of my people, which I hope I shall never forget nor abuse, we have brought the Church in this chapelry very much nearer than the Rev. Dr. A. N. Bethune £1 5s.; Mr. J.G. Beard, one of the Committee, has subscribed £10. ought the Church in this chapelry very much nearer to the beautiful theory of our Zion-that every sheep should have a fold, and every fold a shepherd; whilst I am bold to fect counterpart of the theory noticed above. I know it is but machinery—the scaffolding. I know, too, that the machinery s not the fabric; neither is the scaffolding the Church; but previously erected, and erected, too, on a scale commensurate with the designed building-to guide the labourers and facili-

It is saddening to add, that the salutary effect of worship. these indefatigable labours is likely to be diminished by a schismatical invasion of the parish. The Wesleyan Methodists have resolved on erecting a Theological Institution at Didsbury, and Mr. Kidd has availing ourselves of its useful contents. entered his solemn protest against the erection of a sectarian place of worship in his district.

We have received the following letter from the hope to transfer almost every page of it to our We have received the following letter from the Rev. C. C. Brough, the Rector of St. John's, in the Township of London, and are much indebted to our to us, if we could be obliged with a second copy. excellent friend for this mark of his attention:

"St. John's Rectory, London, "21st April, 1843.

"My dear Sir,—I have been requested to inform confirmed and made permanent: you of a melancholy occurrence, attended with the

"The bridge at Delaware having been recently violates the generally recognised rubrics, or who shor- swept away, a temporary scow was constructed for the tens the prayers according to his own convenience and purpose of crossing the river, which had swollen much becomes Second Classical Master: caprice, and sets up a standard of his own in the per- beyond its banks. The Rev. Richard Flood and formance of divine worship, is in danger of becoming thirteen others, returning to their homes after Church a settler in this Province, and a gentleman, as we a Protestant Dissenter, in matters of doctrine as well on Sunday last, embarked on board this scow. After learn, of very excellent qualifications, obtains the as ceremony. A clergyman who introduces strange proceeding for some distance, it was carried violently situation of Third Classical Master. gestures and exploded ornaments, or observances con- by the current, and coming in contact with a small

pressure upon it. Unhappily, in this process, the members of our well-conducted Choir. Further parwork of conversion, or be made effectual to the ad- We have thought it right to present this letter to little boat was upset, and thus almost all hope seemed ticulars will be announced next week. monition or the consolation of the people of God. our readers, that they may form a general idea of the to be cut off After a considerable time, another selves within the influence of that society and that abused; nor must we, to use the language of the Bishop of Montreal, in his Lordship's late charge, teaching that may be blessed to our eternal advantage.

But what, you may naturally ask, have the simple assemble of Montreal, in his Lordship's late charge, their original position. Mr. Flood, who was through-" strengthen the hands of Rome, by declining to assert out perfectly calm, directed Mr. Tiffany's first efforts of men-what have we to do with that election in its results? to Captain Somers, who was almost in a state of The following prophetical observations proceeded, him into the boat, it was discovered that one of the exhaustion. After several ineffectual attempts to get drowned men had laid hold upon his legs, and held them in the grasp of death. While efforts were thus lifeless beneath the water: he has left a wife and eleven children to mourn over the afflicting event .-Mr. Tiffany next directed his efforts for the rescue of Mr. Tiffany next directed his efforts for the rescue of Mr. Flood, and providentially succeeded in getting which, I opine, will better illustrate my meaning than any him to the shore in a most distressed condition, as thing else I could say. may well be judged, after being upwards of three

hours in the water. " Captain Somers and Mr. Rawlins, a youth about others of the party, been communicants at the Lord's Table, and received the Sacrament at the hands of Mr. Flood. There were two Indian chiefs of the party, who also had been communicants. The names ting in judgment and gravely deciding upon those qualifications of the persons who perished were Captain Somers, James Rawlins, George Robinson, and William Edhe became nearly powerless, asked Mr. F. if there was any sign of the raft. The reply was a fitting one-

'Christ is the only raft of which I can now assure you.' "Mr. F. was marvellously supported, and was enabled, in his perilous situation, almost throughout to pray with and address words of solemn counsel to his fellow-sufferers. How precious is that hope which beautiful imagery that may well be associated with the proclaims, 'When thou passest through the waters, I

This is indeed a heart-rending story, and most sincerely do we condole with the widows and fatherless children on whom God has been pleased to lay the chastisement of his merciful hand. To the touching and appropriate reflection with which Mr. Brough concludes, we will venture to add the observation, that it must be a consolation to all who are more immespared the life of that beloved and zealous clergyman, the Rev. R. Flood,—and that He so signally in the hour of trial and anguish!

Amongst our Canadian intelligence will be found another account of this sad accident, varying but little from that communicated to us by Mr. Brough, and where, blended together in the barn or in the stack, it could Association may be convened by the Chairman, on the supplying some additional particulars.

Mr. Morris, the statuary of this city, has just completed a Baptismal Font, for the new Church at the Toll-Gate on Yonge Street. It is Gothic in design, and octagon in shape, and the material of which it is formed, is Hamilton stone, with the exception of the frieze and base mould, which are of marble. In height it is 3 feet, 8 inches, and stands on an octagon pillar. The part which may be more emphatically designated -2 feet 4 inches in width,-1 foot in depth,-is capable of holding 9 gallons of water, -and at the external base is surrounded with leaves, worked in the solid stone. The cost is £15. Mr. Morris, we think, has been very successful in his first attempt of the kind in this country, and we sincerely trust that he will meet with ample encouragement to devote himself to those branches of his art, which contribute to the solemn and fitting administration of the initiatory Sacrament of the Christian Religion. We are informed than those of stone,—the former material, though more expensive, being more easily worked.

Since the list of Subscriptions towards the erec-"The sum of the whole is this: - That now, through the contributions: - From Mrs. William Boulton £2 10s.

We shall have great pleasure in being made the medium of handing any donations to the Building Committee. They have an arduous task before them; say, no cilinge throughout the length and breadth of the land, of similar extent and population to this, presents a more permen to bestow all their energies and means upon the extension of the Church. We are taunted by the then we know the Church will never rise up in its due and Dissenters with the trifling falling off of our numbers, 1843. then we know the Church will never rise up in its due and just proportions—will never arrest the attention, or help to the conversion, of those without, unless the scaffolding had been by the removal of the Seat of Government and the Court of Chancery-and we are bound to do all in our power to banish even the semblance of the Baptisms-This is beautiful and touching, and should, indeed, excite reproach, that we drive away our poorer brethren, by refusing to assist in providing for them places of

> The Journal of the South Carolina Diocesan Convention, for 1843, has been received, and we purpose

" The Faithful Bishop," a most admirable Sermon, with copious and valuable notes, by Bishop De Lancey, has also reached us. At different times, we

We understand that the following temporary arrangements have taken place in Upper Canada College, and believe that they will be ultimately

The Rev. Charles Mathews, First Classical Master, highly-gifted mind, and perceive, in consequence, loss of four lives, which took place at Delaware, on becomes Principal, in the place of the Rev. Dr. F. W. Barron, Esq., Second Classical Master,

becomes first Classical Master: The Rev. H. Scadding, Third Classical Master,

And - Ripley, Esq., of University College, Oxford,

Communications.

ELECTION OF A MINISTER—ANTI-CHURCH

Sir,- The election of a Clergyman to minister and officiate in St. George's Chapel. † Montreal, whatever may be its other results, for good or for evil, has at least manifestly proved that the great majority of the Catholic inhabitants of that great Emporium of the Province, are actuated and influenced by those high and holy principles of orthodoxy, which alone pre-vailed in the first and purest ages of the Church.

As to the election itself, I would simply remark that it appears to me not only an anomaly in our holy and apostolic institution, but (if you will pardon the harshness of the expression) a gross absurdity, inasmuch as it necessarily implies, that those who are to be taught have a degree of knowledge superior to that possessed by him who is to be their teacher, and that they have made as great an advancement in the pilgrimage to the heavenly Canaan as can well be attained, while sojourning in this wilderness, or they must decide upon his ability to guide them on a path they had never travelled, "to a land that is very far off."

Suppose some sad and irreparable misfortune should befal my pupils, (which heaven forefend!) such as to deprive them of those great and invaluable benefits they derive from my instructions, and a number of candidates should apply for that particular office, out of the many I now hold, which doubtless would be the case as it is the most profitable in a pecuniary point of view: and then suppose these very pupils, imbued only as they are with an elemental knowledge of mathematical science (I use the term in its most comprehensive sense), sitwhich would be requisite in my successor, to enable him to guide them in those algebraical, trigonometrical and even logarithmical calculations, which I am proud to say some of them are rapidly approaching. How absurd!
We are more intimately concerned, however, with the opi-

quiet has been disturbed,—the serenity of our devotions has been broken,—our faith has been shaken, yes positively shaken, for our attachment to the Church had been hitherto with us a matter of faith, whereas now you may hear the people talking about "outward circumstantials of modes and forms," and their agreement in the essential doctrines of Christianity, thus separating what God hath joined together, and becoming little better than vacillating schismatics and sectarians, whose adhesion to any particular denomination being founded only on opinion, they can change it with the same facility they do their garments: the plague hath begun, symptoms of it are manifest even in my school; and it grieves me to see the fair heritage of our common Lord, in this small and insignificant portion of his vineyard (if any thing can be called insignificant involving the fate of an immortal soul), all but torn as under, and all this pointed, and that a Committee of 12 members be annually through the instrumentality of numerous tracts industriously elected to conduct the business of the Association, in eminated by those who must be actuated by a principle very different from that which has been elicited by this election, and that five do constitute a quorum. which, however little connection it may have with these renarks, has at least given rise to them.

A passage or two from one of these tracts, as a specimen of many others, will suffice, without any comment from me to conder). satisfy your readers, that their general and natural tendency

Toplady, B. A., are the following notes:

"The late Dr. E-n, Bishop of St. David's, dissuaded a lady conder), diately affected by this calamity, that the sufferers from hearing Mr. Whitfield preach. for fear it might hurt her 4th Resolution.—That a Treasurer be appointed, who were called away while returning from the solemn duties of worship, and that their last act upon earth was one of faith, penitence and obedience. Deeply grateful indeed are we to the great Head of the grateful indeed are we to the great Head of the Church Him who away Peter from hearing Mr. Whitfield preach, for fear it might hurt her head against the piety shall render an annual statement of the accounts of the hall render an annual statement of the accounts of the hall render an annual statement of the accounts of the hall render an annual statement of the accounts of the accounts of the hall render an annual statement of the accounts of the hall render an annual statement of the accounts of the accounts of the hall render an annual statement of the accounts of the acco Church, Him who saved Peter from sinking, that He | Christian church, if St. Paul had never wrote a line of his of Accounts-

This puts me in mind of a candid and judicious remark, the Rev. R. Flood,—and that He so signally strengthened his minister with grace and holy courage tion from myself, in a letter, with which he favoured me, some to be offered as are used at the meetings of the General years since : 'I have seen a field here, and another there, stand Society thick with corn. An hedge or two has parted them. At the proper season the reapers entered. Soon the earth was dis-burthened, and the grain was conveyed to its destined place; 6th Resol not be known that an hedge once separated this corn from that.

Thus it is with the Church. Here it grows, as it were, in special meetings of the Committee; also special meetings different fields, severed, it may be, by various hedges. By and of the Committee to be called by the Secretary, on the by, when the harvest is come, all God's wheat shall be gathered request in writing of any two of the members of the nto the garner, without one single mark to distinguish that Committee, and that no alteration or amendment in the once they differed in the outward circumstantials of modes and fundamental rules and regulations of the Association shall forms. To these truly evangelical, and truly benevolent sen- be made, unless such alteration or amendment be com-

I can easily furnish you with more shortly, if you wish me General Annual Meeting, and adopted at such General to do so. I have the honour to subscribe myself, Sir, Your faithful servant and subscriber,

JOHN FLETCHER, School-mas Parish Clerk, &c. &c. &c. M-y, April 10, 1843. * [We believe this anecdote to be a gross falsehood .- ED. CH.]

THE CHURCH IN THE UNITED STATES AND THE COLOURED POPULATION.

Mr Editor,—I thank you and your correspondent at Nisgara neerely, for the Christian courtesy with which my communication in relation to the Church and the coloured population n this country, was received, and write you now to inform ou, that I have sent to my booksellers in New York, (Messrs, Wiley & Putnam,) with directions to forward to Messrs. H. & W. Rowsell, Toronto, for you, a parcel containing several works which will give you more light on this interesting subject; and from which I hope you may glean much information which may be interesting to your readers, respectfully asking your

acceptance of them. I am,
Faithfully, A LAYMAN OF THE CHURCH IN SOUTH CAROLINA. [We are much gratified at this amicable and Christian termination of the discussion. As the most satisfactory manner of showing how faithfully the American Church acts towards the coloured population within her fold, we subjoin the following document, which we take from the Journal of the Proceedings of the Diocesan Convention of South Carolina

ABSTRACT OF PAROCHIAL REPORTS

FOR THE YEAR ENDING DEC. 31, 1843. White. Coloured. Total. -Adults, 27 168 195 Children, 301 396 697 Children, Grand Total, ... 328 564 892 Marriages, Children under fourteen 2584 Families, Families belonging also to other Congregations, Children Catechised... ... 166 1194 1454 2648 We beg to return our sincere thanks for the present of books which we shall be most happy to receive, and to employ in doing justice to our much beloved sister Church.—ED. CH.]

Canadian Ecclesiastical Intelligence.

RECTORY OF HAMILTON. Notitia Parochialis for the Year ending Easter, 1843. Rev. J. Gamble Geddes, Incumbent. Baptisms

month, and also on the great Festivals. Marriages are invariably solemnised in the Church.

The Church is provided with all the necessary appendages for the decent performance of public worship and administration of the Sacraments,—an elegant Bible and Prayer Book for the reading-desk, together with altar services, having been presented to the Church during the last Summer by the Society for Promoting Christian Knowledge.

The Sunday School continues to be well and numerously attended, the number of children having greatly increased since the opening of the large and commodious school-room in the basement of the Church: the library attached to it has received a valuable addition to its shelves, by means of a grant of £10, from the Hamilton Parochial Branch of the Church Society. The subscriptions to the Society in Hamilton amount to upwards of £110, of which £100 have been actually paid.

During the last year the completion of the exterior of he Church has been effected, at an expense of apwards of £300, the greater part of which was the proceeds of a pazaar held for that purpose. The churchwardens deserve great credit for their judicious expenditure of the funds placed at their disposal. The finishing of the Sunday hool-room cost upwards of £50; and in addition to his, a new organ, of greater power and compass, has seen procured, at a cost of £150.

The department of sacred music is conducted by Mr. Clarke (a gentleman of great professional celebrity, and composer of several pieces deservedly admired ed by that indefatigable friend of the choir Mr. Jam dided by that indefatigable friend of the choir Mr. James diddles, who, with several other young gentlemen, kindly columneer their valuable services. The manner in which the music, both vocal and instrumental, is performed is ighly gratifying, and would do credit to any Church in the Diogram.

The incumbent endeavours to adhere as closely as possible to the Rubrics of the Church, and has thus far had no reason to complain of a want of co-operation on the part of his parishioners.

THE THREE RIVERS DISTRICT ASSOCIATION OF THE CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

On the 9th March, a meeting for the purpose of forming this Association took place at Three Rivers. The Lord Bishop of Montreal opened the proceedings with prayer; after which his Lordship addressed the assembly at considerable length, and, in his usual impressive manner, on the prospects of the Church of England in this country, "I on nd the urgent necessity that existed for all members of that Church to stand forward in its behalf, and to maintain it both by their personal influence and by contributing a portion of their substance, that their children might inerit the blessing of that pure form of worship which was now being planted among them, principally through the efforts of the Society for the Propagation of the Gospel in Foreign Parts. His Lordship's address was listened to with much satisfaction. The meeting was also addressed by the Rev. S. S. Wood, Rev. G. M. Ross, Rev. Henry Burges, and C. N. Montizambert, Esq.

The following Resolutions were then ado Rev. S. S. Wood, M. A. (mover), the Hon. Matthew Bell

1st Resolution .- That in order to forward the objects of the Church Society of the Diocese of Quebec, it is expeient to proceed to the formation of a Branch Association for the District of Three Rivers, and that it be denominated "The Three Rivers District Association of the Church Society of the Diocese of Quebec. Rev. G. M. Ross (mover), H. F. Hughes, Esq. (se-

conder),
2nd Resolution.—That a permanent Secretary be apconjunction with the whole of the Clergy of the District,

[Rev. Henry Burges, B. A., was the Secretary nominated by the Bishop, and approved of by the meeting.] Rev. Henry Burges, B. A. (mover), Dr. Gilmor (se-

3rd Resolution .- That an annual meeting of the Assois to produce such effects as I have ascribed to them, and that ciation shall take place on the first Wednesday of June, I may say of them as was said of the sower of other tares in the parable,—"an enemy hath done this!"

In a tract, entitled, "Life, a Journey," by the Rev. A. M.

In a tract, entitled, "Life, a Journey," by the Rev. A. M.

Rev. N. Guerout (mover), S. W. Woodward, Esq. (se-

-ali approved by the meeting.

G. Marler, Esq. (mover), Rev. G. M. Ross (seconder), 5th Resolution.—That all the meetings of the Associa-

C. N. Montizambert, Esq. (mover), James Brown, Esq.

6th Resolution.—That special general meetings of the ial meetings of the Committee; also special meetings request in writing of any two of the members of the timents, I deem it my honour and happiness to subscribe, with hand and heart."

I can entire the submitted to a special meeting of the Committee, at least one month before a

Annual Meeting.

The 7th Resolution was then put and carried unanimously (mover, Mr. Sheriff Ogden, seconder, Hon. Matthew Bell)—That the thanks of this meeting be given to the Lord Bishop of Montreal, for his kind and able con duct in the Chair. The meeting was then closed with prayer, and the fol-

English Ecclesiastical Intelligence.

THE REV. J. H. NEWMAN. (From the Oxford University Herald.)

To the Editor of the Oxford University Herald.

communication, made to a Conservative contemporary, which report ascribes to Mr. Newman; if Mr. Newman's -and I have every reason to believe it to be so, it will be read with interest by your subscribers of all opinions, and on your own principle of "open to all parties, but influenced by none," I now claim admission for the paper in question.

Your obedient servant,
AN OLD SUBSCRIBER.

February 9th, 1843.

SEVERE LANGUAGE TOWARDS ROME. the Roman system, used, not merely arguments, about which I am not here speaking, but what reads like decla-

1. For instance, in 1833, in the Lyra Apostolica, I called it a " lost church. 2. Also, in 1833, I spoke of "the Papal Apostacy"

cause of Antichrist Of this and other Tracts, a friend, with whom I was

on very familiar terms, observed, in a letter some time afterwards, though not of this particular part of it— I could prevail on you, when the second edition comes out, to cancel or materially alter several. The other † Letter to Dr. Jell day accidentally put in my way the Tract on the 'Apostolical Succession in the English Church,' and it really does seem so very unfair, that I wonder you could, even Of the οἰκονομία you have yourself given the following account

in the extremity of οἰκονομία and φενακισμός, have consented to be a party to it." On the passage above quoted, I observe myself, in a pamphlet published in 1838,—

"I confess I wish this passage were not cast in so declamatory a form: but the substance of it expresses inst what I may be a party to it.

"Ine Alexandrian Father who has already been reterred to (Clement,) accurately describes the rules which should guide the Christian in speaking, and acting economically. 'Being ever persuaded of the omnipresence of God,' he says, 'and ashamed to come short of the truth, he is satisfied with the just what I mean."

5. In 1834, I said in a magazine. might seize the demoniacs of primitive times, and makes her speak words which are not her own. In the corrupt Papal system we have the very cruelty, the craft, and the ambition of the Republic; its cruelty in its unsparing sacrifice of the happiness and virtue of individuals to a phantom of public expediency, in its forced celibacy within, and its persecutions without; its craft in its its grasping ambition in the very structure of its polity, in its assumption of universal domain; old Rome is still alive; no where have its eagles lighted, but it still claims the sovereignty under another pretence. The Roman Church I will not blame, but pity—she is, as I have said,

spell-bound, as if by an evil spirit; she is in thraldom

I say, in the same paper,—
"In the Book of Revelations, the sorceress upon the even hills is not the Church of Rome, as is often taken for granted, but Rome itself, that bad spirit which, its former shape, was the animating principle of the fourth monarchy. In St. Paul's prophecy, it is not the fourth monarchy. In St. Paul's prophecy, it is not the Temple or Church of God, but the man of sin in the Temple, the old man or evil principle of the flesh which exalteth itself against God. Certainly it is a mystery of niquity, and one which may well excite our dismay and orror, that in the very heart of the Church, in her ighest dignity, in the seat of St. Peter, the evil prin ciple has throned itself, and rules. It seems as if that spirit had gained subtlety by years; Popish Rome has succeeded to Rome Pagan; and would that we had no reason to expect still more crafty developments of Antihrist amid the wreck of institutions and establish which will attend the fall of the Papacy! I deny that the distinction is unmeaning. Is it nothing to be able to look on our mother, to whom we owe the blessing

I also say,—
"She virtually substitutes an external ritual for moral obedience; penance for penitence, confession for sorrow, profession for faith, the lips for the heart; such at least is her system as understood by the many."

Also I say, in the same paper—
"Rome has robbed us of high principles which she has retained herself, though in a corrupt state. When we left her, she suffered us not to go in the beauty of holiness, we left our garments and fied."

Against these and other passages of this paper the same friend, before it was published, made the following

"I only except from this general approbation, your second and most superfluous hit at the poor Romanists; you have first set them down as demoniacally possessed the evil genius of Pagan Rome, but notwithstanding, are able to find something to admire in their spirit, particularly because they apply ornament to its proper poses; and then you talk of their churches : and all that is very well, and one hopes one has heard the end of name-calling, when all at once you relapse into your Protestantism and deal in what I take leave to call slang." Then, after a remark which is not to the purpose of these extracts, he adds—

"I do not believe that any Roman Catholic of education would tell you that he identified penitence and penance. In fact I know that they often preach against this very error as well as you do,"

6. In 1834 I also used of certain doctrines of the

Church of Rome, the epithets "unscriptural," "profane," "impious," "bold," "unwarranted," "blasphemous," "gross," "monstrous," "cruel," "administering deceitful comfort," and "unauthorised," in Tract 38. mean to say that I had not a definite meaning in every one of these epithets, or that I did not weigh them before I used them

With reference to this passage the same monitor had said-

"I must enter another protest against your cursing and swearing at the end of the first Via Media as you do. (Tract 38.) What good can it do? I call it uncharitable to an excess. How mistaken we may ourselves be on many points that are only gradually opening on us!

I withdrew the whole passage several years ago.

7. I said in 1837 of the Church of Rome "In truth she is a Church beside herself, abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, wilful, malicious, cruel, unnatural, as bad men are. Or, rather, she may be said to resemble a demoniac, possessed with principles, thoughts, and tendencies not her own; in outward form and in outward powers what God made her, but ruled within by an

8. In 1837, I also said in a review-"The second and third Gregories appealed to the people against the Emperor for a most unjustifiable object,

and in apparently, a most unjustifiable way. They became rebels to establish image worship. However, even in this transaction, we trace the original principle of Church power, though miserably defaced and perverted, . Had yet not lost

Less than Archangel ruined and the excess Of glory obscured. Upon the same basis, as is notorious, was built the Ecclesiastical Monarchy. It was not the breath of princes, or the smiles of a court, which fostered the stern and lofty spirit of Hildebrand and Innocent. It was the neglect of self, the renunciation of worldly pomp and ease, the

All her original brightness, nor appeared

appeal to the people."

I must observe, however, upon this passage, that no reference is made in it (the idea is shocking) to the sub-ject of Milton's lines, who ill answers to the idea of purity and virtue defaced of which they speak. An applica is made of them to a subject which I considered, when I so wrote, to befit them better, viz., the Roman Church as viewed in a certain exercise of her power in the person

of two Popes.

Perhaps I have made other statements in a similar tone, even the most able and learned of them. I wish to throw
myself into their system. While I say what they say, I
myself into their system. While I say what they say, I
myself into their system. While I say what they say, I
myself into their system. tion." Yet I have reason to fear still, that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons I respect, and a wish to repel the charge of Romanism.

An admission of this kind involves no retractation of the description.

what I have written in defence of Anglican doctrine.
And as I make it for personal reasons, I make it without consulting others. I am as fully convinced as ever, indeed I doubt not Roman Catholics themselves would Sir,—I was in hopes that you would have inserted a confess, that the Anglican doctrine is the strongest, nay, the only possible antagonist of their system. If Rome is to be withstood, it can be done in no other way.

December 12th, 1842.

> The following letter has been handed to us for insertion TO THE REV. J. H. NEWMAN.

Rev. Sir,—In the Oxford Herald of Saturday last there appears a Letter, which, claiming you for its authors although without any name attached to it, has naturally created a great sensation in the University by its retrac-SEVERE LANGUAGE TOWARDS ROME.

It is true that I have at various times, in writing against in which you were considered to have "pledged yourself" the most strongly" (to borrow your own expression!)
"against the Church of Rome." Allow me to point out one or two difficulties which have occurred to me in the perusal of your Letter, which have probably suggested emselves to other persons as well. You refer to a series of passages penned by you, between the years 1833 and 1838, in which you denounce the Church of Rome as "a in a work upon the Arians.

3. In the same year, in No. 15 of the series called the communion infected with heresy, crafty, obstinate, cruel, "Tracts for the Times," in which Tract the words are malicious, and as having bound itself, you feared, at the often mine, though I cannot claim it as a whole, I say—
"True, Rome is heretical now—nay, grant she has
"True, Rome is heretical now—nay, grant she has thereby forfeited her orders; yet, at least, she was not heretical in the primitive ages." If she has apostatized, it was at the time of the Council of Trent. Then, indeed, it is to be feared the whole Roman Communion bound itself, by a perpetual bond and covenant, to the permitted yourself to use them.

* i. e. in the following passage: - " Also in 1833 I spoke of erwards, though not of this particular part of it—
"It is very encouraging about the Tracts—but I wish the work being, the "Arians of the Fourth Century, by the † Letter to Dr. Jelf, p. 30.

in your work upon the Arians:—
"The Alexandrian Father who has already been referred to

approval of God, and of his own conscience. Whatever is in Communicants,—Total number 215
Greatest number at any one time, 112
Divine Service is regularly performed in Christ's Church on Sundays, at 11 A.M. and 3 P.M.; also on the principal Fasts and Festivals. During Lent there are week-day services on Wednesdays and Fridays: on the

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