

Bishop preached to a congregation of something more than forty persons. The Church-wardens very cheerfully took the responsibility of getting an ex post facto sanction from the Missionary (who appears to be exceedingly beloved), and the Bishop was not much afraid of getting into a difficulty with his brother Frederick, for taking unauthorized possession of a pulpit in his Diocese.

The Salmon fishery is very extensively and profitably carried on by the residents upon this part of the coast, and it is conducted under the strictest regulations, each lander proprietor having his own limits in the waters.

(To be continued.)

From the Hamilton Gazette.

ADDRESS. The following very gratifying address was presented to the Rev. Mr. Merritt, A. M., on returning the duties of his divine office, as officiating minister of the parishes of Barton and Glanford, to assume the pastoral charge of the congregation of St. Peter's, Morristown, New Jersey. We also join the Rev. Gentleman's reply:

To the Rev. ROBERT N. MERRITT, A. M., late officiating minister of the parishes of Barton and Glanford, in Diocese of Toronto.

REVEREND FRIENDS.—We, the undersigned members on behalf of the respective congregations assembling in St. Peter's Church, Barton, and St. Paul's Church, Glanford, have heard with much concern and regret your resignation of the pastoral charge over us. We wish to state to you that we are most anxious to have you continue to be our pastor, and we submit to you that Providence who orders the events of life to His will and pleasure.

The regret which we relinquish our relationship to you is deep and sincere, and it is now that we can begin to realize what that affliction which has befallen a congregation so devoted to a zealous and faithful Pastor.

To you as a favored instrument of the great Bishop and Shepherd of our souls we owe a debt of fervent gratitude for your labors amongst us, in which was evinced so much anxious care for our welfare in the face of his seasons of goodness, righteousness and truth which you have taught us from time to time. It is to you through God that we attribute the formation and eminent success of these parishes which we represent.

May the prayers which you have been wont to utter with respect to the blessing of God, and cause His grace to pour down upon us in all our works begun, continued and ended in Him.

We could say much to you of the course which you have pursued amongst us in your ministerial career, but that may be unnecessary; suffice it to say, that we have witnessed our most unanimous and cordial approbation.

In taking leave of you we tender our united prayers to God that He will give you length of days, health and strength to do Him honor in the sacred ministry, and to be a blessing to each individual member of His Church, in whatever way of it you may be placed; and fervently do we trust that both you and your estimable lady may enjoy happiness and prosperity on earth, and when we all resign this tenement of clay may we meet together in the Church glory and enjoy the brightness of His presence for ever.

Signed in behalf of the congregation of St. Peter's Church, Barton.

W. H. NICOLLS, Church Warden. Signed in behalf of the congregation of St. Paul's Church, Glanford.

JOHN GAGE, Church Warden. SAMUEL MCKEE, Church Warden. Oct. 10, 1853.

REPLY. To the Church Warden and Congregation of St. Peter's Church, Barton, and St. Paul's Church, Glanford.

MY DEAR CHRISTIAN BROTHERS AND VALUED FRIENDS.—Your affectionate address has excited within me feelings of mingled regret and satisfaction;—regret that a connection so harmonious as ours is about to be dissolved, and satisfaction at finding that my humble exertions in furtherance of your religious welfare and prosperity have been so highly valued.

During the period God has permitted me to labor among you it has been my chief object to lay a foundation which would secure the permanent ministrations of our beloved Church. Those ministrations I believe to be the best suited for the promotion of holiness here, and for bringing mankind to happiness hereafter. If through any efforts of mine, and which have been attended, and even but a single soul brought to a saving knowledge of the Gospel Truth, I shall be abundantly rewarded. To him, however, who worketh in us both to will and to do must be the glory, for "without Him we can do nothing."

For must I omit in this connection to convey unto you my thanks for the hearty manner in which you have co-operated with your pastor in every undertaking. And I would use this opportunity, in order to state that but little would have been effected, had you not been aided by zealous and worthy laymen. In them rest the hope and support of the Church—their lives are the illustration of her pious teaching—their offering, the means by which her borders are enlarged.

Be assured, it is not without sorrowful emotion that I leave a people who have accorded to their ability, aided me in the ministry, and from whom marks of personal affection, respect and esteem have not been wanting. You will always be remembered with sentiments of gratitude and love, as the flock over whom I was not only the first shepherd but the first fruits of my ministry in this Diocese. Therefore the Great Head of our religion calls me to labour, this alone would place you among my most cherished recollections. Both myself and she whom you have so kindly joined with me in your prayers, can never forget the kindness we have experienced.

And now that the hour of parting, which comes to all, has come to us, I once more commend you to the holy keeping of Him, whose heavenly lessons we have so often dwelt upon together, beseeching Him to keep you not only in the Communion of Saints, but in the Church Militant, but also to bring you safely to the more perfect communion of the Church Triumphant.

ROBERT N. MERRITT, A. M. Late officiating Minister in the Parishes of Barton and Glanford, Diocese of Toronto.

CONGREGATIONS OF COLORED PEOPLE.—It is a glorious feature we see in the Sister Church of the United States that there is a fond desire to impart and promote true religion among the less favored sons of Africa, without that hesitation and much less that prejudice which sometimes joath in their presence in society here in Canada. The bluish of shame rests upon our cheeks when we think of the indifference and neglect of which we are guilty in this diocese towards them. An increasing colored population surrounds us in each of our large towns and cities, and save a solitary exception, scarcely one of their number is privileged to enter our places of worship. By a neglect of them, particularly in these places, many a soul is lost to the church, and much guilt is incurred to ourselves in not being more alive to Christian duty and warmer in our zeal and love in the cause of Christ and his Gospel. A lesson of duty is taught us by the policy of our noble sister Church in the United States towards the colored population, and though we may excel in many points as to civil advantages conferred to them, yet we have reason to feel ashamed in remaining almost indifferent in so vital a subject, as to their religious advantages.

Let us call upon the clergy to "do their duty," and let us provide, in each of the school sections." Let him point out how we can do so and yet obey that higher law which bids us teach all that we hold to be truth, and combat all that we believe to be error, and he will not find us shrinking from our burden, however onerous it may be, for the laws of our country may impose upon us.

I have the honor to be, Sir, Your obedient servant, EDWARD H. DEWAR, M.A. Sandwich, Oct. 25, 1853.

LIST OF LETTERS TO NOV. 2.

H. C. H., Delaware, for self and J. W. J., Rev. R. B. Prescott, S. T. P., Kingston; A. J. F., Trenton, add. sub. and Rev. J. G., Belleville, for self and Dr. R.

WEEKLY CALENDAR.

Table with columns: Day, Date, 1st Lesson, 2d Lesson. Rows for Nov. 24th to 30th.

JUBILEE YEAR. BRITISH AND FOREIGN BIBLE SOCIETY. Public Meetings.

The great public meeting in connection with the Jubilee Celebration of the British and Foreign Bible Society, took place on Wednesday evening, in the Richmond Street Methodist Chapel, which was crowded with a deeply interested and enthusiastic audience. On the platform we observed the following gentlemen:—B. W. Thompson, Esq.; the Rev. Drs. Ryerson, (Chief Superintendent of Schools); O'Meara, (Church of England); and Willis, (Primarius Professor of Divinity, Knox's College); the Rev. Messrs. Jones, (Methodist); Jennings, (Presbyterian); Goldsmith, (Methodist); Wilkinson, (Methodist); Short, (Methodist); Richardson, (Methodist); John Barclay, (Presbyterian); Reid, (Presbyterian); H. Mulkins, Chaplain to Penitentiary; Nelles, Principal Victoria College; Lillie, Professor Congregational Academy; Baldwin, (Church of England); Ardagh, (do.); Sandson, (do.); Elliot Grasett, (do.); R. V. Rogers, (do.); Jones, (Methodist); Spencer, (do.); Peter-Jones, (do.); Flood, (Church of England); Brough, (do.); Stewart, (do.); St. George Cranfield, (do.); Benjamin Cronyn, (do.); H. J. Galt, (do.); Evans, (do.); Gale, (Presbyterian); John Scoble, Esq.; A. T. McCord, Esq.; James Shaw, Esq.; Geo. Buckland, Esq., Professor of Agriculture, &c. &c.

Letters of apology were read from Rev. Dr. McCaul, Rev. Enoch Wood, President Wesleyan Conference, David Buchan, Esq.; and George Brown, Esq., M. P., who had been invited to take part in the proceedings of the meeting.

At the close of the meeting a collection was taken up; and while the boxes were going round, the Rev. Lachlan Taylor made a few happy remarks, reminding the audience that as a jubilee fund was only collected once in the fifty years, they might afford to be liberal. These remarks, and the subscriptions on cards to £31 Ts. 6d., making a total, inclusive of Hon. Mr. Baldwin's check for £10, of £76 4s. 5d.—Toronto Daily Globe.

To the Editor of the Patriot.

Toronto, Oct. 25, 1853. Sir.—Since my arrival in Toronto, last evening, my attention has been called to a long letter from Dr. Ryerson in the Patriot of last week.

He accuses me in that letter of gross misrepresentation, &c., in the observations I made at the late Synod, on the subject of Public Schools in this Province.

I pass by the correspondence on the Church Catechism, by merely observing that the clause in the amended Act, on which he relies, does not appear to me to remove the difficulty.

My charge of want of candour, &c., had reference to a quotation from Archbishop Whately, made by him at a public meeting in the town of Barrie. On that occasion, in combating my arguments for the introduction of the Bible into the Common Schools, Dr. Ryerson stated that one of the reasons why the Rev. Dr. Whately said that our Bible was a mere translation, his omission of the circumstances under which Dr. Whately made that statement, and of the explanation which the Archbishop afterwards offered, when attacked for such an apparent error, in his own version, which I do not consider as deficient in candour and honesty, and which, I feel assured a handle to Romanists and infidels.

"A simple illusion of imagination" in representing Dr. R. as "putting his hand upon the Bible, whilst I reserve my words, which I confess, in a mistake of the Printer, in putting "hand" for "bane."

Dr. Ryerson's imputation of unworthy motives will not prevent me from acknowledging that during three years in which I held the office of Chief Superintendent of Schools, I invariably received the most cordial and friendly cooperation of his honor, and I am not surprised should I, on his visiting my neighborhood again, repeat the invitation to the hospitalities of my humble Parsonage, unconscious of any inconsistency in so doing, whilst I reserve my right to comment on public men and public measures as occasion shall be given and need require.

I am, sir, yours, &c. S. B. ARDAGH.

To the Editor of the Patriot.

Sir.—I should not have noticed an inaccuracy in your brief report of my remarks at the late Synod, if Dr. Ryerson had not called attention to the statement which I am reported to have made, in a letter which appeared in your paper of the 20th inst.

I stated, as appears in the fuller report in the Church, that in the common school, his place, I saw a treatise on the use used as a text book, Protestant children being present. I did not state that "Protestant children were taught and examined in the Romish doctrine of the Mass." Of course I meant to imply that the Romish Priests are the school Act gives them the charge which the School Act gives them of instilling Romish teaching into the minds of the Protestant children; and I should like Dr. Ryerson to point out any provision of the law, which enables us to contract their efforts.

As the remarks which I made have in some quarters been construed into an attack upon my Romish neighbours, I would take this opportunity of explaining that I am the last man to complain of any religious body for being zealous in the propagation of its faith. The earnestness of Rome is not a condemning virtue. I only asked for even handed justice.

What we complain of is this: the Church of England is by far the most numerous religious body in this Province, and surely pays a fair proportion of the public taxes. The Methodists and the Presbyterians are each more numerous than the Romanists. Yet at the same time, the rate-payers in any school section can demand a separate school, with which none but Romanists can interfere. The Church of England, the Methodists and the Presbyterians, do not enjoy the same privilege. They can only jointly demand a separate school, when the teacher of the common school is a Romanist; in the management of which every one who chooses to call himself a Protestant can claim a voice. Now as Protestantism is a negation, and has therefore no creeds, no articles, no formularies, it is evident that we of the Church of England cannot, and in point of fact do not, maintain positive doctrines of our faith in any common school. The Romanists can do teach their doctrine, positively, in four hundred schools in this Province, and negatively in another thousand, in which the Bible is a sealed book.

Dr. Ryerson calls upon the clergy to "do their duty," and let us provide, in each of the school sections." Let him point out how we can do so and yet obey that higher law which bids us teach all that we hold to be truth, and combat all that we believe to be error, and he will not find us shrinking from our burden, however onerous it may be, for the laws of our country may impose upon us.

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The Examiner takes up the paragraph in question, and in his peculiar trenchant style, says:

"The above quotation from the Church newspaper, the organ of the Episcopal Priesthood, is one among many proofs of the base and unscrupulous means they are ready to employ to accomplish their infamous purposes. The Examiner, it is generally admitted, has been following the footsteps of their predecessors, men who, under a mask of zeal for religion, have been aiming to build up a State Hierarchy in Canada, and, therefore, they will willingly, by any means, lessen or destroy its moral influence over the minds of the people."

"Will the Reverend Scribe of the Church produce a single paragraph from the Examiner upon which he has grounded such a charge? If not, he must stand convicted before the community as having deliberately 'borne false witness against his neighbour.' The violation of the Decalogue, he should know, is not the less criminal because committed by a man wearing the name of a Christian minister and clothed in white raiment; these pretensions of superior sanctity only aggravate the offence and deepen the criminality."

The Editor proceeds to put himself in the position occupied by our Saviour amid the Scribes and Pharisees of old. He says:

"Who has not read with solemn awe his scorching rebuke—'Ye serpents!—ye generation of vipers!—how can ye escape the damnation of hell?' The Scribes and Pharisees of our own day—the Brahmins of Episcopacy and State religion—follow the footsteps of their predecessors, and manifestly fulfil the predictions of Christ to his humble followers, viz.—'if they have persecuted me they will also persecute you?'"

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The Examiner takes up the paragraph in question, and in his peculiar trenchant style, says:

"The above quotation from the Church newspaper, the organ of the Episcopal Priesthood, is one among many proofs of the base and unscrupulous means they are ready to employ to accomplish their infamous purposes. The Examiner, it is generally admitted, has been following the footsteps of their predecessors, men who, under a mask of zeal for religion, have been aiming to build up a State Hierarchy in Canada, and, therefore, they will willingly, by any means, lessen or destroy its moral influence over the minds of the people."

"Will the Reverend Scribe of the Church produce a single paragraph from the Examiner upon which he has grounded such a charge? If not, he must stand convicted before the community as having deliberately 'borne false witness against his neighbour.' The violation of the Decalogue, he should know, is not the less criminal because committed by a man wearing the name of a Christian minister and clothed in white raiment; these pretensions of superior sanctity only aggravate the offence and deepen the criminality."

The Editor proceeds to put himself in the position occupied by our Saviour amid the Scribes and Pharisees of old. He says:

"Who has not read with solemn awe his scorching rebuke—'Ye serpents!—ye generation of vipers!—how can ye escape the damnation of hell?' The Scribes and Pharisees of our own day—the Brahmins of Episcopacy and State religion—follow the footsteps of their predecessors, and manifestly fulfil the predictions of Christ to his humble followers, viz.—'if they have persecuted me they will also persecute you?'"

Such are a few specimens of the Examiner's style of argument, levelled at us, for stating that the Editor "seemed pre-disposed to the infection." We shall now proceed to bring to his treacherous memory the paragraph upon which we founded our assertion. About six weeks since, as we learned from the Examiner, a "lady" gave a spiritual voice, in a "private house," at which the Editor was present, and so likewise was William Lyon Mackenzie. The latter very individual, notwithstanding the "lady" shewed them "letters from the spirit land," denounced the whole affair as an imposture; while on the contrary, the Examiner stated that already there had been converted "several respectable citizens, to a belief in the reality of an audible communion with the spirit world;" furthermore, pronouncing the matter, "to say the least of it, very strange."

Now we are of opinion that these expressions justified us in stating simply, that the Editor "seemed pre-disposed to the infection," and we think every candid reasonable man will agree with us.

But from the quotations we have made, it appears that the Examiner labours under a delusion about another matter,—namely, that it is "a thorn in the flesh" to the "mis-guided men" (alluding, we presume, to those who are determined by every lawful means to resist the spoliation of religion); and that hence comes "the attempt to lessen or destroy its moral influence."

We assure the Editor, that so far as we are capable of judging, he does not trouble them in the slightest degree, for the sour malignity, and grotesque fanaticism of his sentiments, together with the forgetfulness of truth which ever characterizes his columns when any cherished object is to be accomplished, have not only in the minds of Churchmen, but in the opinions of reasonable men in every other religious communion, long since destroyed any "moral weight" that might ever have been attached to his paper. People now take it up, as a sort of curiosity in newspaper literature, and peruse it with much the same feelings that we might suppose them to experience in reading a compendium of the