truth with all peace; that where she is corrupt our heavenly Father would vouchsafe to purify her; where in error, to direct her: where superstitious, to rectify her; where anything is amiss in her, to reform it; where it is right, to strengthen and confirm it; where she is in want of anything, to furnish it; where she is divided and rent asunder, to make up the breaches of it.' And then, my Brethren, let the end be what it may, we shall not be unprepared to meet it. We shall perhaps even be more worthy to suffer for his sake, who is the Church's Head and Lord; and when the strifes of this present world are ended, shall, through his alone merits, be admitted to those mansions which have been prepared from the foundations of the world for the peacemaker, the poor in spirit, the meek, the merciful, the pure in heart."

THE CONGREGATIONAL, OR INDEPENDENT, SYSTEM.

(From "An Apology for the Church of Scotland by the Rev. J. Cumming, M.A., Minister of the Scottish Church.")

The [Presbyterian] church of Scotland repudiates, in the strongest terms, the principles of Independency, the system of Church Government adopted by the Baptists, Congregationalists, and other Dissenters. The essence of Independency is the denial of any distinction between clergy and laity, the recognition of every congregation as a complete and competent church, and the right of the people to elect, ordain, rule, and depose their ministers, when they chance to be so inclined. It is based on the unnatural principle that the inferior rule the superior, and that a minister is to be judged and tried by those over whom he is set. This is in the church precisely what republicanism is in the state. Where the minister is popular, and able to fill his pews with plenty of seat-hold ers, he can, as he does generally, play the absolute despot. His deacons are his servants, and his members are his subjects. But where the minister is a man of moderate talents, as most men are, neither attractive nor popular, the case is wholly altered. Mr. Angell James's [a wellthe case is wholly altered. Mr. Angell Jamess [a wen-known Independent preacher] lord deacons start into power; church-meetings record their convictions of a "dying interest;" and the poor man is cashiered by the same democracy that called him into prominence. Such a man is not an independent minister; he is rather the minister of an independent congregation. This system is opposed alike to the word of God, the first principles of all social existence, and the interests of ministers and of neonle.

people.

Isolated independent communities are a miserable mimicry of the Catholic Church. They are fragments of it, indeed, but, like all fragments, severed from the great body to which they naturally belong, and moved away from the regulating and adjusting laws under which they ought to move, they are placed in the utmost peril. They are, in their very constitutions, violations of the analogies of nature, and anomalies in the spiritual world. If we look into the system of the universe, we find all things, from the planet to the pebble, under subordinating influence of the universe and acting from the planet to the pebble, under subordinating influences, maintaining each its appropriate sphere, and acting, nevertheless, not an independent, but a dependent part. In the political world, we find the distinctions of families, provinces, and nations, one subordinate to the other, and prospered most when each thinks the least of an independent existence; and is it not natural to infer that, if the spiritual world bear the imprimatur of the same God, it will be perveded by the same analogies? The wisest and will be pervaded by the same analogies? The wisest and

acutest men have so concluded. That our separatist Christian ministers may be eminently successful in winning souls to the Saviour, is a prayer that none offer up more cordially than I do; but that their system may prosper is what I have no reason whatever to articipate. whatever to anticipate, or to seek, whether I look to its dissonance in constitution from all the analogies of the creation and providence of God, or to its contrariety to

that last and best criterion of excellence, the word of God.

It is, in the first place, the theory of Independency that
the congregation elect and ordain their own minister, as they believe every community of believers assembling in one place to constitute a complete church, provided with everything required for its existence and expansion. But as if to proclaim by their own mouths the absurdity of this theory, it is their practice to call in the aid of other ministers at the setting apart of a member of their body, and to this extent to exproviments to preshyterial or episand to this extent to approximate to presbyterial or epis-copal practice. Pure Independency, therefore, scarcely exists in this country. It is at present in the state of those nondescripts about which there is so much discussion among naturalists, whether they belong to the vege table or to the animal kingdom. But allowing them all the advantages of this departure from their own principles, the nature of their ordination is equally questionable. For instance, among the Independents, A was ordained by B and his colleagues, B by C and his colleagues; but when we inquire who ordained C, we find that he fancied by B and a cell tail in the same of the band a cell tail in the same of the band a cell tail in the same of the sam he had a call to the ministry, and, by constituting himself, according to the Independent system, at once witness, proval, and, "unanointed, unannealed," he entered on the ministerial functions. It is this that I cannot approve. Far be it from me to place Independent or Baptist without the pale of salvation, or to assert that there are not among these sections of Christendom holy and devoted, and able preachers of the Gospel of Jesus. There are many such, and if they would keep clear of popish confederates and political movements, there would be many more. God has over-ruled the irregularities of the system and wrung, according to a procedure that predominates in all the interpositions of heaven, sweet from bitter, and good fruits from a system not naturally adapted to bring

The method adopted by the theory of Independents, of conveying authority to the minister from the congregation in which he is to minister is destitute of every shadow of the Press: some journals inserting the Chief Justice's scriptural proof. We find the apostles received their commission personally from the Lord Jesus, which is the first link in the chain, that they ordained presbyters and the Quebec Mercury committing the blunder of wherever they had collected congregations of believers, these last their successors, and so on, downward to the humblest presbytery of the Scottish Church.* All the directions in the sacred volume, in reference to the ordination and appointment of ministers, are addressed, not to the people, as should have been the case on the Independent hypothesis, but to the clergy. When the great apostle of the Gentiles gives directions on ordination, he writes to *Timothy*, and says, "Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. iv. 14.) And again, in 1 Tim. v. 22, "Lay hands suddenly on no man." In fact, no dispassionate reader of the apostolic epistles can fail to observe that whatever difficulty there may be in the determination of the question of distinction of orders, there can be no question, on scriptural ground, as to the transmis sion of clerical or pastoral power, not from congregations, but through clergy or ministers. Dr. Hill, no mean authority in the [Presbyterian] Church of Scotland, in his admirable lectures, observes, "Accordingly, the qualifications of those who were to be made bishops, and elders, and deacons, are mentioned, not in epistles to the churches, but in epistles to Timothy and Titus (pastors), who are directed to the proper method of trying such as might be admitted to take part with them in overseeing the Church of God. The judgment of the qualifications is vested in those who, having been themselves found qualified, may be supposed capable of trying others; their act, following upon their approbation, is the solemn investiture of those whom they have found worthy; and they are the instruments by which Jesus Christ conveys to that order of men, which he meant to continue in his church till the end of the world, the authority implied in the exercise of their office."

This transmission of orders in the line of ministers from the days of the apostles to the present hour, and the consequent reprobation of the practice espoused by the scheme of Independency, in making the people the ordainers of their ministers, does not touch the question of church patronage or popular election. The people are not the judges of ministerial qualifications, nor can they confer ordination in any sense, while they may or may not have the power of electing this or that previously ordained minister to officiate in a particular congregation. The ordination and the election of ministers are two distinct things. Members of the clerical body, and they only, are capable of conferring the former; whereas the laity are, where civil arrangements admit of it, capable of exer-

But we have admitted the fact, that many Independent communities forego their right to ordain their minister, and entrust it to a body of the nearest or other known ministers holding the same views, and, admitting this, we have still a very powerful objection, not easily to be got rid of,-viz., that this departure is but of recent date, and

case broken. Independent ordination is not an investi-ture transmitted from the hands of the apostles, but an act originating out of a body which had no authority in

There is not a clergyman in the Church of Scotland who would continue to hold his benefice with Independent ordination, and sure I am there is not one who dares avow his preference of it; for against no form of church government has the Scottish [Presbyterian] Church made a firmer stand than that of Congregationalism or Independency. The orders of an episcopal minister are distinctly admitted and sustained by the [Presbyterian] Church of Scotland, but those of Independency are treated, and justly, as no right scriptural ordination. Indeed, apart from all considerations of ministerial succession, nothing can open so effectual a door to every extravagance in doctrine, and every arrogant assumption of fanaticism, as the plan of Independency. The man that conceives, justly or unjustly, that he has a call from God, to enter on the ministry, has only to bring together a few as wild and well meaning as himself, and, in a twinkling, be regis-tered as the Rev. Mr. Such-a-one, minister of the Church assembling in such a chapel, and in proportion to the success of such empiricism will be the rarity of learning and weight in the Christian ministry. It is all very well, on the part of certain dissenters, to talk about the insignificance of forms of Church government, and it is all natural enough to expect that a generation vastly super-ficial will respond to the sentiment with immense approbation; but let it be borne in mind that this senting elevates the theory of Independency, and proportionally depresses the principles of those who advocate Church order and an Episcopacy over each individual minister. In such a sentiment the former have all to gain, but the latter all to lose. Cherishing a catholic spirit—more so, perhaps, than many who have the word continually on their lips—I do hold, nevertheless, that Independency is not a scriptural polity, nor its ministers scripturally ad mitted, nor as a system, is it likely to promote the peace the unity, and the prosperity of the Church of Christ. hold the importance of ministerial succession from the days of the apostles; I claim* it for my own beloved copresbyters; and I cannot see that, because this great truth has been abused, it is to be trampled on and despised, as it has been by many who have plunged into the

THE CHURCH.

TORONTO, SATURDAY, JULY 2, 1842.

We are under great obligations to our indefatigable otemporary the London Church Intelligencer for the CHARGE OF THE BISHOP OF OXFORD, which occupies our first page, and which, we apprehend, appeared, in the first instance, in one of the Oxford papers.

The BISHOP OF OXFORD, is the brother of HIS EXCELLENCY SIR CHARLES BAGOT, and everything proceeding from the estimable prelate will be received with additional interest in this Province, in consequence of such a relationship.

The Charge, however, requires no such adventitious recommendation to notice. It is, without exception, the most solid, grave, impartial, and discriminating exposition of the effect and tendencies of the Oxford Tracts that has yet been produced; and proceeding as it does from the Bishop, under whose episcopal control the reverend writers of the Tracts are placed, is entitled to the most serious and respectful attention. It is the most authoritative opinion that has yet been pronounced on these celebrated publications, and one which we humbly think will conduce to the peace of the Church, the arrest of error, and the wider diffusion

We rejoice that a diocese, so important as that of Oxford is at all times, and particularly at this present crisis, should be presided over by a prelate so fearless and yet so prudent as Bishop Bagot,-a prelate who looks upon the Church of Rome as "schismatical and anti-Christian"; and who pronounces "the 'middle way' of truth, the way of the English Church, to be as far removed from Popery on the one side, as from Puritanism," that is, Protestant Dissent, "on the

Accurate observation of the past,—sagacity seeing anti-episcopal features. deep into the future,-language simply, but impres sively, eloquent, -manly piety, -devotion to the Gospel as preached by the Church, -opinions, feelings, tone, and language, worthy of a scholar and a Christian Bishop, stamp this noble and solemn CHARGE with a value that can hardly be over-estimated.

We insert the following letter from the Rev. A. Lillie, Secretary to the Congregational Union of Canada West, because it suits our convenience, and not because "simple justice" requires it. When we were engaged in a controversy with the Hon. Mr. Chief Justice Robinson, we were most unfairly treated by the Press: some journals inserting the Chief Justice's representing the Chief Justice as having addressed himself to the Colonist. It would therefore be Quixotism in us to occupy our columns with the statements of adversaries, when those adversaries exclude our statements: and on that ground it is that we say we ridiculous charge, implying that every Canadian Clerinsert Mr. Lillie's letter, as a matter of convenience and not of right:

To the Editor of The Church.

Sir, -In an article which appears in The Church of last Sa- diting any of our own: urday, animadverting on a speech delivered in London by the Rev. John Roaf, Congregational Minister in this city, a charge is brought against the Body with which I have the privilege of being connected, of which, notwithstanding a strong aversion controversy, I feel it my duty to take notice, lest silence should be construed into an admission of its justice; a charge, namely, of hostility to Episcopacy and disloyalty to the Sovereign, which is conveyed in these words: "The Congregationalists, or Independents, have ever been notorious for their enmity to the Church and the Crown."-"The sect retains in Canada its anti-monarchical and anti-episcopal characteristics.'

If by "enmity to the Church" and "anti-episcopal charac-

teristics" be meant that we deny the Scriptural authority o Diocesan Episcopacy, we admit it; such a denial being involved as a matter of course in the professed belief of the Scriptural authority of our own principles. The incorporation of the Church of Christ with the State we farther repudiate, be the allied party who they may; because we regard it as anti-scriptural in its character, essentially unjust in principle, and injurious in its tendency and operation. We dislike too and condemn the assumption and intolerance so often exhibited by copalians, and of which we have had, and still have much orrectness of our views, and impressed with a conviction of their excellence, we desire their spread, which we hold ourselves ound to promote by every means consistent with Christian ntegrity and honour. This, however, is the sum of our "en whether to Episcopacy, or any of the other forms of evanelical belief which obtain among the followers of Christ. Nei ther to one denomination nor another do we entertain any feel ing of bitterness or malignity. The tendency of our sentiment is to produce a state of mind directly the reverse of this; be The tendency of our sentiments cause we hold every individual who believes on Christ, and i enewed by his Spirit and lives in obedience to him, as entitled to the fellowship of his disciples, and the privileges of his Church to ALL we grant (the whole that we ask for ourselves) the liberty of judging for themselves what is truth and duty; and we allo ost sincerely that others may be as conscientious in their primions as we are in ours. Our entire conduct in this Province proves us to be the friends, not of strife, but of peace This it is our purpose, in God's strength, to continue to be, as far as our allegiance to Christ our Head will permit.

you ought on no account to have Brought. Leaving truth and Christian courtesy out of the question, a very moderate desire for the quiet of the land in which you dwell, or for

vain, 'that God would fill her with all truth, in all that the congregation originally ordained C, who ordained the comfort of those to whom its Sovereign has confided its of the creation and providence of God," and contrary truth with all peace: that where she is corrupt our by the comfort of those to whom its Sovereign has confided its of the creation and providence of God," and contrary Government, or for their success in the means which they are B, who ordained A, and the deviation is, in fact, the building of a superstructure apparently good upon a foundation radically bad. The chain of succession is in either case broken. Independent ordination is not an investiact so WANTON. Fire-brands are not things to be thrown for every offence that may happen to be given, or which may be taken whether intended or not. Than the Congregational body, whether at home or here, the British empire does not contain a class of men more imbued with the true spirit of loyalty; with which, we presume, you will not hold even the sincerest love of freedom and justice to be inconsistent. Of this the fact that they have maintained to the "crown" an allegiance warm and affectionate, not merely without fee or reward, but in the midst of proscription and persecution, is a proof the conclusiveness of which every candid mind will readily admit. Regarding and practising submission to the righteous commands of "the powers that be" as a part of our duty to God, we feel aggrieved by the imputation of disloyalty, because it is attributing to us what we would view as a CRIME. I hope, therefore, you will withdraw it; if not, with every disposition to be respectful, in my own name and that of my brethren and our people, I pronounce it a SLANDER.

Of your remarks on Mr. Roaf's speech I take no notice, beon your remarks on Mr. Roat as spectral cause Mr. R. is very able to answer for himself should he deem any reply necessary; and because the position which you occupy not merely entitles you to defend your principles and your bre-thren when you judge them unfairly dealt with, but impose

their defence on you as a daty.

Begging, (what I conceive I might claim as an act of simple justice,) the insertion of this in your paper at your earliest con

venience, I subscribe myself, Yours respectfully,
A. LILLIE, Secretary to the Congregational Union of Canada West.

Toronto, 20th June, 1842.

Mr. Lillie's letter amounts to nothing. He does not pretend to deny that the Independents murdered King Charles I, but talks of their general loyalty throughout the whole British Empire. The charge which we advanced in our paper of the 18th June, he pronounces "a slander," and calls upon us to withdraw it. We regret we can do no such thing, but that truth compels us to repeat it.

Though on some points of opinion, there has been a difference between the Independents of two hundred years ago and these of the present day, in the main features of their sectarian character there has been a continuous and most striking resemblance. And this always will be the case, for the principles of Independency, or Congregationalism, are republican in politics, and tending to Socinianism in religion. We have already quoted Samasius's pithy saying, that the Presbyterians bound King Charles, and the Independents murdered him. With equal truth and equal force Bishop Hacket, in his life of Archbishop Williams, expresses the same idea, though more at large: 'Doubtless we [the Church and Monarchy] had compounded for less blood, less loss of honour, less confusion with the Presbyters [i. e. the Presbyterians] then, than with the Independent or Congregational tyranny after. The first pinioned our arms, the latter cut them off. The first were like the Philistines, which made the children of Israel their slaves; the other were the Chaldeans that murdered our King, pulled down every great man's house, and the House of the Lord. The one gave us vinegar to drink, and the other gall. The one made us a miserable nation, the other have made us execrable parricides to God and man." Nor is this strong testimony against the Independents confined to Churchmen. The nonconformist BAXTER, speaking of the sectaries in general, thus includes Mr. Lillie's denomination in his black catalogue : "If they pulled down the Parliament, imprisoned the godly faithful members, killed the King; if they cast out the Rump, if they chose a little Parliament of their own, if they set up Cromwell, if they set up his son, and pulled him down again, if they sought to obtrude agreements on the people, if they one week set up a Council of state, and if another week the Rump were restored, if they sought to take THE THREE KINGDOMS followed them, and even their pastors were ready to lead them to consent."

Such were the Independents in the infancy of their sect, and we maintain that in England and this Colony

As to their and state a few simple facts. Some of the leaders of the late Rebellion were constant attendants on Mr. Roaf's ministry in this city. Mr. Roaf, in his London speech. denies that any members of his denomination were drawn into the Rebellion, but there can be no doubt that some of his accustomed hearers were, and that some of his members also were intimate friends and political associates of William Lyon Mackenzie. Mr. Roaf admits that there was a "common impression" against his denomination, and that the rebellion 'drove numbers' belonging to it "out of the colony," If they were innocent and loyal why did they run away? The wicked flee when no man pursueth: but the righteous are bold as a lion."

The hatred borne by the Independents towards the Church is equally capable of proof. Mr. Roaf's speech alone is sufficient evidence. He has been bold enough to assert, that "the common notion is, that there is but one non-Puseyite in Canada." This sweeping and gyman but one, is Popishly affected, has been so summarily handled by our friendly cotemporary the Patriot, that we prefer subjoining his observations, to in-

"A preacher of the same of 'ROAF,' has been making some most extraordinary mi-statements in a speech recently delivered by him in London, and reported in the last Examiner.—Speaking of the Church of England, he says—'As regards Puseyism, the common notion is, that there is but one Puseyite in Canada. Now, from an individual who has resided some years in Canada, we can only say, and we say it advisedly, that such an assertion exhibits one of two things—either a profound, unfathomable ignorance of even the meaning of the ord 'Puseyism,' or a wicked and wilful perversion of the truth, startling in any one, but amazing from a person who prefixes the term 'Reverend' to his name.'

Then again we find MESSRS. LESSLIE, who for a long time were constant attendants at Mr. Roaf's Chapel, publishing an Almanac, filled with the most scandalous falsehoods concerning the Church, which in that same publication is stigmatized as "antichrist."

Moreover, if we are not misinformed, an Independent preacher, at the opening of a chapel in Wes- paper. tern Canada, described Churchmen as men "who made their Bishop their God, and their Prayer-book their Bible:" and added, "Beware, Beware! the wolf is at the door."

Mr. Lillie himself may feel all that is charitable towards the Church, but such a feeling is not common to his denomination. Mr. Binney, the eminent Congregational Minister of London, said that the Church damned more souls than it saved; and the London Nonconformist, a dissenting journal, edited, we believe, by an Independent, calls it "an evil which works like a pestilence, spreading abroad over the whole land abomination and desolation." There can be no doubt that the Independents in Canada concur in the substance of these hostile remarks.

Our opinion of Independency or Congregationalism, is the same as that set forth, in a preceding column, Church precisely what republicanism is in the State."
It is dissonant "in constitution from all the analogies that the Prelate of Toronto is at liberty to call his own interest of the precise of the pr

of God." Congregationalism is also the high-road to Unitarianism. The religious communities planted by the Independent "Pilgrim Fathers," have, in a very great number of instances, become Unitarian .-It is, in fine, a system with Republican and Socinian

We have only a word to add. Mr. Lillie's opinion with regard to the unlawfulness of an alliance between Church and State, is diametrically opposite to that entertained by the early Independents of New England, and by Dr. Owen, the most eminent minister of his denomination which England has ever produced.

The Secretaries of the Upper Canada Bible Society have, we believe, addressed a Circular Letter to some of the Clergy of our Church, and the Dissenting Ministers, in this Province, requesting them to preach a Sermon, on the first Sunday in August, in aid of the funds of the Society.

Had the Society confined itself to addressing the Dissenting Ministers, we should not have said a word; but we feel bound to remark that its ordering a Circular Letter to be sent to our Clergy is an unwarranted intrusion, and an invasion of the Episcopal

The Church Society, with its various District Branches, is the true Churchman's Bible Society. It has already, amongst other things, ordered out a large supply of Bibles and Testaments, of all sizes and prices, and no Churchman, who values unity and the cause of the Church, will contribute one farthing to the Bible Society, when the circulation of the Scriptures can be effected through the agency of the Church.-The Bible Society is supported by Dissenters of all denominations, including, amongst other enemies to the Church, Mr. Roaf, the Congregational Minister, who has had the hardihood to assert that, with one exception, all our Clergymen are what he calls Puseyites.

Let not any Churchman, then, have aught to do with either the Bible Society, or the Tract Society, or any other Dissenting Society, but devote all that he can spare to The Church Society, which embraces every object that can employ the energies of a Chris-

In another column we have inserted the discussion in the House of Lords, and an article from the Times, relative to the Bishop of Montreal's conduct in not permitting a certain Monument to be erected in the Cathedral at Quebec. We have also read the remarks of the Montreal Herald on this subject, with great regret: and we much lament that our cotemporary should have assailed a conscientious and kind-hearted prelate in language so very intemperate and irreverent. We shall revert to the subject at an early opportunity, and re-print a copy of the Regulations, under which the Bishop acted. In the mean while nothing that a press, hostile to the Church and her divine institutions, may choose to circulate through the country, can injure the character of a personage so far above the reach of calumny, so remarkable for mild virtues, and so particularly anxious to avoid giving offence, as the Lord Bishop of Montreal.

We have been presented during the past week with the following donations, towards the liquidation of the debt which we have incurred in printing Tracts, viz: A COUNTRY CLERGYMAN, 11.-A PENITENT FOR LAX CHURCHMANSHIP, 158 .- A POOR DIVINITY STUDENT, 10s .- We still stand in need of Fifteen Pounds.

It is with some satisfaction that we are able to state, while closing this present volume, that during down titles and parish-ministers, to the utter confu- the past twelve-month we have been enabled to print sion of the state of religion in the land; in all these more than 20,000 copies of Tracts, and to distribute the Anabaptists, and MANY OF THE INDEPENDENTS IN them, in almost every direction, throughout the Pro-

Do not the inhabitants of Toronto, and of the principal places in Canada, intend to address Her Majesty their character has retained its anti-monarchical and on the late attempt, whether real or pretended, upon her valuable life?

We take the following from the Niagara Chronicle:

"We are requested to intimate that the addition recently made to St. Mark's Church in this Town, will be consecrated y the Lord Bishop of Toronto, on Thursday the 7th day of July next; and that a meeting for the formation of a District Branch of the Diocesan Church Society will be held in the Church on the same day, at which his Lordship will preside. The Consecration Service will be solemnized in the forenoon, and the meeting will commence at half past one o'clock P. M. The Clergy of the District will be in attendance, and it is to be hoped that a large assemblage of lay members will manifest the interest they take in the present and future welfare of their

The sum of 10,000l. has been collected in Prussia. for the benefit of the Mission at Jerusalem under the care of Bishop Alexander.

The Venerable and Munificent Society for the Propagation of the Gospel in Foreign Parts has given an additional 2001, a year, now 4001. in all, for the maintenance of five additional theological students at Cobourg, under the superintendence of the Rev. A.

The Kirk of Scotland by a majority of 241 against 110, has voted for the abolition of patronage and protested against the decisions of the civil Court. It has thus arrayed itself against the rights of property and the law of the land.

In order to meet the wishes of Subscribers who ive North of Toronto, it has been resolved that the day of publication shall be altered from Saturday to Friday. By this arrangement, the publishers will be able to despatch the Northern mail on Friday instead of Monday. The change, we believe, will also be acceptable to our friends in other parts of the Province.

It is particularly requested that all Communications intended for insertion be addressed to the Editor .and all relating to business to Messrs. Rowsell, the Publishers. The Editor has nothing whatsoever to do with the pecuniary or business department of the

For the sake of convenience, we are obliged to decline the continuance of an exchange with several journals. Those of our contemporaries, therefore, who do not receive the first number of the next volume, will understand that all further exchange with them is reuctantly declined.

Canadian Ecclesiastical Intelligence.

BAPTIST FEELING AGAINST THE CHURCH.—The Baptists have a paper, published at Montreal, called *The Register*, which we like for one qualification, and that is the honesty with which it always expresses its hate and dread of the Church. From the last number (of the 22nd June), we take this specimen of ridiculous fury and bombast:

"'THE ESTABLISHED CHURCH IN WESTERN CANADA.'

This astounding phrase we take from *The Church* of the 11th instant, in which Dr. Strachan addresses a very weighty epistle 'To the faithful members of the Esta-blished Church in Western Canada.' We cannot tell how

'the established church,' and thus to imply, that all other bodies are only tolerated? Are we thus to be insulte with the domination of Prelacy? Never may Canada by This cursed with such an ecclesiastical establishment! I curse cannot however be averted, unless the friends religious liberty will be vigilant and determined in the opposition. Dr. STRACHAN is a wily man and has the ear of our rulers, and he ought therefore to be narrowly watched. Let then the myriads of Presbyterians, Methors dists, and Baptists, with all that hate oppression, awakt to the cause of liberty."

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The dissenting "myriads" must indeed be hard pushed for an ecclesiastical grievance, when they can talk such nonsense as the above. The insolent and disrespectful manner in which our diocesan is spoken of, and deadly hatred manifested towards the Church, will, should hope, have the salutary effect of teaching Church men that Dissenters, to be consistent, must hat we Church. How foolish, how unscriptural, then, for Church men to unite with persons, breathing such a spirit, what are called religious societies! Yet Churchmen into this error, when they join the Bible or Tract Society, associations, in this province, almost exclusively manuably the Dissenters. The Church of England,—the Church of the Sovereign and of the Houses of Parliament,—18
Established Church of the Empire: and the Register sho not have waxed so indignant at the title, since even late Earl of Durham, in a formal document, recogni-our ministers as "the Clergy of the Established Churc Hamilton Sunday School.—On Sunday morning 19th inst., the new and spacious apartment in the ball ment of Christ's Church, which has lately been con at an expense of upwards of 50l, was opened for the ception of the pupils of the Church of England Sunda School in this Town. Although the weather was unlike the children was of the children was numerous, about 100 being present a corresponding number of Teachers. The order are excercises of the School having been gone through their former place of meeting, the children were mall of the corresponding to the children were mall than the corresponding to t shalled into a procession and walking two and two were conducted into the new School Room, where a Hymn was sung composed expressly for the occasion by a Lady has always taken a great interest in the prosperity of school; suitable prayers were then offered up and an propriate address delivered by the Rev. J. G. Ged who congratulated the children and their Teachers upon the completion of a work which had been attended with good deal of anxiety and labour, but which by the blessing of God they then saw happily accomplished. He reked that when he first commenced his ministry in Town, the place in which Divine Service was per was by no means so large or commodious as the room which they were assembled, and that his whole congre gation upon that occasion scarcely exceeded in num one half of the children he then saw before him; adverted to the institution of Sunday Schools, paying just tribute to their originator Mr. Raikes, of Glouest a gentleman who it appears was not less distinguished his piety and christian benevolence than for his ardent unswerving attachment to the Church of England, which went to prove how groundless the claim is which has been frequently advanced by Dissenters as to the having been the original founders of those excellent institutions. The Rev. gentleman then alluded to the pristitutions, a practice of catechising children publicly in the Church, a practice which Sunday-Schools were means intended to supplant, but simply to subserve and earnestly recommend to the parents and the children of his flock a diligent observance of the Rubrick relating thereto which is to be found at the end of the Cateching unswerving attachment to the Church of England, thereto which is to be found at the end of the Cated in the Prayer Book. After dwelling at some length the necessity of Sunday School instruction (which general neglect of parental training rendered more than it would otherwise have been,) and expatiating its beneficial tendency (which he illustrated by a tollogical tendency (which he illustrated by a tollogical tendency (which he illustrated by a tollogical narrative of a fishermans's boy, published in the Churchi England Magazine) he concluded by expressing an earliest hope that the proceedings of that day would inspire both Teachers and children with new zeal, the one to impart and the other to imbibe the knowledge of that which is along really worth knowing, the precious worth is along really worth knowing, the precious worth in the control of the cont is alone really worth knowing, the precious word God and the way of salvation which it reveals. Sunday School Room of Christ's Church is, we confident believe, one of the most spacious and convenient in Province, being 66 feet in length and about 30 feet and reflects the greatest credit upon those whose prairies worthy exertions have been instrumental in comple The cost as we before observed exceeds 501: sum having been collected in a great measure by half dollar subscriptions among the members of the Congression, the funds lately raised by the Bazaar for finishing the Church remain untouched.—Hamilton Gazette, 274

DIOCESE OF QUEBEC. From the Estimates, Miscellaneous Services; for the year ending 31st March, 1842.

Estimate of the charge of defraying the expences of the Ecclesiastical establishment of the British North American Provinces, from the 1st day of April, 1842, to the 31st day of March, 1842 31st day of March, 1843.

Thirteen thousand two hundred and fifteen pounds. CANADA. Bishop of Montreal. Archdeacon of Quebec,..... house rent. Minister of Trinity Chapel, Quebec,..... Rector of Montreal,

Do. Three Rivers, Durham,....Caldwell Manor,.... Do. St. Armand,
Evening Lecturer at Quebec,.... Presbyterian Minister, Montreal,..... Do. do. Argenteuil,.......... Roman Catholic Bishop, Quebec,.......... Colonial Office, November, 1841.

English Ecclesiastical Intelligence.

DISSENT FALLING.—In an article in The [London] Patriot, commenting on an article in The London Patriot, commenting on an article in the last number of The Quarterly Review, we find two or three acknowledgments worth notice. The Review says, what we believe is true, that Dissent is losing ground, and The Patriot says it "finds it very difficult to collect evidence sufficient to warrant any general conclusion;" but some eight of ten years ago The Patriot, with other dissenting works found no difficulty at all in boldly denouncing the Church as a minority, and declaring the Dissenters as very far as a minority, and declaring the Dissenters as very far surpassing the Church in numbers, spirituality, intelligence, and political importance, but now the tone is a tered, and in opposition to the assertion that Dissent losing ground, it is quietly said that it is difficult to collect evidence sufficient to warrant such a statement; but while saying so, The Patriot acknowledges the truth of it to some extent. It says:—"We see indeed new churches rising in all directions: we are aware that risk dissenters rising in all directions; we are aware that rich dissenter are continually going over to the Establishment; we know that Puseyism has made inroads among the families of congregations of Protestant dissenters; and we are proved to the continual of the second of the continual of the second of the pared to find that nothing but a high standard of the tuality, consistency, and consecrated talent amon heir non-established denominations, can retain within tasses. communion the educated intelligence of the middle class by counteracting the seductions of worldly and fashio example, and the attractions of a more refined Poper) By "refined Popery" and "Puseyism," The Pumeans sound Church principles, and that these are ing "inroads among the families and congregation! Protestant dissenters" we have no doubt, and therefore have always advocated the zealous promulgation of principles from the pulpit and the press, and in evel legitimate way, confident that as The Patriot, and dissenting works admit, they will be sure to undern and destroy dissent of every kind—dissent cannot stand

before truth.—Church Intelligencer.
DISSENTING STATISTICS IN CHESHIRE.—The county, gc; a population of 395,300; has 487 parishes, townships, covers 1,052 square miles; has 73,390 inhabited ho and has 37 Congregational meeting houses. Of these there are two in Macclesfield and three at Stockport. Some of the meeting-houses in this county are very small but we will still address to the county are very small but we will still address to the county are very small but we will still address to the county are very small but we will still address to the county are very small still address to the county and the county are very small still address to the county are very small still address to the county and the county are very small still address to the county and the county are very small addr but we will still adhere to the average of 400 per meeting but we will still adhere to the average of 400 per micro-house, and we find that only 14,800 can be accommoda-ted out of a population of 395,300. Deficiency, upwards of 380,000. In fact, the real deficiency is much greater, for instead of 14,800 persons attending these 37 meeting-houses, not more than 10,000 at the utmost are ever present in them. "The Cheshire Union," in support itinerant preaching, raises about 200l. per annum, or 6l. per meeting-house. It employs four agents to teach and preach