

And, in like manner, certain though it be that the representatives of the Apostles have before now lived to this world, have fancied themselves in this world, have thought their office secular and civil, or if religious, yet at least "of men and by man," not "by Jesus Christ, have judged it much to have riches, or to sit in high places, or to have rank and consideration, or to live in high places, or to be king's counsellors, or to live in courts, —yet, granting the utmost, for all this they are not the less inspiring an object to a believing mind, which sees in each of them the earnest of His promise, "I will never leave thee nor forsake thee." He said He would be with His Church: He has continued it alive to this day. He has continued the line of His Apostles onwards through every age and all troubles and perils of the world. Here then, surely, is some hat of encouragement for us amid our loneliness and weakness. The presence of every Bishop suggests a long history of conflicts and trials, sufferings and victories, hopes and fears, through many centuries. His presence at this day is the fruit of them all. He is the living monument of those who are dead. He is the promise of a bold fight and a good confession and a cheerful martyrdom now, if needful, as was done by those of old time. We see their figures on our walls, and their tombs are under our feet; and we trust, nay, we are sure, that God will be to us in our day what He was to them. In the words of the Psalmist, "The Lord hath been mindful of us: He will bless us: He will bless the house of Israel, He will bless the house of Aaron."

THE CHURCH.

TORONTO, SATURDAY, SEPT. 11, 1841.

On Thursday last, the 9th instant, the Lord Bishop of Toronto held his Primary Visitation, according to previous notice. The morning, though sultry, was exceedingly bright and fine, and about 11 o'clock, the Clergy, in their robes, were seen approaching towards St. James's Cathedral, in all directions. Soon after the appointed hour, Divine Service was commenced. The Rev. Henry Patton, Rector of Kemptville, read the Prayers, and the Rev. William McMurray, Rector of Ancaster and Dundas, read the Lessons, —both in a tone, impressive and distinct. The Rev. A. N. Bethune, Rector of Cobourg and one of the Bishop's Chaplains, delivered a Sermon, of which, as it will appear without delay in this paper, we shall say no more at present than that it was touching in some parts, full of research in others, and, as a whole, elegant in style, sound in doctrine, and conclusive in argument.

The Bishop then took his seat within the rails of the Altar with the Venerable the Archdeacon of Kingston on his right, and his Chaplain, the Rev. H. J. Grascit, read over the Clergy Roll. The following are the names of those who were present, and we give them according to the order in which they were called, —an order which does not affect their rank or standing, but which was merely one of convenience, as being taken from the List which has already appeared in our columns, viz: —The Reverend Messrs. Scadding, Phillips, D.D., Magrath, Bartlett, G. Mortimer, Towmley, Mayerhoffer, Taylor, Wiggins, Osler, Gibson, McIntyre, Norris, Geddes, Flanagan, McMurray, Usher, Greene, Graham, Morse, Boomer, Nelles, A. Elliot, Green, Grout, Leeming, Fuller, Anderson, Atkinson, Armstrong, Evans, Orny, Burnham, Blake, Rothwell, R. Flood, Cooper, Petrie, A. Mortimer, Bethune, Shortt, Armour, Kennedy, Street, Fidler, Grieg, Macaulay, Rogers, Cartwright, Harper, Deacon, Givins, Denroche, Patton, Stroung, Boswell, Paffield, Johnston, Morris, Lindsay, and Brough.

The following were absent: —The Reverend Messrs. Maynard, Hallen, Palmer, Miller, Gribble, Hill, Salmon, Campbell, Welby, Mack, F. G. Elliot, Hobson, Pyne, Coleman, Thompson, supernannated, Herchner, Adamson, Gunning, Blakey, Harris, J. Flood, Mulkins, Williams, Rolph, and O'Meara.

When the names had been called over, and the Clergy had all assembled round the altar, His Lordship rose and delivered his Charge. This valuable and authoritative document, as will presently be seen, is shortly to appear in print, (we hope in this journal) and therefore we will not attempt to convey an outline of its varied and most interesting contents. It adverted indeed to every prominent topic affecting the Church, —to its rise and growth in this Province —its position with reference to Sectarians —its temporalities, —its wants, and the best means of supplying them, —the duties of the Clergy in administering the sacraments and catechizing and educating youth, —in fine his Lordship scarcely left a subject of any importance untouched, and was even pleased to bestow a most gracious and encouraging notice upon this Journal. The Venerable prelate at the commencement of the charge appeared to labour under powerful emotion, as if bowed down by a sense of the very great responsibility resting upon him, and his voice somewhat faltered: but he quickly regained his entire self-possession, and delivered himself, to the end, with an energy expressive of the strongest sincerity and zeal.

After the conclusion of the charge the Clergy remained behind, and received the Holy Sacrament at the hands of the Bishop, who was assisted in the performance of this duty by the Archdeacon of Kingston, the Rev. A. N. Bethune, and the Rev. H. J. Grascit. Soon after the administration of this solemn ordinance, the Clergy presented the following Address: —

To the Honourable and Right Reverend Father in God, John, by Divine Permission, Lord Bishop of Toronto.

MAY IT PLEASE YOUR LORDSHIP: We, the Clergy of the Diocese of Toronto, beg to offer to your Lordship our warmest congratulations upon an occasion so auspicious and so interesting as the first official convocation of our body to receive your Lordship's charge.

For the paternal counsels which have been conveyed to us in this charge, we beg to express to your Lordship our sincerest thanks; and in order that it may, at future times, prove to us a remembrance of our duties, as well as afford its valuable instructions to such of our brethren of the Clergy and Laity as could not be present to hear it, we respectfully request that your Lordship will be pleased to permit its publication. Your Lordship, in the progress of an extended Visitation throughout the Diocese during the preceding year, had the fullest means of ascertaining the difficulties with which we have to contend in the peculiar circumstances of the Church in this country, as well as those encouragements to the energetic and persevering fulfilment of duty which, by the blessing of Almighty God, our ministrations are attended. In order to overcome these difficulties, and to improve our opportunities of successful exertion, your Lordship's affectionate oversight has already afforded us an invaluable assistance. While thousands, amidst the spiritual wastes which this new country presents, are "perishing for lack of knowledge," it is consolatory to perceive how much has been done, and continues to be done, to supply the destination; and it is our constant petition to the great "Lord of the harvest," that He would "send forth more labourers into his harvest."

That your Lordship may long be spared to exercise your important superintendency over this branch of the Church of Christ, and that with every passing year you may be permitted to witness an increase of your Clergy, and the growth in grace and godliness of themselves and the flocks entrusted to their charge, is our earnest and unremitting prayer.

On behalf of the Clergy of the Diocese of Toronto. (Signed) G. O. STUART, Archdeacon of Kingston.

Toronto, Sept. 9, 1841.

To this his Lordship returned the following warm-hearted Reply: —

MY REVEREND BRETHREN: I thank you sincerely for your kind congratulations on an occasion so auspicious and interesting, as that of our present meeting.

I am happy that the various subjects which I have brought under your notice, in my charge, are found to merit your approbation. I shall have great pleasure in causing a copy to be prepared at my earliest leisure, to be published for private circulation, in the hope that its perusal in your closets may be of some benefit in the way of reformation.

If, in my progress through the Diocese, I saw much to lament, in the privations you have to bear, the sacrifices you have to make, and, more especially, in the inadequate provision, as yet made, for your spiritual suffering in well doing, and in the faithful discharge of those important professional duties, which, by the blessing of God, are on every side producing such an abundance of good fruits. Much shall I rejoice, if the most strenuous exertions on my part, and they shall never be wanting, can in any manner ameliorate your condition, and make it more worthy of your rich deservings.

While compelled to confess with you, that thousands in this Diocese are still perishing for lack of knowledge, it is consolatory to perceive how much has been done, and continues to be done, to supply so grievous a destitution; —and most devoutly do I join in your earnest petition, to the Great Lord of the Harvest, that He would send forth more labourers into his vineyard.

Accept my warmest acknowledgments for your affectionate wishes, which I most cordially reciprocate, nor am I unwilling to indulge the hope which you so feelingly express, that during my superintendency over this branch of the Church of Christ, I may, through God's grace, be permitted to behold a great increase of my Clergy and people, as I have in you long-tried friends and associates in the same holy cause, and can with certainty depend on your cheerful co-operation and dutiful support, in carrying into effect any measures that may promote the purity, the efficiency, and the unity of the Church.

JOHN TORONTO. Toronto, 9th September, 1841.

We must not omit to mention that besides the Clergy holding regular charges, there were present on this occasion, the Rev. Dr. McCaul, Principal of Upper Canada College, and the Rev. Charles Mathews, and that the Rev. Mr. MacGeorge, from the Scottish Episcopal Church, who is about to be stationed in this diocese, arrived just in time to witness the interesting proceedings of the day. We had also the satisfaction of seeing the Rev. Evan Johnson, Rector of St. John's, Brooklyn, a clergyman, who would always be sure of a hearty welcome among us from the near relation which his pure branch of the Catholic Church bears to ours, had he not very sterling qualities as a man, and a high character as a divine, to entitle him to our regard and respect. The Rev. Dr. Ridd, the amiable and truly orthodox editor of the *Utica Gospel Messenger*, has lately paid a hurried visit to Toronto, and we are sorry that his avocations did not permit him to stay till the Visitation, and receive from his Canadian brethren those marks of attention which we are sure they would gladly have had an opportunity of tendering to his acceptance. —The Honourable Chief Justice Robinson, Mr. Justice Hagerman, and several of the usual attendants at St. James's, were also present; but we regret that a greater number could not pause for a few hours from the giddy whirl of business or pleasure, to think of higher themes than worldly pursuits, and to be elevated in their religious aspirations by the holy melody of the Te Deum, which was chanted by the choir with much solemnity and effect.

Thursday was a day that must ever be memorable in the annals of the Canadian Church, and that will long be reverted to by the pious and reflecting Churchman "with a sensation of gratitude and hopefulness." In the year 1812, the first Bishop of Quebec met only five Clergymen at a Visitation which he held for the Province of Upper Canada. In 1841, the same space of territory is apportioned into a separate Diocese, and out of ninety officiating Clergymen, including one Archdeacon, the Bishop finds sixty-four assembled at his Primary Visitation. How little could those holy fathers in Christ, now gone to their reward, a Mountain, or a Stewart, or the loyal and respected sire of the present Archdeacon of Kingston, or the lamented Addition of Niagara, firmly though they may have leaned in faith on God's promise of being always with his lawful ministers, how little could they have thought that the Church would attain, within so short a period, to such a goodly and wide-spreading growth. Truly, though we have had much to discourage us; we have had far more to inspire us with holy confidence. The wilful misrepresentations of our doctrine and discipline by sectarian foes, the political agitation brought to bear against our temporalities, our desertion by the state, and the timid surrender of our sacred rights by nominal Churchmen, loving popularity more than their Church, —this host of obstacles and discouragements have spent their fury almost in vain, and left the battlements of our Zion, on their holy hill, with foundations unimpaired, —even strengthened, —by the assaults.

Dread will be the consequences that must fall upon the whole Church, —Clergy and Laity, —if such marks of God's special goodness prove not incentives to further exertion in the extension of the Redeemer's Kingdom. Her light now shines bright, —wee to be to us, if its lustre be dimmed, or oil be lacking to feed its flame, from any neglect or indifference on our part! As we are now reaping the fruits sown by the good and laborious men, who travelled through tangled woods, now cleared and succeeded by the smiles of cultivation and plenty, so are we bound, each in our sphere, to hand down to others, in an increased proportion, the precious gifts which they transmitted to our keeping. The higher our privileges, the greater our responsibilities; and with the Bible incorporated into our services, with our pure and primitive liturgy, and an apostolic ministry brought down to us by a valid succession, we shall be blind and inexcusable indeed, if we do not bring forth fruits correspondent to the bounty of the Heavenly Sower, who has scattered his seed so abundantly around our paths. That our beloved Church may never dishonour her Divine Master, but that she may prove a temporal blessing to the land, and a guide unto eternal life, even to many who, at present, will not be called under her wing, must have been the fervent prayer of all who were assembled on Thursday, and cannot but be devoutly concurred in by every sincere follower of Christ, be he Churchman or Dissenter.

The *Christian Guardian* of the 1st instant, acknowledges the receipt of a Pamphlet written against the rite of Confirmation by an American author named Lee, and concludes a brief notice of it thus: —"Mr. Lee, in our opinion, demonstrates that the rite of Confirmation is 'the corrupt addition of an uninspired age.'" In this journal we have frequently and fully set forth the grounds upon which our Church retains this excellent and venerable rite, but we will here recapitulate them as briefly as possible.

The chief Scriptural authority for Confirmation is found in Acts viii. 14, 17, and Hebrews vi. 2. The writings of the Primitive Fathers allude to it as an undisputed apostolic practice, and we call upon the impugnors of it to say at what time the observance of it commenced. Calvin asserts that "the origin of this ceremony flowed from the Apostles." Luther and several of the foreign Reformers took the same view of it, and regretted its discontinuance; and what perhaps will be the best human authority we can adduce to our objectors upon this occasion, Dr. Adam Clarke, who was himself confirmed after he had become a Wesleyan preacher, says "it is supposed to be a rite by which the moral burden is taken from off the

shoulders of the sponsors, and transferred to their shoulders to which it properly belongs," —and asks "who knows how much grace may be received during the performance of the ceremony, and especially by having a holy man's hands laid on your head, and the blessing and protection of God solemnly invoked on your behalf?"

We know that hard things are being constantly said and written by Dissenters against Confirmation, and that it is stigmatized by many of them as a remnant of Popery. But the history of our own Church alone will show that it has been regarded by the people at large in quite a contrary light, and that when the Reformed faith has been menaced with danger from the Romanist quarter it has been resorted to as a preservative of pure religion. Bishop Jeremy Taylor informs us that at the period of the Reformation, when Confirmation had fallen into neglect for about six years, the people, on the first opportunity, "ran to it in so great numbers, that churches and church-yards could not hold them: insomuch that I have read that the Bishop of Chester was forced to impose hands on the people in the fields, and even so oppressed with multitudes, that he had been almost trod to death by the people, and had died with the throng, if he had not been rescued by the civil power." When James II. aimed at the Restoration of the Romish faith to its lost supremacy in England, the Seven Bishops, who so nobly and successfully resisted his designs, were no sooner released from the Tower than they went to their several dioceses, and held confirmations, as a most effectual means of counteracting the machinations of the King and his Popish emissaries; and Archbishop Sancroft alone administered the rite to some thousands of children at Croydon. In 1839 the Bishop of London confirmed nearly 21,000 persons. And it will invariably be found that this holy ceremony which the *Christian Guardian* condemns as "the corrupt addition of an uninspired age" has always received the greatest reverence during periods of reviving religion or endangered Protestantism.

Table with 2 columns: Denomination and Members. Includes Church of England (1554), United Synod (121), Other Presbyterians (97), British Wesleyans (96), Episcopalian Methodists (12), Roman Catholics (141), Baptists (365), Quakers (14), Congregationalists (95), and No religious denomination (91).

Religious Statistics of Brantford. — Return of the population of the Township of Brantford for the year 1840, showing the numbers belonging to each religious denomination, taken from authentic documents copied from the Township records.

If, in order to ascertain the proportion which the numbers of the several sects above noted, bear to the Church, and to each other, we divide the whole population into 351 equal parts, we shall find that (omitting small fractions) the Church of England contains... 111 such parts, British Wesleyans... 69, Church of Scotland... 39, United Synod... 26, Other Presbyterians... 10, Episcopal Methodists... 10, Roman Catholics... 10, Baptists... 8, Congregationalists &c... 2, Presbyterians... 2, Canadian Wesleyans... 2, Quakers... 1, Those belonging to no religious denomination... 65.

Laying the Foundation of St. James's Church, Dundas. — This cornerstone was laid by the Honourable and Right Reverend John Strachan, D.D., LL.D., the Lord Bishop of Toronto, on Wednesday, the 19th inst., in the year of our Lord 1841. The Rev. William Leeming, being Rector of Chippawa, Wm. Hepburn and Jas. Maclean, Esqrs. the Church-wardens; John Kirkpatrick, Wm. Hepburn, and Oliver T. Maclean, Esqrs. the Select Vestry, assisted by James Macdonald, Esq. the Assessor; both of which parishes, and 344 parishes, was given by the late Honourable Thomas Clark and Samuel Street, Esq.; and the Church, first erected on the site, was finished and opened for divine service on the 13th day of October, in the year 1839. The building was consecrated by the Honourable and Right Reverend Charles James Stewart, the second Bishop of Quebec, in the year of our Lord 1826, and named Trinity Church. That solemn occasion, with its organ and accompaniments, was buried by imbecilities on the night of the 13th of September, in the year 1839. On the 26th day of the month, the wretched deed, the members of the Church immediately resolved to erect, on the same site, another edifice, to be also dedicated to the worship of the Holy Trinity, according to the doctrine and discipline of the United Church of Christ, and His Saints, in His visible presence. He will enable them to finish the good work they have begun, and hereafter to mourn against all those evils, which may be devised and wrought against our dearest of our most holy faith, and that, by the providence of his goodness, they will be permitted to worship Him in this sacred temple in unintermitted peace and security, forever giving thanks unto Him in His holy name, through Jesus Christ our Lord. "Except the Lord build the house, our labour is but loss, that build it. Except the Lord keep the city, the watchman waketh but in vain." Both this and that edifice, which the congregation, aided in the former instance by a donation of 1000 sterling from the Society for the Propagation of the Gospel in Foreign Parts, in the latter by the contributions of our fellow Christians throughout the Diocese, by a collection of 131, 98, sterling, made in England by a female friend of the Canadian Church, and by liberal donations from the Societies for Promoting Christian Knowledge and the Propagation of the Gospel in Foreign Parts, obtained through the benevolent exertions of the Right Reverend Father in God, John Strachan, the Lord Bishop of the Diocese, may be a glorious monument to His glory, be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and shall be evermore, Amen.

The parchment containing this inscription having been deposited, together with some coins, in its resting place, the trowel and hammer were handed by the builder to the Lord Bishop, who in an imposing manner laid the cornerstone in the "Name of the Father, the Son, and the Holy Ghost."

After the services, the assembled Clergy repaired to the residence of the worthy Rector, where they partook of his well-known hospitality. Chippawa, September 18, 1841.

Civil Intelligence. (From the Commercial Advertiser.) ARRIVAL OF THE BRITANNIA. 15 DAYS LATER FROM ENGLAND. The steamship Britannia, Capt. Cleland, arrived at the wharf, East Boston, at a quarter past four o'clock on the morning of the 2nd inst. She left Liverpool on the 19th of August, at 2 P.M., arrived at Halifax on the 31st, at 9 A.M., and left the same day at 2 P.M., thus making the passage to Boston in 13 days and 14 hours.

Communication. ON THE CEREMONIES USED AT A LAUNCH. To the Editor of The Church. Quebec, Aug. 25, 1841.

Canadian Ecclesiastical Intelligence. MENIFICENCE OF CHURCHMEN IN THE DIOCESE OF QUEBEC. — The owners of the Barony of Longueuil, near Montreal, has given £300 towards the erection of a Protestant Church, which is proceeding at that place in consequence of the zealous exertions of the Rev. F. Broome. — The widow of a former Rector of one of the great cities in the Diocese of Quebec, who had given 200 acres of very valuable land for the support of the Church and Schools connected with it, has enlarged her gift so as to make it 1,100, — the profits to be expended, in part, in the Diocese of Toronto. — The Rev. R. Knight of Frampton, in the District of Quebec, has received a promise of £10 from a gentleman, who is his neighbour, towards the purchase of Communion plate for 27 acres of land for the site of a Church, and the endowment of a School. — The Church at Christeville, near St. John, built of stone at the sole expense of Major Christie of Montreal, who, in many other instances, has been a large benefactor to the Church, will, as it is expected, be ready for consecration this autumn.

Table with 2 columns: Denomination and Members. Includes Church of England (111), British Wesleyans (69), Church of Scotland (39), United Synod (26), Other Presbyterians (10), Episcopal Methodists (10), Roman Catholics (10), Baptists (8), Congregationalists &c (2), Presbyterians (2), Canadian Wesleyans (2), Quakers (1), and Those belonging to no religious denomination (65).

Late Town Clerk of Brantford. ORATORIO AT CHRIST CHURCH, MONTREAL. — On Monday evening Mr. Brahmam gave his concert in Christ Church. The weather was exceedingly unpropitious, it being raining all day. But notwithstanding, there was a very fashionable audience, although not nearly so large as we would otherwise have been. It is only in a large hall, and that Mr. B. can do justice to his own powers. — He requires space for the great flood of melody which he pours over his audience. To his execution of "Thy rebuke hath broken his heart," we have not language to do justice. It comes upon us now more like a dream than a reality. "I know that my redeemer liveth" was sung with an expression as admirable, to the ear of the hearer, as the sublime truth is satisfying to the soul of the believing Christian. — The Rev. Dr. Bethune, on behalf of the vestry of Christ Church, acknowledges the receipt of £17, being one third of the gross amount of Mr. Brahmam's concert on Monday evening. — Montreal Herald.

Rev. A. N. BETHUNE. — We have already on more than one occasion expressed our deep sense of the obligations under which the good cause of the Church of England has been laid to the Rev. gentleman. Talents of a high and sterling order, learning, eloquence and research, were brought to the aid of an industry and perseverance under difficulty and discouragement seldom equalled and still more rarely surpassed, and the result has been the establishment of an able and powerful Religious organ — the *Lighting the Lamp* to cheer and illumine the perils and darkness of the past four years, — the erecting of a watchtower on a hill, from whence the vigilant Sentinel could sound an early alarm at the approach of the enemy of Religion or the advocate of disloyalty. The purest wishes for his temporal and eternal happiness will accompany Mr. Bethune in his retirement from his arduous post. — Patriot.

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