what they are brought at first to do as an act of obe-

THE CHURCH.

TORONTO, FRIDAY, JANUARY 13, 1843.

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First Page.

Charge delivered by Edward Copleston, D.D., Lord Bishop, Calcutta Cathedral, of Llandaff, at his Triennial Garner.—Dr. Featley; Plain Sermons; Principal Monro, D.D.; Bishop Hough.

The BISHOP OF LLANDAFF's Charge, which entirely occupies our first page, is another valuable addition to those Episcopal Admonitions which have already appeared in our columns.

The Charge now before us will be found to agree in all essential particulars with those that have preceded it. Whilst it is inseparable from the imperfections of human nature, that the sentiments of our Right Reverend Fathers in God should be marked by some slight shades of difference, it is matter of thankfulness and confidence to the sincere Churchman, to find them all agreeing on fundamental points. They to the writers of the Oxford Tracts-but in maintaining the divine constitution of the Church, in asand in inculcating respect for its distinctive Protestant | must be terminated. characteristics, and for the memory of its Martyr Reformers on the one hand, -and, on the other hand, in pointing out the evils of heresy and schism, in warning their flocks against the seductions of Romanism, in proclaiming aloud "no peace with Rome," until she cast off her impurities and innovations, and in checking that ill directed enthusiasm which would unduly magnify the importance of questionable mediæval practices, and thus diminish our aversion of that anti-scriptural system, in which they are still incorporated,-in all these vital points, our venerable and learned Episcopal guides most happily and entirely concur.

Popery, in this Province, meditates great designs: and it is only upon Catholic grounds that it can be and it is only upon Catholic grounds that it can be own opinion, however, in the first instance, honestly, I trust, successfully opposed. The Dissenter approaches the conflict, in all cases weakened by schism, in most by heresy: the Churchman, when wielding the weapons which the Church supplies, can alone successfully cope with the Papal Anti-Christ.

The Editor of the New York Commercial Advertiser. in reviewing a public Lecture, lately delivered by Mr. Baucroft, the American Historian, thus defends our illustrious countryman, Dr. Johnson, with an ardour We frequently meet with very terse and elegant writing, on literary subjects, in the columns of the Advertiser; and the following is no mean sample of the and ability, and generosity that redound to his honour. general excellence of that journal:

In illustrating his views upon the spirit of conservatism, unthe der his own forced and erroneous definition, the orator [Mr.]

Bancroft] indulged in a labored and vehement attack upon the memory of the great giant of English literature, Johnson, which pained us to the heart. What though Johnson was a poor boy, and was obliged to write the beautiful story of Rasselas to defray the expenses of a mether's funeral,—was there not merit in such an act of filial piety? And had not Johnson inst as good a right.

God in their behalf, as such he addresses them as such he addresses them as such he addresses them as such he addresses. The substitutes for the parties to be believers in the convincing proof of the sagacity that suggested it.

"A Catholic" can plead the Lord Almighty as authority." If "A Catholic" can plead the Lord Almighty as authority. The can plead the Lord Almighty as authority. The can plead the Lord Almi expenses of a matner staneral,—was there not merit in such as act of filial piety? And had not Johnson just as good a right to live a loyal subject as though he had been born to a dukedom? What though he wrote against the cause of the American Revolution—had he not a right to do so—more especially as he was not an American? Were not thousands of men, act of live a loyal subject as though he had been born to a dukedom? What though he wrote against the cause of the American Revolution,—had he not a right to do so—more especially
as he was not an American? Were not thousands of martinony, responsible to some civil functionary, as a Justice of the Peace, or
same opinion upon that question? And granting that Johnson
was wrong in his politics,—and that, having been born poor, he
ought to have been a democrat,—was he not a very great and
a very pure man? Was he not, indeed, by reason of his writings, one-of the greatest benefactors of his race?

Whose pen, to the diffusion of all that is sound in religion and morals,

The last the terms Catholic and Protestant, and again. It is plain, then, beyond all
ware his remarks upon the use of the terms Catholic and Protestant, and again. It is plain, then, beyond all
ware his remarks upon the use of the terms Catholic and Protestant, and again. It is plain, then, beyond all
ware his remarks upon the use of the terms Catholic and Protestant, and again. It is plain, then, beyond all
ware his remarks upon the use of the terms Catholic and Protestant, and rather RELP than hinder you."

E. informs us that on Cyristmas day he "made another is
move," even to the restoration of daily public service. "He is
implicitly I have thought it quite innocent to use the former
simplicity. It is more over "feels called upon to defend himself,"
who is a Jew, Socinian, Infided, or unbaptized.

To meet, then,
his tractive, cases of mark made another
who is a Jew, Socinian, Infided, or unbaptized.

To meet, then
his tractive, case of markinony, resport soludible
word as my usual signature."

Have I found fall with which which is good."
We ought not, I think most decidedly, to solemnize maring,
what tall extractive cases of markinony, responsible to use the informs us, because (to quote himself,"
be informs us, had on Cyrisms and the with rive informs us, had not chronisms.

E. informs us that on Cyrisms and the wise of the Wer, t pen, to the diffusion of all that is sound in religion and morals, instance, the R. C. Priest refuses to marry a new-comer from self, I think he will admit that long established usage or beautiful in virtue? But, he was loyal to his King! and it Ireland, from the apprehension that he may have left a wife at the language he has adopted extremely ambiguous." pleases Mr. Bancroft draw a harrowing picture of his king! and the pleases Mr. Bancroft draw a harrowing picture of his painful death-bed scene, and to proclaim that the constitutional fears which he felt at the approach of death, were legitimate fears which he felt at the approach of death, were legitimate fears superinduced by his conservatism! Well: Johnson lived, and is thus foremost, I believe, in setting us a nity to which the question might be submitted. Your cordied- a leveller. Whose death-bed was the most appalling?-Whose lot in that other world, to which humanity is hastening, would Mr. Bancroft prefer? During his abuse of Johnson, a

The Christian Guardian apologizes for his error in representing Dr. Wiseman, as a Clergyman of the Church of England, by saying that he was "forgetful." He should, however, have been more careful before he imputed such unholy superstitions, as are described in the subjoined extract, to a minister of our Reformed

ROMISH BLASPHEMY .- We mentioned in our last that the Rev. Dr. Wiseman, on his return from Rome, was lately made the bearer of a handsome crucifix, blessed by the Pope, and sent as a mark of special regard to John Hardman, Esq. Sen., of Handsworth. This present was accompanied with a formal decement of which document, of which we subjoin a literal translation, as it appeared in the London Papers. "The undersigned, Secretary of the Holy Council for the Propagation of the Christian name, having, in an audience granted August 28, 1842, laid before his Holiness Pope Gregory XIV., the numerous and splendid benefactions with which J. Hardman, Esq., has enriched the [Roman] Catholic Church in the central district of England, the Holy Father has graciously imparted to him and his relations and connections, to the third and fourth degree inclusively, a plenary indulgence at the hour of death, to be gained by devoutly invoking the most holy name of JESUS mentally, if he cannot orally. To Mr. Hardman also is imparted a plenary indulgence, as often as he shall piously and devoutly receive the sacrament of penance of the holy Eucharist. His holiness has also directed that this formal document of these privileges bestowed on Mr. Hardman should be transmitted to England as a public testimonial of the peculiar good will and gratitude of the Holy See towards an individual of distinguished merit.—J. A. Edessen. Given at Rome from the office of the Sacred Congregation of the Propaganda, May 31. [Aug. 31?] 1842.'

—The Birmingham Advertiser.

Methodists and Papists pursue the same tactics, and strive at the same end, in charging Churchmen with Popery. During the last few months, while the Wesleyan and Guardian have been prolific in marvellous reports almost equalling those of Baron Munchausen, the ignorant Papists, -in one section of gown and bands, personated the Clergyman of the place, made evil report and good report, are enabled to take comfort, and meanwhile he will "use the office of a Deacon" in this this Province, to our certain knowledge, and very probably in many other parts, -have been taught to believe that the Queen and Prince Albert, and a large hension, a certificate of marriage, forged in the name of body of the English nobility and clergy are fast verging towards Romanism.

We really do wonder, that those Protestant Dissenters, who are religiously minded, and who are schismatics, rather from accident, than from strife, do not perceive how much they are playing into the at their post, at God's Altar, and no where else, would such an a singular proceeding in the mode of conducting the servicehands of Rome, when they represent the Church of atrocity ever have been perpetrated? England,—the strongest bulwark of Protestantism, as hankering after the exploded corruptions of Popery. Clergy of Rome. Dissenters furnish Popery with her grand argument against Protestantism, -namely, the multiplicity of

It is now very generally known that Messrs. Leach and RITCHIE have been deposed by the body calling itself the Presbytery of Toronto.

We shall not discuss this matter at any length, until we can publish the documents connected with it entire, so that the reader may have the whole sub-

In the mean time we can have no hesitation in saying that the conduct of the majority of the Presbrethren, especially Mr. Leach, and that an infinite pose, is it incumbent upon me to trespass on your pages at of England supposes even in the case of his diocese exceptions quantity of nonsense was talked about "the execrable and abominable heresy of Prelacy, which had empurpled the heathery hills of Scotland with the blood of the Covenanters, filled the dungeons of the Inquisition, and kindled the auto-da-fes of Spain." The station of the covenanters of the irrelevancy of bis remarks, and the absence of what is pertinent in the vindication upon which he day is gone by for such fanaticism as this to produce has entered.

dience to Him, for conscience sake, they will soon by habit learn to do from pious affection, and from a deinto the valid ministry of the Church, and strangely ere this have found leisure to read it a second time; if so, it sire of that comfort to the soul, which true devotion, contrasting with that exhibited towards Mr. Marshall, will have been sufficiently plain, I hope, to shew what were my leading observations in reference to the communication of "A under the guidance of the Church, never fails to | -can have no other effect than that of strengthening their claims to the sympathy and good will of every generous-hearted Churchman.

> The Wesleyan is a journal which, -under the pretence of attacking what it calls "Puseyism," but which, in many instances, might just as well be called "Wesleyism,"-loses no opportunity of dealing a puny blow at the fundamental principles of the Church; and in its last number has given an incorrect version of the affair of the Rev. Mr. Drummond, of the diocese of Edinburgh. We will give the real facts of the case in our next. ' If the British Methodists own the Wesleyan as their organ, they can no longer claim the title of Wes eyans, but must be ranked with the bitterest enemies of the Church. We prefer the open hostility of the Christian Guardian to the treacherous friendship of the Wesleyan.

We perceive, by our English papers, that "the Lord Bishop of Hereford has instituted the Rev. James Grasett to the Rectory of the united parishes of Edwin Loach and Tedstone: patron, Edmund Higginson, of Saltmarsh, Esq." Mr. Grasett is cousin to the Rev. H. J. Grasett of this city.

The letter of Anglicanus respecting the celebramay mete out praise and censure in different measures, tion of Marriages in this Province, is an important communication, and deserves serious attention.

The present controversies on Clerical Costume and serting the spiritual grace received in its Sacraments, the Rubrics must now cease. E. however is entitled in upholding its Episcopacy and threefold priesthood, to a reply: but, with this exception, the discussions

Communications.

ON SUNDRY PARTICULARS CONNECTED WITH THE SOLEMNIZATION* OR CELEBRATION* OF MARRIAGES BY THE CLERGY.

Sir,-I can hardly doubt that many cases of perplexity have occurred and are continually occurring to every individual of the Clergy as well as to myself, arising out of the application of parties to be united in the bonds of Marriage. As at present there appear to be no fixed authoritative regulations in relation to this subject, I would wish to elicit, through the columns of your excellent journal, some expression of opinion from the more experienced among my brethren. To give my opinion from others, as well as clearly to explain my meaning, and to point out the particulars to which I especially refer.

Suppose then the case of parties wishing to be married.—

They bring a license, addressed to "Any Protestant Minister of the Gospel," with the Governor's signature thereto annexed.

This license is of course simply permissive, and not authorita-tive. It gives a legal sanction to the proposed marriage, but imposes no compulsory obligation on the individual Clergyman as the sound of many waters, whom when John saw he fell at to officiate. It is, however, his duty, and should be his wish his feet as dead,—or because the rightcous in the regions of to unite the parties, if he does not know, and, upon inquiry, has no reason to suspect any just ground of objection to his joining them together in holy matrimony. But if he discovers tico-Civil Officer of the Government appointed to marry all ter in a former communication appeared to question the expewho come to him, provided only there is no prior let or God in their behalf, as such he addresses them, as such he part of my letter in these words: "even yet more surprising

lady at our side, who could hardly restrain her indignation, exclaimed: "Why, it's high treason against intellect?" such case any where but in the Church, where there is a Church, or otherwise in the "place where prayer is wont to be made."
By consenting to exercise our functions in parlours, diningcooms, or drawing rooms, we lower ourselves, and we lower the "those that are without." We descend from our position as "Priests to the Temple," (vide G. Herbert), and may be, and perhaps are, styled Carpet Clergy, Parlour Parsons, or Drawingoom Divines. I marvel that the ladies can be prevailed on plight their vows at the dining-room table instead of God's Altar. In such a case they never can have the satisfaction o saying that they have been "led to the Altar." And do we instead of cleaving to the house of God and its solemn kneel down at a table in a drawing-room, surrounded by all the kneel down at a table in a drawing room, surrounded of frippery appendages of this world's "pomps and vanities," or in a dining-room, redolent of liqueurs and of viands in a course of preparation for the jovialities of the marriage feast! It is ot, however, simply as detracting from the devout solemnity of the ordinance that house-marriages are to be condemned; they are objectionable on other grounds; one of which is, that Eastern Canada, when Protestants and Roman Catholics are united together, the Romish party usually endeavours to have the marriage ceremony performed in the house. And are we to lower our Church's dignity, and to make a sacrifice of her solemnities in order to succumb to the bigotry or prejudices

of those who hate and vilify her? Are we to make ourselves convenient tools in accomplishing these mixed marriages, which are so much to be deprecated; by which our Church loses so many members; by which we do pioneer work for the Church

"Bad goes before, yet worse remains behind."

I have a tale to unfold which, whatever effect it may have n others, will determine, -has determined me never again to make myself the officiating Priest at a house-marriage,knowing, as I do, the atrocious abominations that may be ngrafted upon this practice, the detestable seductions that e been accomplished under sham ceremonies of this nature.

purpose of marrying a young woman, who, in her station in use of the Church's prayers in solemn mockery, thus daring to look up," &c. invoke the all seeing God to aid them in accomplishing their Satanic work. It is said that, in order to quiet all appre-Clergyman, was also given to the young woman. And thus, by means of a tissue of impiety, blasphemy, and cruel perfidy, uin, followed by an early death, were brought on a confiding

of order and discipline, we suffer on a comparison with the

* Scil., in the Church.

COSTUME OF THE CLERGY.

n topics apart from the letter.

I "respectfully submitted" in the following words: "wheof the metropolitan Clergy to revive a Canon of the Church in this matter (the dress of the Clergy), and that the writer of the communication should fervently express his trust that the Bishops (influenced as he seems to imply by their example), seemly in these individuals to propose to themselves the leadership in the proceeding. Has the apologist of "A Catholic Presbyter" shewn that it was fitting that they should have done so, or that I was out of place in the opinion I expressed? I added, moreover, that I could not acquit "A Catholic Presbyter" of a forwardness in no wise becoming, to introduce in nexion with his mere surname, the name and authority of our Diocesan; to all of which it is replied, he "evidently inended to be most respectful to his Diocesan. "A Catholic" next asserts that I assumed that the only ef-

fect of a distinctive dress would be to increase the superstitious

feeling of the people. The language of my letter was this:—" whether the matter of the dress of the Clergy be important or indifferent, &c." and in another place, - "what in the human wind is it most likely to act upon?" Can this be properly construed into assuming that "the only effect, &c."? I confes I was prepared to treat with a little irony the idea of the Clergy, going forth on their Missionary labours through the woods and morasses of Western Canada, clad in the costume prescribed in an obsolete Canon, or in what "A Catholic Presbyter" called "a convenient dress". I expressed my desire to repudiate his argument and illustration borrowed from the custom of French Priests, and I here repeat my disavowal of his statement that "thereby they seem marked out as ministers of the Church". I questioned too the propriety of say individual vouching for the sestiments of the Glergy "to a man" upon a subject on which he had not consulted them. Now if "A Calic" could have shewn that there was propriety in this, that would be meeting my question, but viewing what he has written in connexion with the observations of my letter, as quoted in the foregoing passages, I cannot help regarding it as quite in-applicable. Now, Mr. Editor, without making this the occasion of discussing the question of "the distinctive dress of the Clergy" in their ordinary pursuits, I must advert to the arguments in support of it, in which your correspondent seems to triumph, and which, were I to regard them as applicable, my pretension to "sound thinking", Scriptural knowledge, or any other "characteristic" of a Church of England Clergyman, might well be called in question. For sooth because Jehovah ordered that a splendid attire should be worn by the Jewish priesthood while officiating in the temple: because there was an embroidered coat of fine linen, with a girdle of silk, and fine twined linen to fasten it, and over this a blue robe hanging down to the feet, and its lower bem hung round alternately with bells and pomegranates; above this the ephod, with the breastplate of judgment; and on the head a golden mitre—the names of the twelve tribes moreover, engraven on precious stones, borne on the shoulders of the Priest, and on his breastwere the express and detailed commands of God, and all designed to be typical of the lustre and unsearchable riches of Christ,-and because John beheld in the midst of the seven golden candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a lden girdle, his head and his hairs were white like wool, as like unto brass, as if they burned in the furnace, and his voice as the sound of many waters, whom when John saw he fell at glory are figuratively represented as clothed in robes washed and made white in the blood of the Lamb, therefore we are to be congratulated that "it is the intention of some of the metro politan Clergy to revive a Canon of the Church touching the dress of the Clergy." "A Catholic Presbyter" suggests instead of a thing so antiquated, the Cassock and bands, as "a convebindrance, in the way of pre-contract, consanguinity or affinity. sneers at that for which we can plead the Lord Almighty as

Voltaire lived, and wrote, and by the manifestation of the comparative laxity of our system of respondent strays from the point, and seems determined to roceeding.

So much for the persons between whom, next for the place commit me in a controversy with him about the term "Catholic", because I stated that I was not ashamed to acknowledge wherein, we ought to solemnize marriage. And here I protest, myself a Protestant. The appellation I have assumed comprehends both, though as remote from being "liturgical", as what "A Catholic" has undertaken to justify, namely, the subscription "A Catholic Presbyter". This he does, or else he has been beating the air. Had the other observations of his communication any connexion with the substance of my for-mer letter, it would be my duty to disprove them, or stand correeted, but as I cannot discover that they are in any wise in point, I must forbear to trouble him, or to burden your space

further than to subscribe myself, A CLERGYMAN OF THE CHURCH OF ENGLAND. December 30th, 1842.

THE RUBRICS.

" The Pharisee stood and prayed thus with himself," &c. Dear Sir,—The author of a letter, signed E., which appeared a The Church of the 30th ult., will searcely, I am sure, be rprised, if the sentiments contained in the foregoing text force emselves upon the minds of your readers as somewhat characteristic of his epistle. Had he confined himself to details of his proceedings in reference to the Rubrics, or to any other igations under which he felt that he was conscientiously placed, he might, - as matters of little consequence to any one but of what he has done, and purposes to do, reflections bearing upon the conduct of others, I think it becomes a kindness to to remind him that when a sense of duty obliges him to speak suited to the services of the day, with those appropriate to Rome? Forbid it every praise-worthy, dutiful, honourable disparagingly of his brethren, it would be as well to seek some the solemnity which had just been witnessed, and insisting other occasion for celebrating his own performances.

opening sentence of his letter with something like an apostrophe, and a parenthesis, and states, "I am one of the two only," &c. God He next enumerates various circumstances which made an impression upon him with respect to the mode in which the services should be conducted, viz., "the Bishop's Charge of last year," from which he "gathered," "afterwards a discussion that appeared in The Church," "then your own observation that," by the deficit in the Society's funds, he turned his attention to this country, where he will now labour under the auspices of the Society for Propagating the Gospel. He have to the society of propagating the Gospel. He have to the society of propagating the Gospel. He In this Province, not many years ago, a young man went to a place at some distance from his residence, with the pretended pondents." "Now all this" (he remarks) "was very discoubrings to his work approved testimonials of pi aging." "But the common sense decision upon the subject | zeal, and considerable experience as a District Visitor in society, was in some measure his inferior. An accomplice, one having been come to, we who have abided by the Rubrics in

Now he does not inform us exactly what this common sense pre-the decision was; but it would appear upon his shewing to be the something very uncommon amongst "the Clergy of this Pro-good confession before many witnesses. The Church was something very uncommon amongst "the Clergy of this Fro-vince." He thus, however, reckons upon the reception of the irreaders to know in what particulars our way of conducting the services differs," &c. "Since January, or thereabouts, the singing before service has been adjourned till after the third Collect." An adjournment of this reservice is Ladjove, rather their diabolical designs were consummated, and misery and readers to know in what particulars our way of conducting the If the Clergy, on occasions of marriage, were always found Collect." An adjournment of this nature is, I believe, rather He next acquaints us of his observance of the Rubric with re-It grieves me to say, that in these and various other matters | gard to the time of administering baptism, but I beg to inform | ter end of March; but as his health appears to be re-eshim that he and the individual associated with him in his letter are by no means solitary instances in this matter. He mentions, not a few other rubrical observances, and, with rather seeming complacency, concludes the paragraph, adding, "these are the only deviations from the practice of the Clergy in this Province." He again proceeds, "It is my intention, on Christmas Day, to make another move." "From that day," &c. "there will be daily morning prayers at 8 o'clock on week days. I could not clearly see my way in regard to the evening prayers." Dear Sir,-Absence from home and the pressure of other | can he not clearly see the Rubrics? Therefore if he considers atters, have prevented me noticing as early as I could have that the spirit of our Church is to chain her ministers to their wished, the letter of "A Catholic," and did I not believe that observance, he cannot be at a loss, but many of his brethren a little friendly discussion may be carried on without occasion- who are as tenacious of conscience, and as sensible of their ng unpleasant feelings, I should be sorry to add a single re- obligations as he can be, feel that they are not unfaithful to it entire, so that the reader may have the whole subject before him, and thus be the better enabled to arrive at an impartial judgment.

In a unpeasant reeings, I should be sort to and a single remark further on the subject; but hoping that I err not in this either, in bending to the principle necessitas not habet legem, respecting which the Bishop of London, in his recent Charge, thus expresses himself: "In some cases it may happen, and the subject is the principle necessitas not habet legem, respecting which the Bishop of London, in his recent Charge, thus expresses himself: "In some cases it may happen, and the subject is the principle necessitas not habet legem, respecting which the Bishop of London, in his recent Charge, thus expresses himself: "In some cases it may happen, and the subject is not in this principle necessitas not habet legem, respecting which the Bishop of London, in his recent Charge, thus expresses himself: "In some cases it may happen, and the subject is not in this principle necessitas not habet legem, respecting which the Bishop of London, in his recent Charge, thus expresses himself: "In some cases it may happen, and the subject is not in the Your correspondent's letter purports to be "two or three re- with respect both to the Rubric and the Canons, that a literal saying that the conduct of the majority of the Presbytery was impotently vexatious towards their late brethern especially M. The majority of the Presbyter." No further than he is consistent with this purble the majority of the man who,—while the Bishop of the metropolis present; I shall not therefore occupy your space by entering such as have been alluded to, -would represent it as a duty incumbent upon missionaries in Canada, to proceed for miles, A Catholic" pleads that he has written in great haste. I under our rigorous climate, "with their families" (and he does absence of what is pertinent in the vindication upon which he And if the Parson has no family, he is, I presume, -according

The treatment experienced by Messrs. Leach and but when he is informed that I am not an English, but an Irish tering articulation. Who, in our bush-churches, is to attend Should he have in order to provide fuel and light fires in the mornings?

But he could not see his way with regard to the evening

prayers, and appeals to you, Mr. Editor: "You know a m nister may be called away, at a moment's notice, some miles off from home." This, assuredly, is a liability of which we are all aware, and our perceptions, I think, serve to shew us that it is as likely, and rather more so, to come upon us in the morning than in the evening. But under his difficulty, touching the evening prayers, he informs us he was relieved, not by what he red" from the Bishop's Charge, not from "the discussion in The Church," not from "your own observation," not from the "then again," &c., neither from "the Rubrics"; but he saw in The Church that at Chelmsford the Rector does a something, from which he infers a something, and his resolution is to do the same. "Thus, Mr. Editor" (is his climax) "there will be one Parish," &c. In a postscript, he adds, "I have forgotten to state that, according to the Rubric, I catechise the children of the congregation every Sunday. Few however attend, perhaps because I defer the catechising till after the service instead of after the second lesson." I apprehend he had not quite regained his memory, even in writing the postscript, for he informs us that he catechises the children of the congregation; but the children of the congregation, with the exception of a few, do not attend. He does "according to the bric," but the instruction of the Rubric is that it shall be after the second lesson, which his statement shews he has ad-

Had your Correspondent, as I have already stated, confined imself to a detail of his own doings, his letter perhaps would call for no particular remark; but as he seems to be not a little satisfied with the relative position in which he places himself with regard to "the Clergy of the Province," it would be a pity not to aid him in establishing that singularity to which

letter certainly entitles him. Mr. Editor, I cannot view it as a matter of indifference that ividual Clergymen shall disseminate, as far as the circulation the Clergy, and the condition of this Diocese and that of Quebec, in a light as discouraging, as they would seem to be entitled to an opposite character from the testimony of their Bishops, and very particularly from the interesting journal of the Bishop of Toronto, which evinces so largely the zeal and abilities of his Lordship, and reflects so much credit on his numerous Clergy.

I felt called upon to address you a few lines last week, occa-

sioned by the perusal of a letter, signed "Philokosmos," and believe me it is by no means a love of letter-writing, or a desire o appear in the columns of a newspaper, that has induced me to attempt remarking upon either.

1 am, your's Mr. Editor, &c.

January 6, 1843.

My dear Sir,—The communication of your correspondent E. (on *The Rubrics*) must have been highly gratifying and encouraging to many of his reverend brethren, who are anxious, as far as they can, to do all things decently and in order, and therein to fulfil their solemn obligations. I believe my reverend brethren are beginning to feel that, of all men, it is their bounden duty to "hear the Church," and, as spiritual children, to OBEY their parent, "for this is right;" and that they are SENT to lead not to follow "public opinion." "You are going too fast,"—"you are ahead of the times,"—"the people are not prepared for a return to the strict letter of the Reformation, and for a close adherence to the rubrical requirements of the Prayer-book,"-are expressions far less frequent among us, even of the Clergy, than they were not long since. Let us thank God, who smooths the roughest way of rectitude, making the mountain of our difficulties to become a plain before us, his ng yet unworthy servants. I have no hesitation in saying, (and I think I speak with some little experience in the matter) that our people expect us to be forward and foremost in that which is right; and that they are far more disposed to yield their sanction to the restoration of the old order of the Refor nation and the Prayer-book than the Clergy generally imagine. Our laity love the Prayer-book, as second only to the Bible.— They know it to be THOROUGHLY PROTESTANT against Anti-Catholic doctrines and Anti-Catholic practices. If their Ministers stand up among them, shew them wherein we, of the last hundred years, have been retrograding from the Reformation,—what private innovations and puritanic novelties were insensibly introduced,—how our Bishops have warned us to abide faithful to our Ordination vows, and require an honest adherence to the rubrical performance of Divine Worship, a able; - if Ministers will but candidly own that such and such things are merely novelties of long standing, -are, in fact, NOT RIGHT, not agreeable to the directions of the Prayerbook, my strong conviction is that, generally, the hearts of their people will, "like the heart of one man," be disposed to exclaim. "In God's name, we be seech you to DO WHAT IS RIGHT; we had rather HELP than hinder you."

good example in this particular, (wherever we can ma follow it), so also has "another move" been made in the parish of ____, where the weekly celebration of the Lord's Supper has heen restored, -where, with God's help, the daily bread will be broken on every succeeding Lord's day. God grant that the time may not be far distant when it may be said of the children of the Church, with a greater fulness of truth and propriety of meaning than can be applied to the times now happily passing They continued steadfastly in the Apostles' doctri and fellowship, and in the breaking of the bread, and in the

Your's, dear Sir, in much esteem, PRESTER ERIGENA. Feast of the Epiphany, 1843.

Canadian Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

Quebec, 2nd January, 1843. On Wednesday last, being "The Innocents' Day, Divine Service was performed as usual in the Cathedral Church of this city, when the Lord Bishop of Montreal admitted to the Holy Order of Deacons, Mr. Henry Hazard, Student in Theology.

Morning Prayer was said by the Rev. E. W. Sewell,

the Epistle was read, by the Rev. W. Wait, and the Candidate was presented by the Rev. G. Mackie, B. A., Eximself,—be indulged with an opportunity of inserting them in our journal; but when he connects with the account he gives At the conclusion of the Service, the Bishop delivered aring an extemporaneous address from the Altar, partly to the newly ordained Deacon, and partly to the congregation him to bring to his mind how far he has forgotten himself, and at large; interweaving, in the happiest manner, reflections

ther occasion for celebrating his own performances.

E. introduces himself to the notice of your readers, in the pening sentence of his letter with something like an apostrophe, spirit, without which none shall enter into the kingdom of The Rev. Mr. Hazard, was for some time a student in

On Sunday last the 1st inst., a Confirmation was held

in the Districts of Three Rivers, St. Francis, and the parts adjacent to Montreal. His Lordship is not expected to return until after the breaking up of the roads in the lattablished, there is every reason to hope that, under the blessing of God, he may be enabled to discharge, with comfort to himself, his manifold and laborious duties We understand that the Bishop will avail himself of this opportunity to form Branch Associations of the Church Society, wherever required.—The Clergy will no doubt be prepared to anticipate his Lordship's wishes by arranging all preliminary matters of detail.-Floreat Ecclesia!

CHURCH SOCIETY OF THE DIOCESE OF TORONTO

Collections in aid of the Funds of the Society made in the several Churches of the Diocese, in compliance with the Lord Bishop's Circular :-

Previously announced, in number 83, in am't 351 1 91 Deduct the collection at Woodhouse, through the Rev. F. Evans, announced twice by take in The Church of the 11th and 18th November 3 15 0

Making, in number 82, in amount 347 6 $9\frac{1}{2}$ The Treasurer has since received the At Amherst Island, through the Rev. W.

2 8 0

3 10 0

MEMORANDUM. - The amount received by the Treasurer from the Rev. James Magrath, as the collection at the Church of St. Peter's, on the Credit, on the 11th ult., and announced in The Church of the 23rd ult., was £5 15s one pound of which was placed in the Subscription and Donation List, in error, the Treasurer mistaking the intention of Mr. Magrath, as conveyed in his letter accompanying the check from the Chu

T. W. BIRCHALL, Treasurer. 11th January, 1843.

OPENING OF THE NEW CHURCH AT LLOYD TOWN.

Hardly could an event of a more auspicious nature have happened to any people, than that with which the worthy inhabitants of Lloyd Town have just been favoured. By a fortunate arrangement the opening of the New Year has een celebrated by the opening of their new Church, thus marking this always happy and joyous season by a new and important æra. The facts connected with the first Mr. Jos. Kay and family beginning of this Church, to the time of its present state of completion are such as must be the cause of unmingled pleasure, and indeed of thankfulness, to every lover of our Zion; for it has been undertaken with an alacrity and good will, planned with a taste and judgment, and finished with Mr. J. Donnell, Senr...

Miss Donnell

10th April 1842, on which day also a Sunday School was Mr. G. Evans.. commenced, teachers appointed and arrangements made Mr. Stennett and family... Monday, and thus giving the villagers and surrounding | D. Sprague, Esq. inhabitants the privilege of attending public worship four times in each month. On Monday the 18th April the Mrs. Morton and family... above named Reverend Gentleman, together with Captain | Lieut. and Mrs. Goode and family Armstrong, a worthy and zealous member of the Church residing in the neighbourhood, proceeded to make a col-by the ready manner in which all contributed towards this Mr. Sheppard pious design, with the exception of two persons who were Dr. Barton. prevented by real inability: the result of their exertions Mr. B. Armstrong. appointed, and a site chosen for the intended Church, an acre of land having been kindly given for that purpose by Mr. Tyson, with liberty to select it from any part of his property which should be thought most eligible. On the 1st August, all the necessary arrangements in the mean time having been made, and the equisite materials collected, the foundation stone was laid in the name of the Sacred Trinity by the Rev. F. L. Osler. On the 1st of November the key was delivered up according to agreement by the Contractor, the Building however requiring to be plaistered and finished inside, not

with Pews, but good substantial benches.

The Church is built of Mud Brick (unburnt) on a solid stone foundation; there are five windows on each side of the lancet form, with a triple lancet window at the East end; and altogether with its taper spire pointing to Heaven, forms a very pretty object on first approaching the village. As mentioned above, Divine Service was performed in it for the first time on the 1st January 1843, the Rev. F. L. Osler officiating, when it was truly gratifying to behold the large concourse there collected, many friends of the Church from Thornhill, New Market, and the surrounding country having assembled for the purpose of being present on this interesting occasion. A most impressive discourse was delivered from Ex. xl. 2. in which the nature and claims of the Church were most ably and clearly set forth, and a threefold Order of Ministry roved to be that which is alone sanctioned by Scripture and agreeable to the practice of the Primitive Church. The life-giving waters of Baptism were imparted to two infants, this Sacrament being administered at the proper time i. e. after the Second Lesson according to the directions given in the Rubrick, and agreeably to the express instructions of the Lord Bishop of the Diocese as stated in his Primary Charge. Were those directions more conscientiously followed, the true nature would be understood, and a more just estimate formed of that most important rite by the Members of the Church generally throughou the Province. After Service a collection amounting to 61. 3s. 9d. was made; this will go towards the final comple tion of the Church. A large Sunday School is in active

has gone forth: the Church only requires to be properly made known and she will be duly appreciated: every week brings fresh tidings of numbers seeking for "the old paths," and there is yet hope that "the children shall ome again to their old border," shall return to that Church, which, as is beautifully expressed by our Venerable Diocesan in his Pastoral letter, "is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone, -a Church which retains traces of the apostolic times more pure and nu-merous than any other branch of the Church Catholic in the world,—a Church in doctrine pure, in morals incorrupt, in precept simple, in sanction strong, whose rites and services are free from superstition and yet inspire the ost intense devotion and warm the heart while they en-2nd January, 1843.

INES SUGGESTED BY THE OPENING OF LLOYD-TOWN CHURCH

1ST JANUARY, 1843.

"The gates of Hell shall not prevail against her!" Yes she shall prosper! God himself hath sworn,

Who is not man, that he should lie or turn; Or alter that, which from His mouth proceeds; Or fail that Church, for which the Saviour pleads, What though her enemies in every age, Against our Zion cruel war would wage; Heav'n shall the fierceness of their wrath restrain, And fill their bosoms with reproach and pain. God hath declared, that from the rising sun, To where he sets, when he his course hath run; All kingdoms, countries, men, both young and old, Shall be united in one glorious fold.

Watchman what of the night! thine answer send, To say if yet the starry cross doth bend; Or doth the world in midnight darkness sleep Whilst thou alone thy dreary vigils keep?-Yes stranger, yes, the nightly gloom is pas I see the morning light doth break at last. And forth its blessings on the nations send; Hath bent o'er "Islands in the farthest west," And with its healing influence Britain blest Nor there alone, - the North, the South, the East From Sin's fell tyranny have been releas'd.

Here on the spot where the wild Indian trod Behold a church !- the temple of our God A church, on Christ and his Apostles built : 'Cemented with the blood of martyrs spilt;' The sacred keeper of that blessed word, Which tells the sinner of his risen Lord; And points the penitent, by sin oppress'd, For peace and comfort, to a Saviour's breast. Hasten the time, O Lord! for which He prayed, Who, for our sakes, aside His glory laid. When thine own Church, no more by schism torn, O'er wandering children shall no longer mourn: But all with joy unto her courts shall run, And, blessed Trinity! like Thee, be one.

Never as yet hath this dark forest dell, Heard the sweet music of "Church going bell;" But now, methinks, the happy time bath come To call the wanderers, from error, hon For soon as God's Ambassador stands forth To tell of Jesus-to declare the truth-To say that Christ hath bid him all baptize, That they to life immortal may arise-See the fond mothers, heedful of the word, Haste to present their infants to the Lord; And give them back into their Saviour's arms, That He may shield them 'mid the world's alarms. Unconscious they of Sacrament divine, Or sacred import of the mystic sign; Nor do they know the blessings God bestows
To be their solace in this world of woes. Yet if they live, (and O God grant they may!) May they in after life regard this day; And oftimes think of their baptismal vow, And be as free from guilt, as they are now.

Oh how I love thine house! one day therein Is sweeter far than many years of sin-When to thy courts the busy tribes repair, With them I love to come and worship there. Then have I heard, when doubts my soul distressed, The voice of Him who calms the troubled breast; And I have felt a peace pervade my soul, Bestow'd by Him who makes the wounded whole. When shall I then begin! How duly raise My feeble voice, in God my Saviour's praise May I for ever pray for Zion's peace; May discord's sound in her for ever cease; May all her clergy fir'd with holy zeal Go forth and preach the word-may sinners feel And glorify the Father through the Son.

GEORGINA AND NORTH GWILLIMBURY.

Donations and Annual Subscriptions to the Church ciety, by the members of the Established Church England and Ireland, in the Townships of Georgina and North Gwillimbury :-Subscrip's £ s. d. Mrs. Col. Sibbald ...

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Mr. Comer and family G. A. Jack, Esq. Miss Bourchier Mr. Howard and family ... Mr. Park and family Mr. J. Kay and family .. Mr. J. Brodie . Mr. Thornber and family Mr. Holme and family Mr. G. Sherlock, and Miss Sherlock

English Ecclesiastical Intelligence.

TESTIMONY OF DISSENT TO THE CHURCH.-I have never fawned on the Established Church; but I will tell you more,-I have never abused or insulted that Church r any other; but I tell you that I will abuse the attempts of the Presbyterians in this country (Ireland) when they desire to "lord it over God's heritage." The Established Church has been comparatively a mild and tolerant Church; and I say this as a matter of justice towards that Church (for I will treat even an opponent with the same justice which I would extend towards a friend), I would rather which I would extend towards a friend), I would rather trust the Establishment (the Church) as tolerant than the Presbyterians. I will repeat this sentiment. I would rather put myself under the mercy of the bishops and clergy of the Established Church, than place myself under the tender mercies of a heartless Presbyterian cabal.—In the hands of the intelligent gentry and clergy of the Establishment (the Church), I should be more under the influence of gentlemen and scholars than I would in the luence of gentlemen and scholars than I would in the hands of the General Assembly .- Dr. Montgomery, leader of a sect of Dissenters called "Remonstrants."

THE ESTABLISHED CHURCH.—In the case of multitudes,

the zeal now evinced in the cause of the Established Church has its origin, no doubt, in much laudable purpose and feeling, such as the men who think it mistaken should be prepared to respect. In the view of no small numbers of her children, the Church of England is possessed of such attractions as belong not to any other institute on earth-Among ail the ordinances of God or of man, she is esteemed the most lovely, the most benignant. Her antiquity carries the mind back to the infancy of our condition as a people. Her visible structures, in every form and shade of beauty, are the still and sensible links which connect her history with all the changes of the past. In their completeness, or as they take the shape of the ivy-mantled ruin, they serve to call up the bygone in length-ened succession, until the imagination rests upon the rudest appearances, amidst the deepening shadows of the most distant time. Before her altars all our fathers stood on their bridal-day, and to her sacred enclosures they sur-rendered their ashes when their race was run. Her solemn forms of worship became more and more impressive to the living, as being through so many ages mementos of the dead. Beneath her roofs—beneath the humblest in common with the proudest—the men of all degrees have worshipped for more than a thousand years. The very paths leading to the spaces on which her spires and turrets lift themselves towards heaven, have been in a measure sacred in the usages of our people; and the sabbath-morning groups in our parishes are among the social pictures we have always been fond of cherishing. But the institution thus interwoven with our home-stead re-remembrances and sympathies has still higher claims on our veneration. As we look back on the history of this Church, we see monarchs, a line of dynasties, do homage to her sanctity. Queens, also, from the mother of Alfred downwards, bow at her shrine, and give up their children to her blessing. Her rulers, her scholars, and her devous men, are often seen as the only august spirits of their times. Not a few of them appear like personifications of the repose of another world, coming forth amidst the darkness and turbulence of the present. Such men, resting on their own profound thoughts, and strong in their own strength, are often seen rising high above all the men of their age. When the season came, some of these cou take the place of the confessor and the martyr, giving to the dignity of their episcopate the high adornment of a spirit ready to be offered as an oblation on the altar of truth and sanctity. Such were Latimer and Hooper, and such were Ridley and Bradford. All these images of weal and wo, of the lowliness and greatness, of the intelectual, the moral, and the holy, through the past, arrest the eye of the Churchman's imagination, and serve to bind his heart to the system with which they are so naturally associated .- Congregationalism, a work by Dr. Vaughan, a Dissenter.

Converts from Romanism .- On Sunday last another convert was received into the Holy Catholic Church, at St. Simon's Church, Gloucester-street, from the apostacy-This is the sixth person who has publicly renounced Popery in St. Simon's Church this year.—Liverpool Stan-

RUBRICS.—On Sunday last, the services at St. Mary,5 Church, Nottingham, were conducted in the manner which we have for some time recommended to the clergy, and in accordance with the directions given by the Bishop of London in his recent charge, copious extracts from which we published a fortnight ago. We have authority to we published a fortnight ago. We have authority to state, that before restoring this, the proper mode as prescribed by the Rubrics of the Book of Common Prayer, the Vicar (Archdeacon Wilkins), rightly supposing that the example set at the mother church of the county would be pretty generally followed, consulted his diocesan, the Bishop of Lincoln; and this return to the true practice of the Church has been adopted with the full sanction and approbation of that reverend prelate.—Nottingham Journal

From our English Files.

THE FRENCH PRESS AND OUR SUCCESSES. The last accounts from China and India have furnished the Paris journals opposed to the French Ministers with an occasion for attacking them; but with what degree of justice they lay hold of it the public must say. Instead of attempting to depreciate the importance to England of the success which has attended her arms, they rather magnify it than otherwise, for the purpose of making it appear that France, in the hands of her present Ministers, is declining in glory and influence, whilst England, under good government, is rising rapidly in political

and commercial power.

The Constitutionnel says:—"Sir R. Peel knows how to triumph over obstacles and events. He imposes burdens on the agricultural interest, which murmurs, but submits. Two expensive and impolitic wars, those of China and Affghanistan, were undertaken, but he puts a happy end to both. Sir K. Peel enters upon questions with courage, and does not abandon them until they meet with a solution honourable to himself. Our Cabinet avoid them, or, when it is obliged to meet them, either fails or escapes by postponement. The Ministerial party in England makes it a glory to be active and enterprising, and of daily use to the country. The devoted friends of our Ministry, on the contrary, make it their glory to abstain from action. At its accession the English Cabinet had for its principal support the high Tories; gradually it gained ground on the centre of the Parliament; it contented the prudent Tories, and almost gained over the moderate Whigs. It rose, as all superior men do, above party, and has governed independently of petty passions and intrigues. Our Ministry, at its accession, had for allies even the men of the Tiers Parti, who lent it a conditional support. It has estranged them by its errors—it has discontented them by its opposition to every kind of progress—it has lost ground in the Conservative party—it has been beaten in the Chamber, and disowned at the elections, even by those who had at first adopted it. Whilst the number of the partisans of Sir Robert Peel is increasing, the number of the supporters of our Ministry is diminishing. The power of the English Ministry augments; our Cabinet has become impotent. A parallel movement, but in an inverse sense, appears, however, to be going on in the two Parliaments. In England, which is an aristocratical country, the party which has the greatest influence over the nation is the Tory. In France, a democratic country, the true representation of public opinion is the left centre. Now, whilst on one side of the nel the moderate Tories repudiate the doctrines of the ultra-Conservatives, on the other the left centre depart more then ever from the radical doctrines of the extreme left. In the English Parliament the moderate Whigs appear to be aschief is in power. In the French Parliament, the moderate

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