of manner. His heart seems to be warmly enlisted in the cause of his divine Master; his knowledge of the Scriptures is accurate, and he is always ready with "a word in season," adapted to benefit those with whom he comes in

We have been highly gratified with his conversation, and trust that his visit to this country may be the means of awakening a wider and deeper interest in the spiritual welfare of the oppressed and decayed Churches of the

## THE CHURCH.

TORONTO, SATURDAY, MARCH 19, 1842.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 8th of May. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis, attested in the ordinary manner.

The Examination will commence on Wednesday, the 4th May, at 9 o'clock, A. M.

THE LORD BISHOP OF MONTREAL has long laboured under painful indisposition; but, according to accounts received from Quebec under date of the 28th Feb'y, his Lordship was much better. We fervently trust that our next announcement will be still more satisfactory.

We trace the growth of the American Church with a watchful and affectionate eye, and have frequently to regret that our limits forbid us from affording to our readers little more than a glance at this interesting branch of the Christian Vine. The literary resources of our sister communion have lately done us good service, and the account of The Nestorian Bishop, to be found on the first page of this impression, lays us under additional obligations to the American Episcopal Press. It is a narrative full of deep but quiet interest: as we read it, we felt drawn nearer, by centuries, to the Apostolic age; and our belief in the divine institution of Episcopacy struck deeper root as we dwelt on each detail, and almost heard Bishop Yohanna proclaim, "Our Church is from the Apostles of our Lord Jesus Christ, and I am happy to find it like your Church. We have Bishops, Priests and Deacons. Our Prayer-books are like your Prayer-books. Our religion, old religion.

But turning from the literature to the actual occurrences of our sister Church, we find that at the Eleventh Diocesan Council of the Church in Alabama, the REV. MARTIN P. PARKS, Chaplain to the U.S. Military Academy, at West Point, has been unanimously elected the first Bishop of the diocese of Alabama. "It is cause," says The Banner of the Cross, "for devout gratitude, that such a judicious and happy selection has been made, and we trust our excellent brother may be induced to accept the high and holy office which he is so well qualified by piety and talents to adorn."

As another proof of the growing prevalence of held on the 8th instant, Mr. Charles H. Williamson, an ordained minister of the Methodist denomination, was recommended to the Bishop to be received as a Jesus Christ. Amen." Candidate for Holy Orders.

We are also glad to perceive in the New York Churchman, a strong appeal on the subject of endowing the Collegiate Institutions of the Church with land, and of making, at a now comparatively trifling expense, a provision for which future generations shall rise up and call their torefathers blessor! The present recommendation, contained in a letter from an as these, we shall value the solemn beauty of our Li-American Clergyman, and written by him from Oxford, turgy the more, and find fresh cause for thankfulness has reference exclusively to the endowment of Uni- in those blessed Forms of Prayer which the Church versities, but is equally practicable with regard to all the other wants of the Church :-

"I promised to write you from this ancient and venerable seat of the learning and glory of England and the Church. I shall not attempt to describe the impression made on the mind grandeur, antiquity, and literary wealth of this noble old University. Would that Heaven would incline the hearts of some wealthy and generous patrons in America to begin, in our Western States, such glorious foundations as the immortal Alfred began here! O! that some patriots would perceive that the greatness and glory of Old England have chiefly sprung from her two 'famous Universities!' How can my country-men, in indolence and apathy, suffer the seed-time to pass away unimproved! What Alfred was to Oxford and England, might they easily be to Indiana, Michigan, Iowa, Wiskonsan, and their country, to say nothing of the fostering care that should be extended to the infant institutions of Illinois and Missouri, Tennessee and Kentucky. Land at 1 dollar and 25 cents the acre, and this opportunity, that can never return, (as surely as the simple days of the good Alfred cannot come back), allowed to pass away for ever! O my countrymen! O my fellow-Christians, and especially ye who reverence the deeds of the good men of the old time, rouse you, I pray you, to this noble work! Pardon me in my devotion and hope for my home, and pray God that my words may not fall upon idle ears, nor be rejected by unfruitful hands and barren hearts! Let some Oxford or some Cambridge rise for the Church forever in each of those distant wilds, which shall one day nourish more people than now tread the soil of England.

Our General Diocesan Church Association, which in a very few weeks, we believe, will be duly organized, will probably embrace the objects so strenuously enforced by this American Clergyman. Certain we are, that now is the time to obtain lands for the support of a Theological Institution; and to commence an endowment of the same permanent and improving nature, for the maintenance of a body of Clergy to be attached to the Cathedral, and to be employed in the work of religious education, or in the other literary departments of the Church. As a general rule, we should also think that there would be no difficulty at present in procuring, for every Church that may hereafter be built, an endowment in land from private individuals. Indeed, it strikes us that many persons, who really have not money to give, would readily devote a few acres to the service of God, and the future sustenance of His Holy Church.

A few months ago we made a statement to the effect that a great majority of the Scottish aristocracy acrimoniously assailed by a few of our Presbyterian pondents, we triumphantly maintained our ground, and irrefutably silenced all gainsayers.

last in which our antagonists would have expected to | Tracts. find it. The Witness, a Scottish Presbyterian paper, -in an article breathing the most rancorous hostility to the Episcopal Church in Scotland, and to its projected University at Perth, -makes this assertion:

"WE BELIEVE THERE IS NO RELIGIOUS BODY IN SO RICH AS THE EPISCOPAL COMMUNION OF SCOT- Almanacs of the Messrs. Lesslie. Some very friendly LAND, INCLUDING AS IT DOES, NEARLY THE WHOLE ARISTOCRACY OF THE COUNTRY."

tocracy are condemned for the "mean and selfish good work.

niggardliness," with which they have treated their clergy. We admit that they deserve this severe reprehension: but we have no doubt that the Veto Presbyterian Kirk, will teach them the necessity, and most probably the duty, of upholding the ark of their venerable Church, which neither unscriptural innovation, nor a series of rebellions, nor the statutory persecutions of the nineteenth century have been able to crush to the dust. They will probably learn, from bitter experience, that the Episcopal form of Church Government best harmonizes with a Monarchy,—and actuated by purer motives, the nobles and high-born the Treasurer of the House of Industry. commoners of Scotland may be led to wipe off the reproach of "niggardliness," and to bestow upon that Church which is Apostolic in its origin, and against which the gates of hell have never altogether prevailed, a degree of temporal support commensurate with their means, and worthy of so hallowed a cause. Episcopacy is steadily reviving in Scotland, and the bitterness with which it is encountered, is the best proof that could be adduced of the hold that it is regaining upon the Scottish mind.

We borrow from our worthy cotemporary the Patriot, the subjoined very just remarks on the extemporaneous prayers of Mr. Maffitt, a preacher of great fame in the United States, and belonging, we believe, to some denomination of Dissenters. Mr. Maffitt, if we are not deceived, was formerly an actor; and if so has only transferred his outrageous bombast from the theatre to the pulpit:

SPECIMENS OF PRAVERS. The Rev. Mr. Maffit, Chaplain to the American Congress, makes no inconsiderable figure in the papers on the other side, as a preacher of "tremendous power and searching eloquenca." We subjoin specimens of his prayers, and can honestly say that we never read any thing more utterly irreligious, or especially blasphemous, in the shape of an address to the Supreme Being. Can a Christian read, without almost shuddering, a petition to his God to be "more than Minerya's wisdom—more than the protection of Jupiter Stator, in danger"? Really this is worse than Tom Paine, and nearly as bad as the "People's Almanac's" parody on the Burial Service! How can the American Representatives endure such an odious prostitution of the pulpit to the theatrical display of such irreligious bombast? Hudibras would designate the reverend actor as "a bladder full

HOUSE PRAYER.

"God of our Fathers! As in the transit of the pilgrims hither across a wintry ocean, thou wast with them; as in the trial of arms, in the dark years of the revolution, thine ever-lasting shield was let down before them; as in a later appeal to battle, victory still perched upon the eagle standard—so let the "chariot of Israel" and the horsemen thereof go still with us for protection-to guard against political error, and that obstinacy of pride which betokens national downfal—through Jesus Christ. Amen."

SENATE PRAYER.

"Oh, God! while the wing of the National Eagle shadows these Council Halls, and Washington, in pale, passionless marble, overlooks the debates in both Houses of Congress, we beseech thee to overshadow the President and members of this Senate Chamber, with the wing of the cherubim—let the broad eye of thy Providence awe them into reverence before thee, and thy right arm be their protection forever-through Jesus Christ.

SENATE PRAYER.

"God of the armies of Israel! be more than Minerva's wis-Episcopacy, we may mention that, at a meeting of the Standing Committee of the Diocese of New York, Jupiter Stator in danger—be thine own loftier symbol, the tall pillar of flame by night, and cloud by day, their guide and guard, that they may go out and in before this great people, bearing the insignia of truth, and girded with Divine panoply—through

HOUSE PRAYER.

"God of the Pilgrims! The sons of those old departed wan derers and their sons' sons are before thee-themselves now the fathers of seventeen millions of people-now the counsellors, whose voice is freedom's law and power's warrant; be thou their God and guard, their wisdom and guide, through life and

After reading such turgid and heathenish effusions has provided for our use.

It is a matter of constant regret to us, and of serious injury to the Church, that we have it not in our power omunicate more largely the interesting Equation siastical information which almost every part of the Province so abundantly affords. The more our wants are made known, the sooner will they be supplied; the more instances of private zeal and munificence that we are enabled to record, the more will similar examples be multiplied.

While we feel that in this respect we have been very inadequately supported, we have yet to acknowledge a deep debt of gratitude to several ardent friends of our cause, who have encouraged us, both by words and works. Many of the Clergy, we know, desire to forward us intelligence connected with their parishes and neighbourhoods, but shrink from the ill-natured remarks which censorious persons are too apt to indulge in, ascribing ostentation and vanity to acts that better deserve the name of duty and zeal. We trust, however, that our reverend friends will learn to disregard such baseless imputations, and to do what their judgment dictates, undeterred by what evil tongues may say, or ungenerous suspicion may insinuate.

We repeat that we value Communications and details of Ecclesiastical Intelligence very highly. We have only to request our Correspondents that they will study brevity as much as possible, especially in the former,—that they will write as distinctly as they can,—and that, when sending items of Ecclesiastical Intelligence, they will adopt the third person, and not the epistolary style.

Our English files have not yet reached us; but we learn that Mr. Williams withdrew from the contest for the Oxford Professorship of Poetry, and that Mr. Garbett has been elected. Dr. Gilbert has succeeded Bishop Shuttleworth in the see of Chichester.

We acknowledge, with many thanks, the receipt of the following sums, for various purposes connected with the Church :- From A Magistrate 15s., being 10s. for Tracts, and 5s. for the Antidote to the People's Almanac; from Ormond Jones, Esquire, of Brockville, 11. 5s. for Tracts and Antidote; from were Episcopalians, and that they owned the greater An Englishman 21. 10s.,—being 11. for the Organ in proportion of the land in Scotland. For this, we were St. James's Cathedral, 11. for the Stained-glass Windows which it is proposed to place in the same edifice, cotemporaries; but, by the aid of two valued corres- and 10s. for The Toronto Church of England Tract Society; from A Catholic Presbyter 11. 5s., -being God. 11. for Chippawa Church (which sum has been duly But, curiously enough! we have lately met with a forwarded to the proper quarter), and 5s. for Tracts; corroboration of our statement in a quarter, the very from Dr. Mackelcan 10s., and W. H. W. 2s. 6d. for br

We have great pleasure in acknowledging the receipt of 11., sent to us anonymously by several Presbyterians of this city, to aid in defraying the expense incurred by us in the publication of an Antidote to THE WORLD WHICH, with reference to its numbers, is the poisonous matter contained in the scandalous remarks accompanied this donation, which we prize the more, as it is said to have been raised by contri-The preceding testimony is the more valuable as it butions not exceeding a few pence each,—thereby forms part of a sentence, in which the Scottish aris- evidencing that a number must have joined in the

it is exceedingly wrong in Churchmen to contribute money or land to any denomination besides their own, To this I beg to reply, that subscriptions to Churches should agitation, carried on by the predominant party in the Presbyterian Kirk, will teach them the necessity, and Presbyterian Kirk, will teach them the necessity, and brethren, notwithstanding this unequivocal avowal on the brethren, notwithstanding this unequivocal avowal on subscription being "liberal;" nor can a carnal expediency our part, are willing to join us in making common cause against the enemies of Christianity and Monar-

However, since we last noticed this subject, we have been relieved from all difficulty as to the expense incurred by us; and therefore, with every just sense of the kindness evinced by our anonymous Presbytepest promotes obedience to the Law. Hence, if not rian contributors, we have handed their donation to

> Men of the highest station in this Province, discharging the sacred and solemn offices of Religion and Law, have been so frequently and so scandalously assailed in the columns of the Colonist, that it cannot be at much cost and pecuniary loss; so mightily grows the word a matter of wonder that we, in a far humbler vocation, should have been subjected to a similar indignity.—
>
> The editor of that poper in his impression of the 16th The editor of that paper, in his impression of the 16th instant, has continued his unprovoked attacks upon us, invading private character, and outraging decency in the most flagitious manner. Of such abuse we had far rather be the object, than the author; it will be construed into our praise by every man whose good opinion is worth possessing; it will recoil upon the head of him who employs it; and it will bind us more firmly to the maintenance of those Church principles. which have exposed us to a treatment that it is easier for us, we trust, to forgive than to imitate. The public and the press are equally interested in stamping such an outrage with condemnation; and in proclaiming that when a man becomes an editor, it is not necessary for him to cease being a gentleman.

## Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

INFANT BAPTISM.

Sir,-Your Correspondent C. R., in The Church of the 19th February, has resumed his observations upon Infant Baptism. He does not think it necessary to give a quotation from any author later than 248, is support of that doctrine. There is, however, I think, an author about 150 years later, whose testimony is much stronger than that of any person who preceded him. This is Pelagius. They who know his peculiar tenets are aware, that they were such as would have led him to reject Infant Baptism. He decied original sin, and the necessity of any aid from the Spirit to enable us to do the will of God. It is well known that, in his days, the Church held that Baptism was for the washing away of sin,—in the infant, original sin,—and that the Spirit is given in this Sacrament. Accordingly, when Pelagius published his heretical doctrines, Augustine wrote against him, and urged the doctrine of Infant Baptism as being opposed to his views. Pelagius, it appears, did not know very well how to answer this argument. But had not the doctrine of Infant Baptism been received in his days, or had he heard of its not having been received in any time since the death of Christ, his preper reply to Augustine would have been clear enough. The truth however is, that this person, born in Britain, had travelled through many countries, Egypt, Italy, France, Africa, and had visited Jerusalem, the mother Church too: and although he had travelled for the purpose of ascertaining the doctrines taught in these different places, it is quite certain he had not discovered any error in the doctrine of Infant Baptism: for can we suppose that a person so inquisitive and learned, and interested in the discovery as he was, would not have discovered, that it was not the doctrine of the primitive Christians, if there were any proof of it,—seeing too that he lived only 300 years after the death of the Apostle St. John? Yet anxious as he must have been to find out some proof of such an error, pressed as he was with this doctrine by Augustine, he declares that "he has never heard even any ous herete who asserted that infants are not to be baptized. And again he exclaims in these remarkable words, "Who can be so impious as to hinder the baptism of infants."

CHURCH-BUILDING IN CANADA .- No. I. To the Editor of The Church.

Dear Sir,—In a country where, for the most part, "the houses of God" are as yet to be built, the attention of those persons, on whom their construction and internal arrangement must devolve, should previously be drawn to a due consideration of the grand and proper use of Churches and Chapels,—the glory of God and the good of man.

Impressed with this conviction, I purpose submitting some

our worthy Editor has invited the Ministers and lovers of the Church to subscribe their several quota of information for the general good. I therefore, like one of old, necessitated to bring is hands full of water to his passing Prince, in lack of a riche offering, present with all good will my unworthy gift to the cause of the King of Kings. In the second place, albeit I be but poorly qualified to instruct in these matters, I do nevertheless hope that the remarks following may induce others, better versed therein, to impart the results of a juster judgment and more matured information.

It seems to me of paramount consequence that designers and astructors of Churches and Chapels should ever keep this fact before them, that such edifices are then most conducive to the glory of God when they have been planned in such wise as to provide most fully for the proper accommodation of Christians, not only as hearers of God's word, but more especially as sincere and humble WORSHIPPERS at the throne of grace; when planned rather as "houses of prayer" than mere places of preaching. If, happily to accomplish so good and glorious a work, a certain amount of good taste, coupled with a degree of ation touching ecclesiastical propriety, be rightly considered a desideratum, much more must good sense, embodying a sound Church spirit, be regarded as an indispensable requisite; even THAT GOOD SENSE which determines with God's help t effect strictly religious objects on strictly religious principles.

All subscriptions towards the erection of Churches ought to be raised as among Christian BRETHREN. The private-in expedient must be religiously eschewed. The worldly "quid pro quo" system must, from its very selfishness and narrowness. be laid aside. Wherever the exclusive individual property system has been admitted, much unseemliness has followed the abandonment of primitive usage. The comparative novelty sadly militates against religious decorum, as well as being the fruitful source of much parochial dissatisfaction, and sometimes of hard feeling. It does not recommend itself by any counter-balancing advantage; while its abominably uncatholic distinc-tiveness, entailing the curse of cupidity, is a most unseemly hindrance to that ostensible "Communion of saints" which was antiently symbolized among Christians in their very mode and manner of meeting together in religious assemblies. Correct views here are of the utmost importance. Any system, which secures to certain individuals the sole right of occupation of the best portions of God's house, is vicious in principle, and inflicts much injury on the Church. The right of sole occupation in pews is too often a true counterpart to the fable of "the dog in the manger." How often have ministers to deplore the irregular attendance of persons invested with private privileges in Churches—of persons who, having but an uncertain relish for their "daily bread," evidence the precariousness of their spiritual appetite by a frequent forgetfulness of assembling themselves together! How often do their vacant possessions form, (especially at Evening Prayer,) a horrid hiatus between God's ministering servant and the assembled steady worshippers! This, however, is far from being the only objection to the admission of the service of the ion or permission of selfish exclusiveness in the temple of

Now, let us take another view of the working of this vicious plan. Let us suppose, for a moment, that the holders of private privileges, being brought to a sense of the sin of Sabbathbreaking, become regular in their attendance on all the services of the sanctuary, yet the location of their carefully partitioned sittings is against the system. For these, being graduated according to the scale of contributions, the eastern portion or head of the building uniformly presents the unsightly appearance of a "monied monopoly." The "monied interests" will be universally found enseonced in buxom boxes, square or long, according to their humours and cash qualification, as close to the chancel as possible. The poorer and the more ignorant of their brethren are thus boxed out, or boxed off, to a remote part of the building; or, in the modern magnitude of Christian nsideration, are permitted to take up their station on a free gallery, and there to enjoy accommodation provided by a species of pretending liberality, which would be absolutely ludicrous, if it were not more absolutely lamentable.

We still adhere to our often-expressed opinion, that do well" in this matter, on the plea that "you can't induce through a list of names I happened to know) immoral, or will people to subscribe LIBERALLY, unless they are allowed some pecial advantage, according to the amount of subscription convert a rotten system into a sound one. No such conside ration should induce Christian men giving any countenance, direct or indirect, to a plan which causes that which should redound in every particular "to the glory of God," to be made to minister to the selfish service of "the unrightcous mammon." Without any further reply to objections founded upon the presumed selfishness of the Christian community, I shall only state a fact, which seems not only in point, but perfectly con-clusive. In Upper Canada, and not among the wealthiest set-tlers either, Churches have recently been, and some are now being built, without any right of private property being recognized,—without any special privileges being suffered to exist. Moreover, in some parts of the British dominions not only is the case the same, but some congregations, convinced of the injurious tendency of the private property system, have honestly sacrificed it in toto, and remodelled the interior of their Churches There is nothing here so very insurmountable. No difficulty in the matter that cannot, with God's help, be overcome.—

What has been done, and is now being done, may be done more extensively. The Church, if she will, can provide funds sufficient to erect parish Churches, common to the parishioners, and free from the injurious distinctiveness of exclusive rights. She can do so without having to descend to the odious plan of auctioning off seats, and in a sense making a merchandize of the house of her God. Having cleared our way in a measure by these preliminary

hints, shewing THE PRINCIPLE on which we must conduct the good work, I shall not at present trespass farther upon "The work." In some future numbers I may, with your persion, take up other branches of this interesting and impor-

THE CHURCH AND THE DISSENTERS.

Sir,-Few things have occurred lately in Canada so much calculated to excite the indignation of every true Churchman, as the infamous handbill which, with proper feeling, you noticed in your paper of the 12th instant. Who the author of that disgusting performance was, we know not, and most likely we never shall: for there is little doubt that, like the assassin who stabs his victim in the dark, he hastened away from the performance of his exploit, and hid his coward head from the light.

But there is one thing we must revice in this effectives But there is one thing we must notice in this circumstance, namely, that the wretch, who could thus insult the feelings of the majority of the people of Western Canada, is not so low in the world but he could obtain access to a printing press, and the use of types and ink. Further, we can judge of men's sympathies on such occasions by the manner in which such an insult is noticed. The Colonist appears to have been the only paper, except your own, that noticed it; and from the manner in which he treats it, we can easily perceive the great reverence he has for the most sacred Institution of his country, and the religion of his Sovereign. However, we will leave the Editor of the Colonist in the full enjoyment of his merriment, not doubting but his readers will be duly edified by it, and proceed

It is with great pleasure I have lately perceived that, in the ischarge of your duty, you have thought proper to caution your readers against contributing their pecuniary aid towards any scheme calculated to encourage Dissent. In my opinion, the caution was sufficiently delayed; for I am one of those who have, on several occasions, contributed towards these objects, and I did it from mistaking the spirit of that beautiful prayer of ours which we offer up on all occasions previous to the sermon,—that prayer, I say, which supplicates that the commons of this Province "may live in the true faith, in dutiful allegiance to the Queen, and in brotherly love and Christian charity one towards the other." Therefore, in giving my money to the Dissenters, although I objected to their faith, I did hope that I was promoting these Christian feelings. experience tells me that the good will of the Dissenters is no more to be bought than that of the Papists—that however they hate each other, and whatever divisions they may have among themselves, in one thing they all agree to a man, namely, in their abuse and hatred of the Church of England. There is no man in active intercourse with the world, but has ample proof of this. Get but a Dissenter into conversation, and you will soon see how his feelings run towards the Church. They have managed to rob her of a good part of her patrimony, but they are not satisfied even now; and my firm belief is that, just in proportion as our Church advances in purity, so will the hatred of the Dissenters show itself. You, Sir, I expect, draw your conclusions from what you see. Men like myself, are obliged to draw ours from what we hear as well as from what we see; and did every man in my station keep a diary of his conversations, he could often exhibit a lesson to those who have the direction of our affairs in Church and State.

Now, of the Dissenters in Canada, there may be found three classes. The first may be termed Merchants and Shop-keepers—men who are mostly found at their desks or their counters.— These, generally speaking, are a cautious race, rarely having suggestions in connection with the subject: and here I have two grounds of encouragement in doing so. In the first place,

The next class may be termed proprietors of houses and land. This is but a small class in point of numbers, but they are one This is but a small class in point of numbers, but they are one whose sentiments can be easily gathered, and are not very nice in the latter: both stand upon the same level as to facilities what they say. The last, and perhaps the most important of all, is that class formed of working tradesmen and artificers .-This is the class, including the rustics, that Chief Justice Abbott used to like to have as evidence, because they spoke up boldly. These may be called the echo of the other two. a difficult matter to relate conversations verbatim; but, perhaps, the following, which occurred a few weeks back, during the eason of Tea Parties and Soirées, is a fair sample of what hundreds such mortals as myself are condemned to hear or partake of. It was with a Methodist of the second class, above ecified, and myself, whom, in the subjoined dialogue, I shall

> Methodist.-Come B. you are a pretty good fellow,-wont you come and take tea with us on —— evening? I have a few tickets to dispose of, and should be glad of your company. Churchman.—I am, Sir, a Church of England man, and annot, consistently, lend my aid towards promoting Dissent.
>
> Methodist.—Nonsense—you will find plenty of Churchmen

Churchman,-More is the pity, I say; for they had better keep their money for the promotion of some object in con-nexion with their own Church, than bestow it on those who will repay thein with abuse. Methodist. - Surely you don't mean to say that we abuse

Churchman.-You do not perhaps in person, but you permit and encourage those who do in print. The whole of your papers are continually denouncing our Church, and vilifying

Churchmen?

ministers, you cannot deny it.

Methodist.—Well then, why does your Church, by insisting on the Apostolic Succession, go towards unchurching every

other denomination? Churchman.—The Apostolic Succession, Sir, is a question that I am not competent to enter into. Its evidence is given in languages with which I am totally unacquainted; but thus much I will say, that unless I can have stronger arguments brought against it than I have hitherto heard, I shall be content with the account given by my own Church. But all this has nothing to do with our being "earnal," "inebriates," &c. with which you accuse us. I certainly cannot see that the morals of Churchmen are a whit below those of Dissenters; and, to speak freely, I should not feel flattered to be put, in this respect,

a level with the best of you. Methodist .- Oh! but your Clergy, Sir, are far from being what they ought. Dissenting Ministers are not "fox-hunters

or "card-players."

Churchman. — Granted, — I never saw a Methodist preacher at a fox-chase, but I have seen damages recovered from him in a Court of Justice for warranting an unsound horse. The failing of even one can afford a subject to the pen of the libeller or the pencil of the caricaturist, and thereby create a prejudice against a whole class of men. I, Sir, can laugh when see a Cantwell or Mawworm, as exhibited by a Cibber; but I do not thence designate all Dissenters hypocrites. Pray, Sir, how many Clergymen of the Church of England have you known fox-hunters or card-players? Were you ever in Eng-

Methodist .- No; but I know enough of them from those

who have been there. Churchman .- Now, Sir, I was born and educated amon strongly object to, is a very rare person; and whenever he is found, he is sure to be beloved by his own parishioners, and his nduct never objected to by them. But let us leave the people moral Clergymen in Canada?

Methodist.—I have known many.

Churchman .- Name your many. There may be, as alas! there ever will be in every denomination, Ministers of bad lives. if it were not more absolutely lamentable.

Some persons, whose knowledge of the world I am loth to dispute, may object to our "ceasing to do evil and learning to dispute, may object to our "ceasing to do evil and learn

their respective characters furnish you with aught in support of your charge?

Methodist.—No, Sir, I cannot say that they do; but things

are different now to what they have been. Had you resided as long in the country as I have, you would think differently

to what you do now. Thus it is ever with the Dissenters. Their perpetual cry 15 against the Church and its Clergy: but turn upon them and beard them, and at once you silence them. All their can about morality, when sifted to the bottom, amounts to nothing. I say let Churchmen give their money towards building Methodist Chapels and erecting their Pulpits if they like; but after having done so, let them not feel surprised if they find themselves abused in return. For my own part, I shall take good care they never get another sixpence from your humble servant and constant reader,

## Canadian Ecclesiastical Intelligence.

RECTORY OF PICTON. Notitia Parochialis for the Church of St. Mary Magdalent, Parish of Picton, from 31st December, 1840, to 31st December, 1841. Baptisms ..... Marriages .....

Sunday School at 9 A. M., Catechism at ½ past 2 P.M. Morning Service at 11 A. M., Evening Service at 3 P.M. Parents, and Heads of Families, in this Parish, are strongly solicited to keep, on Sunday evenings, their house holds together, and to complete the work of sanctity of the Lord's day, by the attempt at domestic religious in-struction, and the tranquil exercises of family prayer.

DELAWARE INDIAN MISSION.

SIB.—From the increasing interest which I find the subscribers to *The Church* in this remote section of the Province, take in its perusal, (a feeling I trust becoming more general every day), I have no doubt of the fact tested now by experience, that our paper is admirably adapted to furnish the people generally, with correct views of our principles, as the purest branch of the Holy Cath olic Church, and at the same time to strengthen the hands of the clergy in their ministerial intercourse with their respective congregations. I can therefore feel the less hesitation in complying with a suggestion of yours, made in a former publication, as to "the propriety of affording occasionally on the part of the clergy, such intelligence for insertion as may prove interesting or instructive to the community at large."

community at large."

To give you even an outline of the varied labour to which I have been subjected in this Mission, during the last seven years that I have been connected with it, would occupy a larger space than I could reasonably expect in the columns of *The Church*; I shall, therefore, for the present, confine myself to a few striking features in this locality, which cannot fail to prove cheering to every sincere member of our Zion. I believe I was the first Mission. ary of the Church of England, that held divine service regularly in these parts, and most certainly the first that ever visited Lower Muncey town for the purpose of evangelizing the Pagan Indians. During the three first years of my residence, the average attendance of the white of my residence, the average attendance of the white population at Barns and School Houses, (for we had no Church built in those days) never exceeded forty souls, and only a moiety of these professed attachment to the Church. I find now, by referring to my registry, that during the above period the number of Baptisms only amounted to 17, and the Communicants to 6, at the state Festivals; but within the last four years there were 150 Baptisms, in which number are included the converted Indians; and during the past year the regular Communicants amounted to 44—18 of whom are Christian Indians. Now the tide of emigration never flowed to this quarter, from which an increase of Church members might nature. from which an increase of Church members might naturally be expected: and, under God, we must attribute this favourable change in the moral wilderness, to a more awakened spirit of enquiry on the part of the people for "the old paths, where is the good way," Jer. vi. 16.

The Delaware Church, built principally by assistance from a few Christian friends on the other side of the Atlantic, can only afford sittings for 120, and is now fou too small for the increasing congregation. About five miles from this Church, on the Longwoods Road, I hold divine service in a School House, on the evening of the Sabbath that I attend at Delaware. This station has been remarkably well attended for the past year, but the house by no means affords sufficient accommodation for the number in attendance. Here would be a most desirable place for a Church, and I am rejoiced to learn that the nhabitants have it in contemplation to comr

mediately.

The Indian section of my labour on the alternate weeks, presents its shadows as well as lights; for while there are some circumstances connected with this long-neglect race of human beings to cheer me amidst hardships and privations, there are others to chill and dishearten. I can perceive a very striking contrast between the two tribes, Munceys and Chippaways; the former evince a more of enlightenment: they have equal privileges and advantages; their villages adjoin, their children attend the same school, and both tribes the same Church. Yet, strange to say, the Chippaways are longo intervallo behind the Munceys both physically and morally. I admitted into our Apostolical Church, by Baptism, 20 of the Muncey nation within the last month, most of whom, being adults, exhibited a good profession at that ordinance by stating to their brethren and sisters the glorious resolution they had come to, of serving the Great Spirit for the rest of their There are not more than six families of this nation ow remaining Pagans, and I have every reason to believe, that there is at this moment even a shaking among them, and that they are on the eve of seeking admission into the ark of Christ's Church.

From these few particulars you may well conceive how great a field for evangelical labour, this quarter of the Province presents. Not a minister of the Church is to be found between Delaware and Chatham, a distance of 60 miles. The townships of Lobo, Ekfrid, Mosa, Zone, with many others in the London and Western Districts, are destitute of the regular ministrations of our Church, and you cannot form an adequate conception of the spiritual destitution which pervades this section of the col try. If our rulers, in times past, had exerted themselves to promote Christian Knowledge, as exhibited in the articles and homilies of the Church, among their subjects at home and abroad, in any degree commensurate to the zeal displayed in extending the possessions of the Crown in foreign lands, -would not the state of things here be now very different from what it really is? In all probability the United States might have remained to this day an appendage of the British empire! Even, at this mome what would have been the condition of the Church in British North America generally, had not those kindred Societies for Promoting Christian Knowledge and Propaga ting the Gespel in Foreign Parts, come to her rescue, and thus, to the best of their ability, have done that which a since Christian and Protestant government should long since have done, without any compromise either with Popery on the one hand, or the heterogeneous host of Dissenters

on the other.
I am, Sir, your very faithful servant, RICHARD FLOOD.

Nopeming, February 28, 1842.

YORK MILLS, YONGE STREET. The numerous and diversified accounts of the extension

and prosperity of the Church of England in different parts of the world, but more especially in this Province, now my adopted country, which appear in your truly valuable. paper from time to time, I often read with delight; and I am thereby encouraged to send you a plain statement what lately took place in the neighbourhood where it has pleased an all-wise Providence to cast my humble lot. St. John's Church, York Mills, Yonge Street, as I am informed, owes its origin, under God, to the zeal and industry of our indefatigable and much esteemed Diocesal the Bishop of Toronto; who, many years since, when Missionary of York, commenced officiating in a small what was, in a great measure, a sporting community, and I can assure you that the fox hunting Clergyman, which you so Church, where Divine Service has been performed to the present time by different Clergymen, but for ten years past by the Rev. Charles Mathews, of Upper Canada College. To that gentleman, for the able, an of England, whose manners you can but imperfectly know, and come directly to our own homes. Can you point out many duties would admit, he toiled to perform the services of the Church and instruct our children, we owe a deep debt of gratitude, not easily repaid. Nor did he reli those duties until he saw the way made plain for his suc cessor to be a resident Minister,—the want of which ar

which a kin brought hin having, like in attempting and venerati what they co tain it. An larged mean munificent Lord Bisho amount was Clergyman 20th of Oct cessors in the and the nei Farmer." JOHNSTO perceive, b District, is Stone Chur

On the appresent incur much felt. land, near to Vestry Meet tion of the them, Corne

pounds as hi object. Thi

the proceeds

Yonge and ville, North having be Township Church at been built BELLEV the Revere of Kingst and parish Rectory b that period Rev. John

CHIPPA from vario fice. On made at Mortimer Thorold ( tion of the Church d A Twen (From the

We ha Acadia. to Liverp dous gales an intere and in ex
The A
Liverpool
both incl
The fir arrived at Con "Kno earliest i of the or her safet "We ry, in the

> paired t chains t that we of the 1 for Live pool, for left Live having the 4th

weather tained t

"All kindness preserve preserve preserve tain Lawith the proved proved assure assure to think the proved preserve prese burst i thousa anxious escape escape A f the ha from t Croo steam. "Acad And t gallan immer immer the U other least tiding would be anxious to the U other least tiding would be anxious to the U other least tiding would be anxious to the U other least tiding would be anxious to the U other least tiding would be anxious to the U other least tiding would be anxious to the U other least tiding would be anxious to the U other least tiding would be anxious to the U other least tiding would be anxious to the U other least tiding t

home stean of A live T by t

My
I a pu
on a
has
been
men
peop
whie
good
und
the