

that speculation on which salvation is at stake—our vessel, being freighted with the Articles of our Holy Religion, if the angry floods break over her and she sinks, he who is remembered, she sinks but to another sea, and the awful tale is to be told in eternity.

When our blessed Lord left his sorrowing disciples to ascend to his glory, he consoled them with the assurance that a comforter should abide with them always, even the Spirit of Truth, and where I would ask, but in the Gospel dwell the sublime lesson how to live, yes, and how to die—where but in that book of books is revealed the blessed hope of immortality?

May we not hope—for charity hopeeth all things,—that the Spirit of Truth will cause a voice to come over the "spirit of their dreams," who, either walking in their own vanity, or suffering their judgment to be blinded by false philosophy, allow themselves to be carried away and dragged to the chariot wheels of those champions who recklessly adopting expediency for their watch-word, are prepared to sound the notes of infidelity, by proclaiming from the "house top" that to be effectually taught, it is not necessary to be "taught of God?"

Are we, then, to behold our majestic University degraded—that tower of intellectual strength converted into a Babel, characterized by "confusion worse confounded." Are we doomed to utter the lament—

Spes et Fortuna valeat?

Shall it become an astonishment to every one that passeth by? Shall it be said, by both the Lord and the world, that this is the house? And shall it be announced, "because they have forsaken the Lord God of their fathers?"

Meliora Speremus.

A beacon to deter us from this dangerous course has been lighted up in England—the land of our affectionate allegiance, whose example we should delight to honour. There, an attempt was made some twenty-five or thirty years ago, to establish a Godless University under the title of the Gower Street College. The plan with all its details was submitted to the public, weighed in the balance of British judgment, and the result was not only a rebuff, but a crushing one. "May we not hope, then, that our wise men, in deliberating on this the most important of all subjects, will take England for their guide—England, great in talent, greater in wealth, greater in resources, greater in power, than any other nation on the habitable globe. And why? Because no other nation possesses in a similar degree the enlightened principle of Religion, which influences all classes of its intelligent population. It has made England what it is, and the English what they are; and to this very principle may be attributed the close connexion that prevails in her Universities between Classics and Religion. From these high places the Spirit of Truth wings its way through the highways and byways of our land, and, refreshing and being refreshed, sheds its healing influence through a happy, well-ordered and contented people.

Not to trespass too long, Mr. Chairman, upon this meeting, which I feel assured will be regarded by "a feast of reason and a flow of soul," I would in conclusion remark, that if in Canada we would possess true nobility, the nobility of virtue—true aristocracy, the aristocracy of moral worth—true conservatism, the conservatism of piety—let us follow the bright example of our affectionate parent, who, herself possessing the fulness of the blessing of the Gospel of Christ, distributes them with a bountiful hand to all other lands—let us, like her, not be given to change—let us, like her, not indulge a propensity to do what it is, and the English what they are; and to this very principle may be attributed the close connexion that prevails in her Universities between Classics and Religion.

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THE CHURCH

TORONTO, FRIDAY, MARCH 24, 1848.

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| Eccelesiastical Intelligence. | |

The Archdeacon of York will (D. V.) visit the several Parishes and Missions in the Talbot and Brock Districts, at the periods mentioned below; on which occasions he would be desirous of meeting the Clergymen, Churchwardens, and other Parishioners, in order to confer with them upon the temporal affairs of the Churches at those places respectively.—It is requested that such meetings be, in all cases, commenced with Morning, or Evening, Prayer:—

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REVOLUTION IN FRANCE.

This wretched and Godless nation has again become the arena of a revolutionary turmoil. After a feverish reign of seventeen years the *Citizen King*—the *Choice of the People*, has been hurled from the throne by the same reckless, lawless hands which placed him on that uneasy and precarious eminence. Louis Philippe is now drinking from the same bitter chalice which was instrumental in forcing to the lips of poor Charles X. What the result of this movement will be, it is of course impossible to predicate. In all probability a Republic will be formed, which in due course of time will merge into a perpetual Dictatorship, or military despotism; for the mercenary Parisians, who *de facto* constitute the people of France, could not exist many years without the check of an iron rod.

Unless the proceedings of the successful insurgents render it necessary, we do not think that this revolution will provoke a European war. We cannot suppose that Great Britain will feel called upon to make any initiatory movement of a hostile character; having remained neuter when the legitimate monarch was deposed, it would be the absurdity of officiousness to interfere on behalf of a usurper. We use the word usurper with no unkindly feelings towards the deposed monarch; fully do we admit that he has done much to improve the condition of his fickle and ungrateful countrymen, and that his vigorous arm has been in no small degree the means of preserving peace in the world during the last ten years; but still Louis Philippe received his diadem from rebels, and can claim no higher or more valid title to the regal office than what rebellion could confer.

FASTING.—NO. III.

Another complaint which the Almighty advanced against the Jews was, that on their stated seasons of abstinence they exacted *their labour*. And is there not matter of serious reproach here to many a member of the Christian Church? How regardless are we too often of the spiritual well-being of our domestics and dependents. Generally speaking, how little do we strive to order matters that they may have fitting time and opportunity for performing the religious duties required at their hands? No self-denial which we can conceive of could be more german to the will and commands of Jehovah, than that which would lead us to sacrifice somewhat of our ease and convenience, in order that all the members of our households might the more becomingly discharge the obligations which are incumbent equally upon master and servant. How inconsistent for any one to make a change in his mode of living as regarded the gratifications of the table, who at the same time would undergo no inconvenience to enable his domestics to avail themselves of the privilege of public worship. Lent would be more honestly and scripturally observed by a person walking at some little trouble and inconvenience to Church from such a praiseworthy motive, than if he had practised the most rigorous and uncompromising self-denial in diet or recreation. Scott, in his comment upon the passage which we have been considering, has this practical observation:—"Many who are very demure, and seem very humble in the hour of God and at His table, are most contentious and tyrannical in their own families; and come from

their devotions to distress and harass their wives, children, domestics and dependents, with peevish or bitter words, perverse and severe actions, nay, sometimes with enormous injustice; nor are they more ostentatious in religion, to get the good opinion of ministers and Christians, than vociferous in rage and debates."

Need we say that the Lenten privations of such an unloving member of the visible Church, would be nothing else than the very mockery and caricature of devotion. By no possibility could his fast be considered "an acceptable day to the Lord."

Again, he who fasts as God would have him to fast must deal his bread to the hungry, and satisfy the afflicted soul; he must attend to the spiritual and temporal interests of his less favoured brethren of mankind. Bacon, with the racy roughness so characteristic of him and of his cotemporary brother authors, remarks: "Thou breakest thy bread then to the hungry when thou so fastest, that thou spearest from thine own belly to give it to the poor hungry man. Would God that all rich men did know this much, and would follow it! For many think that they do God an high sacrifice, yet, and that they be good almsgivers, if when they have once pandered their own bellies with all kinds of dainties, they then, at the last, give or send to the hungry a few scraps which they will scarcely vouchsafe to give unto their dogs." Alas! without being hypocritical or censorious, may we not express our apprehension, that Bacon's reproof is as much called for in the nineteenth century as it was when first enunciated. We fear that the moral sculptor would experience no difficulty in selecting abundance of models for a group of *Dives and Lazarus*, from amongst our Christian community. And here is suggested a practical benefit which may be derived from the due observance of the Lenten and other fasts, which are enjoined by our Church. If all who, under the good providence of God, are blessed with affluence or even with ordinary independence, were to calculate fairly how much they could save from their usual expenditure during these seasons, and were to devote the sum so reclaimed (if we may so use the expression) to works of charity and mercy, how many substantial good might be accomplished! How many a drooping widow's heart might be cheered! How many a helpless and bewildered orphan might permanent relief be afforded! And as to the necessities for the soul, to how many poor forlorn ones, groping in the gloom of spiritual darkness, would the light of Christ's Gospel be conveyed by the employment of additional messengers! This consideration we would seek to press home with especial earnestness upon the members of our branch of the Universal Church. Let us suppose that the individuals composing each Church family in the Diocese of Toronto, faithfully practised abstinence, in the full sense of the word, during the forty days of Lent, and made an honest and liberal estimate of the amount of money which they thereby been enabled to save, would not the collective amount be very considerable? Yes; infinitely greater are we convinced than would be generally supposed.

We have no hesitation in affirming that the means of supporting many additional travelling missionaries would thereby be provided, and that too without any perceptible sacrifice or inconvenience. May we express a hope that not a few of our readers will act during the present Lent upon the suggestion which we have thrown out, and that the sacred festivities of Easter may be enhanced by the announcement of a goodly sun so redeemed from vanity and luxury, and consecrated to the noblest of all purposes, the building up and advancement of Emanuel's kingdom. Thus acting, the humble believer, giving God all the glory, and appropriating to himself no merit, for doing what was his bounden duty, may look for the blessings promised through the Prophet Isaiah: "Thou shalt thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am."

DR. McCULL AND HIS MISALIGNERS.

Since the publication of Dr. McCull's triumphant refutation of the charges advanced against him by the Hon. Adam Ferguson, on the authority of an anonymous pamphlet, the *Globe* has granted under the weight of the ponderous columns intended to overwhelm the President's short and straightforward vindication of his character.

As we have no doubt the only result of these laboured efforts to pervert the plain statement of facts, by which the accusation was so decisively rebutted, will be to increase the estimation in which Dr. McCull is held, and add to the popularity which he deservedly enjoys, we will not enter into any discussion of the subject, particularly as we feel that by opening a controversy, we should be promoting the object of those, who hope to obtain notoriety by having their names associated with that of the distinguished individual at the head of the University, and who would care but little for the disgrace of defeat, provided they could force themselves into publicity.

The only thing which really requires notice, in all that our cotemporary has published in his attempted crimination of Dr. McCull, is the painful idea impressed on the mind of the reader, that the materials which have been worked into charges, were supplied by some one, who had not scrupled to make dishonourable use of his facilities of access to the papers of the former Chancellor, and the documents of the College Council, and who has hereby betrayed confidence by furnishing the enemies of the Institution with the means of giving the colour of plausibility to their vituperations of its highest and ablest officer.

DISSENT AT A DISCOUNT.

The last number of the *British Quarterly Review*, a Nonconformist periodical of some ability, edited by Dr. Vaughan, of Manchester, contains an important article on the present state of Anglican Dissent. After alluding to the avowed object of Unitarianism, viz. "a speedy extinction of the Established Church," the writer proceeds to draw a vivid picture of the consequences which have resulted from this undisguised and unmitigated hostility. He says—

"The result has been a multitude of defensive, precautionary, and aggressive measures, in a voluntary shape, on the part of Churchesmen, before which it would have been indeed marvellous if Dissent had not been greatly a loser. New churches, new normal schools, new school-books, parochial aid societies, and almost endless expedients, have in consequence been devised for the purpose of cutting off supplies from the camp of Nonconformity in every possible way, and of diffusing among the people a feeling favourable to the state of things by law established. Our cottages, the homes of our artisans, the garrets and cellars of our large towns and cities, all are brought under the most systematic inspection, and are made to be sensible not only to the great approved care of the Church with regard to their spiritual welfare, but to the extent in which the temporal wants of the necessitous may be relieved by the largesses at her disposal."

Whilst far from conceding that the rabid antagonism of Dissent has been the sole, or indeed the main cause of the effects above described, we look upon the writer's admission as gratifying and satisfactory. Our Methodist and other sectarian contemporaries frequently ask the severing question, Where are to be found the proofs of the Church's vitality? The *British Quarterly Review*, whose authority they will hardly venture to impugn,—furnishes such evidence in abundance, an unwilling, and therefore all the more valuable witness. He testifies that churches are built—schools founded—parochial aid societies devised—and relief, both spiritual and temporal, extended to the poor, whether in cottage, garret or cellar. If these be not signs and tokens of healthy vitality, then the Gospel must be a cunningly devised fable, for by such tokens it teaches us to "try the spirits whether they be of God."

Most calamitous, according to the Reviewer's admission, have been the results of their unholty crusade to the sectarian bodies themselves. "The consequences to Dissent (he says) have been just such as common-

ly ensue when the weak, more in rashness than discretion, challenge the strong to combat. Over the whole land the signs of progress among Dissenters seem to be counterbalanced by the signs of decay. The antagonistic influence is everywhere as a grave impediment, and in the case of not a few of our smaller interests it is felt as an almost-crushing weight."

When Lord John Russell alighted the heretical Hampden to a biographic, the sectarian journals were loud in their self-gratulations. Steing how distasteful the act was to the great majority of churchmen, they argued that assuredly the Church's cause must be on the wane, or else an expediency minister would never dare to deal her such a rancorous blow. The *British Reviewer*, however, is better informed. The resources of Churchism (he declares) are not exhausted. Every new hostile movement will call forth more of its still latent power.

With commendable candour the writer deplotes the effect which the miserable policy of his constituents has had upon themselves. He says—"We have inserted the scriptural and rational order of things, by aiming to make men Dissenters that they may become Christians, leaving their becoming Dissenters to be a question subsequent and subordinate. We thus take a false position in the public eye, as though we were more concerned to make men proselytes than to make men religious."

We can only afford room for another extract from this remarkable paper. It embodies a graphic and heart-aching picture of the internal unrest of sectarianism—a picture all the more sad because emanating from a pencil which may be certain would not be dipped in colours unnecessarily vivid, or deal in shadows more exaggerated than the circumstances of the case demanded—

"Our familiarity with strife abroad has rendered us less scrupulous of indulging in it at home. Our churches [?] accordingly, have become riddled, disputations and the sort of men, as being the very heroes of modern Nonconformity, has entailed on this Nonconformity two alarming evils—much external loss, and, as a natural consequence—internal discord and weakness."

With the blessing of the God of Peace the article from which we have been quoting may have the effect of leading many an honest and prayerful Dissenter seriously to consider the great question of visible and Catholic unity. And it is a cheering sign of the times that a Nonconformist periodical has the courage and virtue to grapple so manfully with topics so delicate, compromising as they do to such an extent the theory and working of sectarianism.

TORONTO FINE ARTS.

Messrs. Scobie & Balfour have just published two very beautiful prints, being lithograph transfers of engravings by Sherwin, from paintings by Carlo Maratta and Nicolo Loir. The subject of both pictures (the originals of which are familiar to all lovers of line engraving) is the Holy Family—and the manner in which they are printed does the highest credit to the enterprising publishers.

SACRED MUSIC SOCIETY.

Toronto, 23rd March, 1848.

Pursuant to notice a meeting of individuals favourable to the formation of a Sacred Music Society, was held at the Office of George D. Wells, Esq., corner of King and Bay Streets, who, in addition to his kindness in accommodating the assemblage with the use of his office, has evinced in various other ways an active interest and zeal in furthering this excellent design. The attendance, although by no means so large as had been anticipated, was sufficient, nevertheless, for the transaction of business, and was numerous enough to be encouraging. There were present—The Rev. Dr. McCull, the Rev. Dr. Heaven, the Rev. H. Scadding, the Rev. J. G. D. McKenzie, and Messrs. C. S. Gzowski, G. D. Wells, Thompson, Bitton, Wyllie, Bearnfather, Lewis, Brent, Laing, and two or three others whose names we have not been able to ascertain.

It was moved by Mr. Wells, and seconded by Mr. Thompson, That the Rev. Dr. McCull do take the Chair.—Carried.

Moved by Mr. Bitton, seconded by Mr. Wyllie, That Mr. Wells be appointed Secretary to the Meeting. Carried.

Dr. McCull acceded to the request of the meeting, and took the Chair. The Rev. Chairman then proceeded to address the meeting in a few appropriate remarks, expressing the satisfaction he felt in the formation of a Society which promised to contribute greatly to the cultivation of Sacred Music. He went for a short time upon the advantage of such a design, and concluded by stating that he was very ready to lend to the undertaking his cordial assistance and co-operation. Mr. Wyllie—who has been extremely diligent and earnest in behalf of the Association—was then requested by the Chairman to read a proposed set of Rules prepared at a preliminary meeting.

The Chairman then recommended the formation of the Society, and the appointing a Committee for the purpose of framing a Constitution.

Moved by the Rev. Dr. Heaven, seconded by C. S. Gzowski, Esq., That a Society be formed, to be designated "The Toronto Sacred Music Society." Carried.

Moved by the Rev. H. Scadding, M.A., seconded by the Rev. J. G. D. McKenzie, That a Committee, consisting of Dr. McCull, Messrs. Wyllie, Wells, Thompson, Gzowski, Brent, and Bitton, be appointed to draft a Constitution for the Toronto Sacred Music Society, and that they report to the Society on Wednesday next; and that the Secretary be requested to convene a meeting for that day, at 8 o'clock, P.M., to receive the Report of the Committee. Carried.

The motion for vacating the Chair was moved by Mr. Wells, seconded by Mr. Thompson; whereupon Dr. McCull left the Chair, which was assumed by Dr. Heaven, and the customary vote of thanks was passed.

It was determined that the Committee for drafting the Constitution should meet this afternoon, at 4 o'clock, at Mr. Wells's office. We have to acknowledge the politeness of the Secretary in favouring us so promptly with a copy of the Resolutions.

THE PALM ULTRA OF CANA.

In the treaty of peace between the United States and Mexico, it is provided that any future war which may break out between the two countries shall be "conducted on Christian principles!" We candidly own our inability to form a conception of this mode of combating. Christian principles teach us to vanquish by kindness—to "overcome evil with good"—and to join us to feed our enemy if hungry, and if thirsty to give him drink. How far all this is reconcilable with mutilating a foe on the field or starving him to a mummy in a besieged citadel, is a question more easily asked than answered.

HOW DISSIDENTS ARE MANUFACTURED.

The *Evening Journal*, an Albany sectarian newspaper, took occasion the other week to expatiate in a most eloquent vein upon the abuses of the Irish Ecclesiastical Establishment. "There are few sinecures (remarked the veracious Editor) to be compared with those enjoyed by the Clergy of the Irish Episcopal Church: they have fine mansions and beautiful grounds, but are generally without parishioners, and of course with leisure to enjoy life." This was a sweeping charge, and the accuser found it necessary to adduce proof substantiated by his avowment. Accordingly he brings forward the case of "the Rev." of the

Established Church," who had recently "died of gout in the stomach." That the said Rev. "lived in a parish where disease and starvation prevailed in their most appalling forms, and that how he lived might "be best understood by the following advertisement, cut from the *Ferryway Repository*."—Here is quoted the announcement of a sale by auction, addressed "to the sporting world," of "a tax-car, thorough bred filly, five greyhounds, &c. &c." Now will our readers credit that this sporting parson—this sinecured member of the Irish Established Church—this ordained *Dives*, who takes his ease in "a parish where disease and starvation prevail in their most appalling forms"—is neither more nor less than Father Tom Maguire, the Popish Priest of Ballinamore, in the County of Leitrim, the well known controversial opponent of Messrs. Peck and Gregg! This, unfortunately, is no solitary instance of the unblushing and unhesitating mendacity employed by the modern non-conformists, both in America and Great Britain, to create a prejudice against the "Holy Catholic Church." And, from the results of our own individual experience, we have not the slightest hesitation in affirming, that if every case of proselytising falsehood had been as promptly exposed as is at the present moment. Frankly do we admit that there are to be found many simple-minded and God-fearing Dissenters, but we scruple not to affirm that a large proportion of them became so (directly or indirectly) in consequence of the *ex parte* or exaggerated statements of those restless souls, who are "given to change." We are glad to notice that our vigilant and sound-hearted cotemporary, the *New York Churchman*, stigmatizes the conduct of the *Evening Journal* in befitting terms, and takes occasion at the same time to pass a generous but not unmerited eulogium upon the Clergy of the Irish Protestant Episcopal Church.

RESIGNATION OF THE BRITISH MINISTRY.

We had almost, in the press of more important matter, omitted to notice the rumour that Lord John Russell had resigned the Premiership, his budget having caused much dissatisfaction. The report is generally believed, and we should think that expressions of regret on the occasion will be few and far between.

THE LORDS D. ROMANISM.

We learn with feelings of unmingled satisfaction that the British House of Peers have decided, by a majority of four, not to receive the Pope's Nuncio at the Court of St. James.

Communications.

(We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. C.W.B.)

THE WORD BISHOP.

To the Editor of The Church.

Sir,—Permit me to offer, in reply to the paragraph which appeared in your paper of March 3rd, the following remarks, which appear to me to be justly due to the Dictionary, which has been severely impugned.

Had the publishers been guilty of any flagrant breach of propriety, or of distorting the truth on so important a subject, reason might be for reproof, but for no slander; for, as I think it just to state, they have taken care to grant that no one is ever angry with his adversary but for want of better argument to support his cause.

The quotations from Whitty appear to have excited the displeasure of your correspondent, and another is given from the same author, in his remarks upon Theodore, the same, I presume, who was Bishop of St. Cyrillus, ecclesiastical historian, and existed in the fifth century; the counter quotation certainly does not go far to dispel the first opinion given, inasmuch as Whitty, in commencing his comment, states that, if true, it is a full confutation of the Presbyterian hypothesis. The query "if true," must, to the mind of an impartial reader settle the question as to Whitty's opinion.

The quotations by Scott are not remarkable upon one point, they are merely giving out their correct account as coming from the pen of an able and esteemed commentator.

Without enlarging remarks, I would just give a quotation from Curran's Dictionary of the Bible, the author was Rector of St. Clement Dances, of London, Great Britain. "Bishop," the term "when applied to mere men, does not ever signify more than a Pastor or Presbyter."

No where any but deacons marked as such or called Bishops and Elders or Presbyters.—Acts xx. 17, 28, Tit. i. 5, 7. "The name imported that their business was to watch over, care for, and instruct the people."

It is agreed by Scillingfleet, D. Wells and others of the most learned Episcopalists, that the office of Bishop above other pastors in the Church, has no foundation in the oracles of God. "In the fourth and subsequent centuries, the mystery of antichrist began to work." What then becomes of Theodore's authority?

QUERY.

What we object to the Dictionary is simply this,—that it gives the Presbyterian, instead of the Catholic and universal (or—if our Correspondent like it better—the Episcopalian) acceptance of the term *bishop*? It is putting forward private opinion for public authority, which is dishonest.

Why—we may then it must not only be the office of the bishop as coming from the pen of an able and esteemed commentator.

Without enlarging remarks, I would just give a quotation from Curran's Dictionary of the Bible, the author was Rector of St. Clement Dances, of London, Great Britain. "Bishop," the term "when applied to mere men, does not ever signify more than a Pastor or Presbyter."

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DIocese OF QUEBEC.

To the Editor of The Morning Courier.

Sir,—In yesterday's *Courier* I find in your summary of news headed "Toronto," the following statement:—"At the meeting of the Church Society of the Diocese of Quebec, held on February 23rd, the annual receipts were stated to be £205 17s. 6d., and the expenditure £253 17s. 6d." Now, the whole of this is a mistake. The meeting was held on the 2nd of February, the receipts were £263 17s. 6d., and the expenditure £205 17s. 6d.

The error is owing to the printer's mistake, who, in calling it an annual, whereas it is only the MONTHLY Receipts; in this important difference, and of more consequence in a Diocese just now, than you may possibly suppose, inasmuch as great exertions are now being made by many of the District Associations for the more effectual working of the Church Society, and your paper is widely circulated in their respective localities, amongst a class of people who are apt to suppose, as your printed matter so correct.

I am, Sir, Your obedient servant, Wm. ABBOTT.

St. Andrews, March 10, 1848.

(The error is not ours; the statement was copied from an Upper Canada paper; we had no means of ascertaining its correctness or incorrectness. We quoted it simply as an item of news.—Ed. M.C.)

CHURCH OF ENGLAND MEMBERS.

A numerous meeting of members of the Church of England in this City, was held in the national School House, on Monday the 28th February—to consider the expediency of acquiring a Cemetery for the use of that Church.

His Lordship having addressed the meeting—

It was moved by the Hon. Wm. Walker, seconded by Mr. Burstall, and resolved unanimously, That the Secretary of the Church Society of the Diocese of Quebec, be requested to acquire for the use of members of the Church of England in this parish.

Moved by Mr. Jessop, seconded by Mr. Wm. Brown, and resolved unanimously, That the Secretary of the Church Society of the Diocese of Quebec, be requested to acquire for the use of members of the Church of England in this parish.

Moved by Mr. J. B. Forsyth, seconded by Mr. George Hall, and resolved unanimously, That the Secretary of the Church Society of the Diocese of Quebec, be requested to acquire for the use of members of the Church of England in this parish.

Moved by Mr. J. B. Forsyth, seconded by Mr. George Hall, and resolved unanimously, That the Secretary of the Church Society of the Diocese of Quebec, be requested to acquire for the use of members of the Church of England in this parish.

REMOVED RESIGNATION OF LORD JOHN RUSSELL.

There are rumours in Liverpool, that Lord John Russell has resigned his Premiership, his budget, &c., having caused much dissatisfaction.

A deficiency in the Revenue was £2,900,000, and Lord John Russell proposed to increase the Income Tax to five per cent, for two years. *Whigdom* says, the Ministry is doomed, and that they have been defeated in several measures.

CAPE OF GOOD HOPE.

The Caffre war is ended, all the Chiefs having been taken prisoners.

THE RUSSIAN AND CIRCASSIANS.

The Russians have gained some advantages in Circassia.

SUPPLEMENTARY REPORT.

New York, 7 p.m. The Duchess d'Orleans, the Count de Paris, and the Duke de Nemours, have been elected by the Chamber of Deputies, and have been rejected by the Chambers, and the people, who penetrated into the Chamber. The Chamber of Deputies has declared itself in *permanence*, and have refused the family of Louis Philippe to resign the Throne. There will be great efforts made to expel the Duchess d'Orleans from the Throne. The idea of a Republic is not agreeable to the *passé* deposed. The Chambers met to-day, but the populace overpowered the majority. The King at one o'clock left the Palace of the Tuilleries, escorted by forty of the cavalry of the National Guard and several regiments of regular cavalry. The carriage went by the Quays to the Barriers of Passy. The troops were all withdrawn at noon-day.

Not a soldier is to be seen. The troops of the line have been furnished with the National Guards, and the National Guards with the people. All intercourse between the two sides of the line is cut off. A strong Government will be organized. A Republic on the model of the United States is proposed. A procession of persons in bonnets unadorned have just passed carrying the throne on their shoulders in triumph, and shouting the Marseillaise hymn. There has been a frightful loss of life and in many instances the troops refused to act against the people.

The number killed is said to be over 500, principally in the neighbourhood of the Palais Royal, and between that and the Tuilleries.

To the Editor of The Church.

Rev. Sir,—I have observed from our late Colonial papers how *Passyism* is spreading amongst the Dissenters in England. The following is from the *Bath Journal*:—"Considerable excitement prevails amongst the Wesleyan Methodists in the West of England, in consequence of a report that has been extensively circulated, or more of the Wesleyan Ministers in the neighbourhood of Bridgewater have become *Passyites*; it is no unusual occurrence to see them wending their way to the Church during the time of Divine Service in the Wesleyan Chapel, dressed in the long Roman coat adopted by the Oxford Tractarians, they wear a Prayer-book under the arm, looking as demure as any son of Loyola; any opposition from the officers of the Society is visited with immediate dismissal. A few weeks since, a respectable tradesman in Bridgewater, who was a member of the Wesleyan Society, was summarily dismissed without any reference to the laws or usages of the Society. It is supposed by some that a marble altar is in preparation for the Chapel."

Henceforth it is to be hoped that Dissenters, instead of indulging in noisy vituperations against the Church of England, will allow themselves time to attend to the maxim of "Physician heal thyself."

Your respectfully, Wm. ABBOTT.

ECCELESIASTICAL INTELLIGENCE.

CANADA.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

MISSIONARY COLLECTIONS.—SEPTEMBRINA SHUPARD, 1848. Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese of Toronto, to be applied to the fund for the support of Missionaries.

Already announced in No. 79 amount..... £ s. d. St. John's Church, Canada..... £1 7 4 St. Paul's do. do..... 0 17 1 Fuller's School, Toronto..... 0 5 3 Richardson's do..... 0 5 3 —per Rev. S. Armour..... 4 0 0 St. Paul's Church, Chatham, per C. W. 2 10 0 Robertson's School, Toronto..... 1 0 0 —per Rev. W. H. Gunning..... 1 0 0 Parish Church, Amherst Island. £ 8 4 4 School House, (south side)..... 0 8 9 —per Rev. John Rothwell..... *2 16 11 Merrickville Church, per C. W. Cox, Esq. 1 6 3 Queenston..... £1 8 3 8 Mile Creek..... 1 8 3 —per Rev. F. J. Lundy..... 2 10 0 St. James's Church, Penetanguishene..... 2 10 0 —per Churchwardens..... 2 10 0

91 collections, amounting to..... £255 11 8 T. W. BIRCHALL, Treasurer.

23rd March, 1848.

*The sum of the two collections is £2 17 14; the above amount is all that was received.

THE TREASURER HAS ALSO RECEIVED FROM THE REV. R. V. ROGERS, THROUGH THE REV. T. H. M. BARTLET, THE SUM OF £42 6s. 6d., A COLLECTION MADE AT ST. JAMES'S CHURCH, KINGSTON, ON THE 17th OCT., FOR THE WIDOWS AND ORPHANS FUND.

The sum of 6s., a collection made at Trinity Church, Wolf-Island, by the Rev. N. Watkins, for the same fund, was duly received and credited by the Treasurer.

ERRATA.—In the last No. of *The Church*, in the Treasurer's acknowledgment on account of the Widows and Orphans Fund, for

Hornby..... £1 11 6 1/2 Read (Hornby)..... £1 11 6 1/2 Norval..... 1 9 1/2 Read (Norval)..... 11 3

MIDLAND DISTRICT CLERICAL ASSOCIATION.

On Wednesday and Thursday, the first and second days of March, the Clerical Association of the Midland District met at the residence of the Rev. John Deacon, Rector of Adolphustown. Divine Service was held on the first day in St. Paul's Church, Fredericksburg, when prayers were said by the Rev. W. S. Harper, and a admirable sermon was preached by the Rev. S. Givins, in which the utility of the Church Society as an institution was established, and its claims on the undivided support of Churchmen urged. The following resolutions were adopted:—

RESOLVED.—That the Clerical Association of the Midland District be requested to send a delegate to the annual meeting of the Church Society of the Diocese of Quebec, to be held at the residence of the Rev. J. G. D. McKenzie, on the 17th of March, 1848.

On Wednesday and Thursday, the first and second days of March, the Clerical Association of the Midland District met at the residence of the Rev. John Deacon, Rector of Adolphustown. Divine Service was held on the first day in St. Paul's Church, Fredericksburg, when prayers were said by the Rev. W. S. Harper, and a admirable sermon was preached by the Rev. S. Givins, in which the utility of the Church Society as an institution was established, and its claims on the undivided support of Churchmen urged. The following resolutions were adopted:—

ARRIVAL OF THE CAMBRIA.

TELEGRAPHIC REPORT.

This steamship has brought from Europe the following STARTLING INTELLIGENCE. New York, March 18, 9 a.m.

She brings two news articles, the first is that the *Cambria* arrived this morning—sailed on the 27th ult. She brings two news articles, the first is that the *Cambria* arrived this morning—sailed on the 27th ult. She brings two news articles, the first is that the *Cambria* arrived this morning—sailed on the 27th ult.

REVOLUTION IN FRANCE.

The Royal Family left for England—the Count de Paris is King—The National Guards formerly joined by the people.—Considerable loss of life.—The Palais Royal and Tuilleries sacked.—A Republic called for.—All communication cut off with Paris.—Peoples in possession of Railway Stations, and have now no means of communication with the interior.—The accounts from Paris state that Louis Philippe had abdicated, and that the Royal