ner of handling the subject was strikingly moderate, by presbyters, and the validity of episcopal ordination discrepancies alluded to by N. R. G. the more remarkable. alone, the author proceeds in maintaining the argument without uncharitable reflections; and when he condemns, does it in the mildest language, and often or always with expressions of good opinion of the motives of the opposite party. If there is any thing offensive to any one, in the book, it is a quotation-and quotations a man is bound to state as they are stated by the author from whom they are taken. To do otherwise, to change language, to curtail, to omit material expressions, without informing the reader, is to act corruptly, and is so esteemed by all men of lettersand justly so.

"The argument itself is exceedingly strong, and in the language of a gentleman of this place in conversation with me, it is the best array of the question, perhaps, any where to be found in the same compass.

trine, and of that indirect one, growing out of the evil consequences of schism, or division from the Church, contained in some of the following sermons, is such, or the indefinite article; and the Christian Knowledge version that I was compelled to say to myself-if these facts are so, this doctrine is the truth. Uneasiness now sprung up in my mind. The question arose, What if it be true? Can you leave your friends, your intimate associates in what has engaged so much of your attention, your efforts, your ardent desires for eighteen years, and go to a people who-prejudice whisperedare no people? The answer of conscience was, If it be the truth, embrace it, and leave the consequences to Him, who revealed his will to man for his guidance.

"The question now was, Is this doctrine true?-To determine this without delay, I sought information from ministers of the principal denominations involved in the doubt as to the validity of Presbyterian ordination, viz., the Presbyterians, the Methodists, and Baptists. With one consent they all referred me to MILLER'S Letters on this subject. This book I immediately obtained. EMORY and BANGS were also mentioned, and were likewise obtained.

"Meeting Dr. Chapman in the street, I inquired of him also what were the standard works on this controversy. He also mentioned MILLER-and stated that Bowden had answered him. He also mentioned Lord King (by whom Mr. Wesley was influenced), and SCLATER'S Original Draught in answer to KING, as well as POTTER on Church Government and HOOKER'S

"I immediately commenced reading MILLER with great attention, read over and over the arguments respecting the order of the Church in the time of the Apostles, and for centuries afterwards, with his quotations from such of the fathers as could be procured conveniently-and with regard to those which I had not, I was enabled to form a very good idea from comparing him with BOWDEN. Thus, if he quoted a passage from an author which I had not the means of consulting, Bowden was examined to see what reply was made; if admitted by him, it could not be questioned; if not admitted, MILLER's reply to Bow-DEN's answer was examined; and, if ne essary, Bow-DEN'S rejoinder to MILLER'S reply. So that from the two works of each, it was not a difficult matter, with care, to make out what was agreed to by both these able disputants; and what was asserted, but when answered, not maintained in the reply, and therefore 1685, which the Committee profess to follow, we find that given up: in short, it was not difficult to get at the the reading is, "Boptism is THE sacrament of the remission

is unauthorised by Scripture, and therefore entirely

## THE CHURCH.

TORONTO, FRIDAY, AUGUST 26, 1842.

We have never hesitated to express, in the plainest and strongest language, our disapprobation of the RELIGIOUS TRACT SOCIETY. It is an Association, in which Dissenters and Churchmen combine, and in which it is agreed that all points of difference should be studiously avoided. In fact no Churchman can belong to this Society without an actual compromise of truth, and without "taking away from the words of the book" of God. We will prove this very shortly: Baptism, according to our 25th Article, is one of the "two Sacraments ordained of Christ our Lord in the Gospel;" but as Baptists, or, as they should be more properly called, Anabaptists, belong to the Religious Tract Society, that body, for fear of offending them, "takes away from the words of the book" of God, and omits all mention, in its publications, of that Sacrament which our Church declares was "ordained of Christ our Lord in the Gospel." Therefore any Churchman uniting with this Society, unites (doubtless, most unintentionally) in putting out of sight one of the leading doctrines of the Gospel.

There are other reasons why we object to the Religious Tract Society. Its tendency is to patch up a false and error-breeding amity between Churchmen and Dissenters, and to make the former think lightly of the sins of schism, and heresy, and to disparage the divine ordinances of the Church, and the Church itself: as the Bishop of Salisbury said most justly of the Bible Society, "it obscures the office of the Church." If members of the Church attend the this sect; a sect which is always forward to disturb our churches meetings of the Religious Tract Society, they hear prayers offered up by Dissenting Ministers, and they be prayers offered up by Dissenting Ministers, and they be ceedings. Now Jewell is not sparing of strong words respec prayers offered up by Dissenting Ministers, and they thus, to all intents and purposes, countenance their unscriptural assumption of the priesthood, and act in opposition to the commands of the Bible, and the been considering, where Jewell, having defined the sacracanons of the Church.

We admit that the Religious Tract Society has effected much good, and circulated many publications to which no objection can be offered: it has also been the means of awakening the Church to a sense of her duties, and making her alive to the necessity of adapting herself to the wants and requirements of the age. Yet, after these admissions, we have no hesitation in stating that the Religious Tract Society it nearer to the Latin text, by diluting the significantly strong is founded on an unscriptural principle, and is undeerving of the support of Churchmen.

an introduction to an article which we are about to transfer from the Christian Observer, -a very old established Church periodical, and known for its advocacy of what some persons choose to style, in an Jewell's emphatic words?

But this is not the whole; for Jewell elsewhere mentions the exclusive sense, evangelical views. A correspondent thus addresses the Observer, in the number for May,

DISCREPANCIES BETWEEN THE CHRISTIAN KNOWLEDGE

SOCIETY'S AND THE RELIGIOUS TRACT SOCIETY'S "JEWELL'S APOLOGY."

To the Editor of the Christian Observer. In comparing the Christian Knowledge Society's translation of Jewell's Apology with that published by the Religious Tract Society, I find some notable variations; amongst which is the following. In Chapter II., section 13, the Christian Knowledge version reads: "We say that baptism is THE sacrament of the remission of sins;" whereas that of the Tract Society reads: " We say that baptism is a sacrament of the remission of sins." Perhaps yourself, or some of your readers, could inform me which is the proper rendering. It is obvious that the difference may be made to involve points of doctrine upon which the two Societies might disagree.

server proceed to make the following remarks, which, to be fully understood, must be read with much care, and not glanced hastily over:

\* \* The Latin language having no article, a translator is often obliged to determine, to the best of his judgment, from the context, or other considerations, whether the definite or the indefinite article ought to be used. We will give the original of the passage referred to, and the two translations, and also another translation lately published at Cambridge; and will add the text and translations of the corresponding clause of the next paragraph, relative to the other sacrament. | baptists are not like those rebuked by Jewell? They might if

comprehended without the slightest effort. The man- We should, however, mention, that though for convenient they pleased, have added a note to say so, as they add various and as charitable as any man could reasonably desire. fess to be, new translations; but are only reprints of the old Supporting the doctrine of the invalidity of ordination | well-known translation; a circumstance which renders the Orig. Latin. C. K. Version. R. T. Version. Camb. Version.

Et baptismum de sacramentum cese sacrament of sacrament of sacrament of to be THE sacramentisionis pecthe remission of the remission of

Eucharistiam

We say that

We acknowledge the eucharist is

to be A sa
rist to be A sa-

Which of these renderings is the right one? Jewell had said, "We acknowledge two sacraments, as properly entitled to that name: hantism and the eucharist." What he means to that name; baptism and the eucharist." therefore to lay down in the two passages above quoted,which we will transpose for the sake of the explanatory hoc est" in the second, seems to be—" We acknowledge the encharist as the sacrament (in other words, as the outward "The strength of the direct argument for the doc- and visible sign or symbol) of the body and blood of Christ; and "We acknowledge baptism as the sacrament (that is t say, the outward and visible sign or symbol) of the remission of sins." Both passages should have either the definite thus consistent; whereas the other two versions are not so. The Cambridge version makes the eucharist to be " A sacrament: that is, a visible token of the body and blood of Christ;" but then is should have made baptism to be also "A sacrament; that is, a visible token of the remission of of sins." This rendering would make Jewell define a sacrament to be in the one case a token of the body and blood of Christ, and in the other a token of the remission of sins; an outward and visible sign of an inward and spiritus grace;" whatever the grace may be; THE sacrament of the Lord's Supper being such a sign of one grace, and THE sacrament of baptism of another. It would, indeed, make a good ase to use the indefinite article in both places, with some explanatory words, as follows : "The eucharist is a sacrament that is, an outward symbol of a spiritual grace, and the grace symbolised by it is the strengthening of our souls by Christ' body and blood; and baptism is also a sacrament, that is, as outward symbol of a spiritual grace, and the grace symbolised by it is the remission of sins;" but the Latin does not express all this; and it would also be tautological; for it had just before been asserted that baptism and the Lord's Supper are sacraments; and the only object of the clauses in consideraon is to show of what they are sacraments; that is, what they respectively sign and seal. The definite article therefore seems best; but the translator was led to the indefinite in

the second passage by the hoc est,

The Religious Tract translation reverses the articles as given in the Cambridge translation. If this was done with some theological bias, it was grossly unfair; and the Committee ought to be called to account for it. They say, " The translation given in this volume was printed in the year 1685; t was grounded upon that of Lady Bacon, which had been examined and approved by Bishop Jewell himself. Some corrections have been made on reference to the original." What these corrections are, the Committee do not specify. They had just before declared that Jewell's Apology contains "e pressions here and there which would not be employed by Protestant advocates at the present day, and recognises som principles, such for instance as the authority of Councils, which have been controverted among Protestants;" and with this prejudice upon their minds, they undertook the delicate task of altering the current translation, grounded on that examined and approved by Jewell himself; and of giving their alterations without specifying them, so that no reader, who has not the edition which they print from, and the Latin text, and time and curiosity to collate them, can tell what the Society's mittee is pleased to call "correction." Society's gigantic labours, in issuing vast numbers of devout, Scriptural, and edifying publications; so that it is with pain we have been several times obliged to notice the unfair and party-spirited alterations or omissions in its reprints of old books, in order to rectify them to the latitude of modern dissenterism; and the passage under consideration adds another which the Committee have silently altered to, "Baptism is a sacrament of the remission of sins." "The result of the whole investigation, after six weeks close inquiry, was a thorough conviction of the truth of the doctrine, that Presbyterian ordination is unauthorised by Scripture, and therefore entirely without a shadow of pretence of its being a correction "made on reference to the original;" for the original has no article the corresponding clause relative to the Lord's Supper, the Committee have retained the definite article; so that in making one definite and the other indefinite, the Latin being the same in both places, they must have been guided by a determination not to allow Jewell to call baptism "THE sacrament of the remission of sins."

> right had they to alter it? Is Jewell to bend to their opinions?
> We well know what rebukes we always expose ourselves to, and from some Churchmen, when we allude to the party-spirit of the Religious Tract Committee; but we shall never cease to protest against the practice of mutilating old writings without acknowledgment, and passing them off as veracious documents. We have proved that the Society has done so in many instances, and in some in a manner which involves a breach of veracity. We need go no further than the volume in our hands in proof of this statement. It is distinctly affirmed, that "the translation given in this volume was printed in 1685;" only "some corrections have been made on reference to the original." This conveys, and is unquestionably meant to convey, to the reader the belief that there is no alteration in the reprint of 1685, except what is at least honestly, if not correctly, intended to bring it nigher to the original. If then any liberty has been taken with the text which does not come within this limit, and which the Committee will not dare to affirm comes within it, or was meant to do, the reader is deceived, his suspicions being lulled by the fallacious statement.

go on) that ablution which we have in the blood of Christ,"

Take then the following example. We have often mentioned that among the truth sacrificing concessions upon which the Society is based, one is that all Christendom shall truckle to the sect of the Anabaptists—we call them so, because to give them their self-assumed name of "Baptists" is to repudiate our We believe that our infants are really and own baptism. scripturally baptised; and if so, to administer the sacrament of baptism to them when they grow up, is ana-baptism, that is re-baptism. But the Tract Society's Committee are under a compact not to publish any thing which may offend ting Anabaptists; and the reader may be curious to know how the Tract Committee contrive to keep their compact, and yet ment of baptism, says that " no one who wishes to profess the name of Christ" is to be denied it; adding, in the strongest terms, "Ne infantes quidem Christianorum hominum, quoniam nascuntur in peccato, et pertinent ad populum Dei, arcendos esse." This is properly translated in the old version adopted by the Christian Knowledge Society, "No, not the infants," &c., and in the Cambridge version, "Nor even the infants;" whereas the Tract Society, not daring wholly to obliterate the passage, first alters the translation which it had pledged itself words of Jewell "Ne quidem," which he meant for a rebuk to the Anspabtists, into the poor tame monosyllable "Nor rving of the support of Churchmen.

We have thought fit to make these remarks, as (the quidem being dishonestly left out); and then appending a note, which however we do not complain of, saying, "It will be remembered that Jewell is here stating the views enter-tained by himself and the other Reformers, which it was not onsistent with the plan of this work to omit." This note is fair enough; but why the garbled translation softening down

> Anabaptists by name, and with much indignation; as for instance where he says "Why have he (the Bishop of Rome) and his followers in that, shaken off the yoke, like the Anabaptists and Libertines, and exempted themselves from the jurisdiction of all civil powers, that they might with the greater liberty and security plague the world?" What is the committee to do and security plague the world?" What is the committee to do now? How is it to "correct" this passage so as to bring it nigher to the original? It suppresses the words "like the Anabaptists and Libertines," so that not one of its readers could now, unless he took the trouble to collate the whole volume, hat such words were written in the treatise of which this professes to be an honest translation. The Latin is, "Cur ille,

ejusque sectatores, Anabaptistarum et Libertinorum more." where the Anabaptists are mentioned with several other sects and here again is another silent suppression. Speaking of ancient heresies, Jewell says "If any of these heresies happen to octrine upon which the two Societies might disagree.

N. R. G.

Upon this communication, the editors of the Ob
rver proceed to make the C. Levinson of the Obnonians, Zwinkfeldians; but we render our unfeigned thanks to God that the world is now so well satisfied that we neither brought forth, nor taught, nor maintained those monsters."—
Will it be believed that the Tract Committee have surreptitiously left out the words above given in Italics; not choosing to let it be known that Jewell thought it necessary, in the name of Protestantism, to repudiate Anabaptism, with which Popery had reproached it. What defence will the committee set up for this insidious suppression in a translation professing to be accurately reprinted, except where correction was necessary to bring it nigher to the text? Will they say that modern Anadist Establishment.

reference we speak of the Christian Knowledge and the Tract Society's respective translations, they are not, and do not pronutilate the passage, and yet affirm to the reader that the give him a genuine ungarbled translation. In other places Jewell gives lists of what he considered heretics; and these they print, because Anabaptists are not named; but in the places where this sect, which has made the Tract Society a main instrument of promoting its objects, is mentioned, the Committee silently leave out the words they object to. Our pages shall be open We never, in the to their reply, if they venture to offer one. case of any Society, will restrain the expression of our grief and indignation at such proceedings. Christians are not to do evil

Upon the friendly testimony of the Christian Obserner, it thus appears, that the Religious Tract Society has been guilty of the following charges, viz.,-of grossly misrepresenting Bishop Jewell-of "giving alterations without specifying them" -of "unfair and party-spirited alterations or omissions in its reprints of old books, in order to rectify them to the latitude of modern dissenterism" -of "mutilating old writings without acknowledgment, and passing them off as veracious documents, in a manner which involves a breach of veracity"-of "lulling suspicions by a fallacious statement"-of being "based upon truthsacrificing concessions" -- of "diluting the significantly strong words of Jewell"-of "softening down Jewell's emphatic words, by a garbled translation"of "surreptitiously" and "invidiously suppressing" Jewell's words.

These charges are most flagrant, and are most clearly proved. We trust that they will have the effect of keeping all Churchmen aloof from a Society which (to say nothing of other strong objections to it)

can act so dishonestly. Bishop Jewell, -a great and venerated name, -is frequently claimed by Dissenters as favouring their that at the dejeuner given to His Excellency by the views. A careful perusal, however, of his noble Principal and Masters of U. C. College, on the memo-Apology will convince any intelligent reader that he rable 23rd of April, two of the boys, N. BETHUNE and

A friend has handed to us The Dumfries and Gala staunch supporter, as we are told, of Presbyteriansm.—we take the following paragraph:

" PROGRESS OF EPISCOPACY .- There are at present no ewer than four places in Scotland in which halls are used as emporary places of worship, by newly feued Episcopal con-regations, preparatory to the erection of permanent chapels— Annan, Hamilton, Blairgowrie, and Heleusburgh." By the phrase "feued congregations," it is meant.

we are informed, that the congregations have taken land upon lease for building an Episcopal Chapel. The same journal, of the 27th June, contains a letter from a native of Scotland, who has resided 20 years in the United States, and who is described as

a Republican in politics." This correspondent, after describing the commercial depression and fluctuation of the Republic, touches briefly upon the condition of religious affairs: "Our religious establishments participate in this tendency to change. The Presbyterian denomination, as I ungraciously stated at Cupar," [when on a visit to that neighbourhood in the autumn of 1841,] "is broken up into three fragments: the Baptists, by far the most numerous sect among us, sound as many divisious as the days of the week—one branch, indeed,

seems to have fallen back upon the Jews, and consecrate to religious worship the seventh instead of the first day of the week. New religionists are daily springing up. The Episopal Church alone advances steadily, protected by the controlling influence of Bishops.' This is an incidental, but gratifying, testimony to the practical excellence of the Episcopal system.

A worthy and zealous Churchman has forwarded to us the Waterford Mail, of the 9th July, from which we most cheerfully borrow the subjoined notice

of the REV. S. B. ARDAGH :-In consequence of the illness of the Lord Bishop of Cashel, the Visitation for the Diocese of Waterford was pre-sided over in the Cathedral by the Vicar General, the Rev. Samuel B. Ardagh, Curate of St. Patrick's parish, in this city, teen years, and previously one year as Curate of Clashmore in the united diocese, having signified his intention of emigrat-

ing to Canada as a Missionary under the Society for Propagating the Gospel, the Vicar General, in the presence of t Clergy and congregation, addressed Mr. Ardagh as follows: "Mr. Ardagh,—This being, as it would seem, the la to use that expression, it is not for us to divine; we see no occasion in which you will appear here to render an account of your ministry, I cannot suffer you to retire without expressection to it, for "the remission of sin; and (as the words ing my great regret at your departure from us, and my cordial good wishes for your future welfare. You will carry with you the respect and esteem of your clerical brethren, the gratiare the spiritual grace of which baptism is the outward symbol. But whether the phrase displeases them or not, what tude and affection of your parishioners, and, what is more than all, the comfort and inward satisfaction of an approving conscience. I am neither so weak or so vain as to suppose that any observations of the suppose that the suppose the suppose that the suppose that the suppose that the suppose the suppose the suppose that the suppose the suppose that the suppose the suppose that the suppose the suppose the suppose that the suppose the suppose the suppose the suppose the suppose the suppose that the suppose that any observations of mine can extend the estimat that any observations of mine can extend the estimation in which you are held; but having been the individual who first introduced you into this diocese, and engaged, as I now am, in a most important duty of the episcopal office, I could not refrain from expressing these observations, which, however valueless, are nevertheless made with perfect sincerity."

We not only cordially approve of the truly affectionate manner of the Vicar General in thus bearing the foregoing high and wall deserved textinency to Mr. Ardagh's character.

igh and well-deserved testimony to Mr. Ardagh's cha but also of the time and place selected—in the sacred edifice dedicated to the pure worship of the Almighty—and at the solemn occasion of the assembling of his brethren in the ministry, thus encouraging and stimulating them to walk worthy of their vocation,—being as cities set on a hill, which cannot be hid.

Mr. Ardagh enters upon his Canadian charge with nigh testimonials; and we congratulate the Churchmen of Barrie, -for in that neighbourhood, we understand. Mr. Ardagh is to be stationed, -upon their good fortune in obtaining a Clergyman who has already acquired so much experience, and laboured so faithfully, as a duly-appointed minister of the Lord.

The Christian Guardian—though he contradicts us most positively-is certainly wrong with regard to the effect of Lord Brougham's judgment in Escott v. Mastin. The child was pronounced to be lawfully baptised, because, says his Lordship, "by these earlier rubrics," which he subsequently maintains were not changed by any later one, "the baptism is deemed valid, if performed with water, and in the name of the Trinity, though by LAY persons." The baptism. in the case of Escott v. Mastin, was held to be valid as "lay" baptism, and not because it was performed by a Dissenting Minister. We maintain that, according to Lord Brougham's decision, it is sufficient to entitle a child to Church burial in England, that it has been baptised by its father, or any lay person, with water, and in the name of the Trinity. Nay further, we incline to think that even baptism by a woman would be held good in the courts of law. The Guardian says that "the Wesleyan Methodists do not allow baptism to be administered except by their ordained ministers"-but baptism performed by a Wesleyan Methodist tradesman would be held as good in the Court of Arches as if administered by a Wesleyan Methodist minister. It is the baptism itself, and not the person administering it, to which the law looks. We heartily dissent from Lord Brougham's decision, but such we are bound to state is the effect of it; and the Guardian, if he will read over the judgment, cannot fail to perceive that it is so.

It is stated in an Advertisement in the last Christian Guardian, that our excellent friend, the Rev. A. N. Bethune, has "consented to act" on "a Visiting and Examining Committee" of a Ladies' Seminary at Cobourg, in conjunction with a Methodist and a Presbyterian minister, and others. The Seminary in question is strongly recommended by the Rev. Egerton Ryerson, D.D., and is doubtless conducted by Methodist teachers, and altogether has a Methodist tone about it. Now we cannot help thinking that there must be some mistake in the use of Mr. Bethune's name, for we are as confident that the sun will rise tomorrow, as that he most decidedly disapproves of the daughters of the Church being sent either to Roman Catholic Nunneries or Methodist Seminaries for their education. The school in question is "under the general superintendence of Professor Van Norman,' -a teacher in the Methodist Academy at Cobourg, and a minister of the Canadian Methodist Conference. There can therefore be no doubt that the "Ladies' Seminary" is, to all intents and purposes, a Metho-

We have received a communication from a Mr. T. Osgood, stating that he had visited a certain town in Canada West-that he had addressed the Sunday Schools in that town, and the one belonging to the Church, among the rest-that he afterwards met the children, with their teachers and parents at the Town Hall, where he again addressed them-that he there Hall, where he again addressed them received small sums of money, and little books for received small sums of money, and that he recom
J. Fergusson, Esq.,

That the Reverend Arthur Palmer do take the Chair,

That the Reverend Arthur Palmer do take the Chair, mends the establishment, in all towns, of Union Li- and that William D. Powell, Esq., do act as Secretary

braries for young persons. Mr. Osgood's intentions are, very probably, most excellent and philanthropic. But who and what is he? Who gave him authority to inspect schools? What is the value of his praise beyond that of any other person? And is he not very presumptuous and medthorized lay strangers, but from their own duly comnissioned spiritual pastors?

We trust that none of our Clergy will allow their complaisance to get the better of their orthodoxy, but that they will return a civil refusal to Mr. Osgood, should he request permission to address, or interfere with, the children at our Sunday Schools.

We deprecate the plan of Union Libraries. Let every thing, connected with the education of our youth, be conducted as much as possible on Church principles, and without combination with Dissenters.

We have much pleasure in recording a recent act of the Governor General's, which affords another proof of the interest which he takes in the encourageent of learning. Our readers, doubtless, recollect vas, what would now be called, a High-Churchman. W. G. Draper, welcomed the Chancellor with Odes, appropriate to the occasion. His Excellency has been pleased to reward them for this Classical welcome by oway Courier of the 11th July, from which journal, a present of books, which he ordered from England for the purpose. Bethune received the Grenville Homer, and Draper, Pine's Horace-choice copies of these fine editions in costly bindings. The gratifying duty of presenting the volumes was discharged by the the Rev. William McMurray, Rev. Dr. McCaul, on Thursday, the 4th instant, in the Public Hall, previous to the commencement of the Summer Vacation, and the value of these splendid prizes was much enhanced by the remarks of the learned Principal,-himself an editor of Horace,-at the interesting ceremony.

> The proprietor of the Montreal Herald has commenced the issue of a Country Paper, which is thus noticed by the Montreal Courier:

> "We have before us a number of a new weekly issue of the Montreal Herald, which we have much pleasure in recommending to the favourable notice of the public. Although our contemporary and the Conrier now and then exchange hard knocks, and although our political hobby-horses run somewhat different routes, we are ever ready to acknowledge the spirit with which the proprietors of the Herald are animated, and their exertions in the public behalf. In the present instance they furnish a further proof of this liberal disposition. The new series of the Montreal Herald for the Country is, we are informed in the advertisement, 'the largest and cheapest paper printed in British America,' and as far as our knowledge goes

We quote the above paragraph for two reasons: First,-It is highly honourable to our gentlemanly and acute cotemporary of the Courier, and shows that he possesses a generous mind, which can appreciate the merits of an opponent. Though, with regard to the use of the word opponent, we do not think that we are altogether correct: for though the Herald and Courier have had some quarrels (we trust never to be resumed in a similar manner), both are loyal beyond doubt: both have denounced the appointment of Mr. Hineks; both have but one common object in

view,—the maintenance of British connexion. Secondly,-We rejoice that the Herald has taken this step to extend its influence. Though, of late, opposed to this journal on a few ecclesiastical quess, we have ever admired its conservative tone, its ability, and its fearlessness. If it is a steed that sometimes runs a little wild, its disposition in the main is noble and good, -and who would not prefer its vivacity and courage, though sometimes rather excessive, to the cautious, halting pace of the laggard and cunning pack-horse?

The Pamphlet setting forth "The Constitution and Objects of THE CHURCH SOCIETY" is now ready for delivery, at the Depository, 144, King-Street. It contains 72 closely-printed pages, and will be sold at the cost price of £1 12s. 6d. per hundred-a lesser quantity in proportion. Only 2,000 copies have been printed.

We beg to remind the Chairmen of the District Associations, that, as Vice-Presidents of the Society, they are entitled to attend the Monthly Meetingsnow becoming of great importance and interest of the Central Board.

## Notices of Books, &c.

The Liturgy Compared with the Bible. 12mo. pp. 836, bound in cloth. Published by the Society for Promoting Christian Knowledge. Sold by H. & W. Rowsell, Toronto; price 7s. 6d.

This valuable volume, published under such high sanction, is the work of the Rev. H. I. Bailey, Perpetual Curate of Drighlington, near Leeds. It professes to be "an illustration and confirmation, by Scripture quotations and references, of such parts of the Book of Common Prayer as one not direct extracts from the Hole." Prayer, as are not direct extracts from the Holy Scriptures." Here, then, the pious and inquiring Churchman may find divine warrant for every part of our inestimable and almost inspired Liturgy: here he may meet with authority to silence all gainsayers, who impugn the Scriptural character of our Prayer-book. It is a work which ought to be in every family: it is invaluable to the Clergyman, in writing his sermons; to the Sunday-school Teacher, in inculcating Scriptural knowledge through the authoritative medium of the Prayer-book; and to every member of the Church, when auxious to give either to himself or to others, a reason for the faith which he professes. The arrangement is very good and clear; the type large and handsome. It is, altogether, a publication worthy of the Venerable Society, from

Vindication of the Episcopal or Apostolical Succession, by the Rev. John Sinclair, M.A. Rivington. 1839. Sold by H. & W. Rowsell, Toronto; price 3s.

Mr. Sinclair, who formerly officiated at St. Paul's Episcopal Chapel, Edinburgh, and who is now Secretary the National Society for educating the people in the rinciples of the Church of England, is a person rearkable for great vigour of mind, and for the complete markable for great vigour of mind, and for the complete and impressive manner in which he puts forth his views. He is essentially practical in all that he writes; and addresses himself to those points in which the whole reality and actual importance of a matter, is involved. His brief Vindication confirms this estimate of his merits as a writer. It is a clear, decided, and comprehensive argument, appealing first to Scripture, and then to antiquity; boldly meeting the objections of adversaries; and adding to the meeting the objections of adversaries; and adding to the powers of reason, and the resources of learning the attractions of a terse, manly, and fervid style. To those who have not much time, or inclination, to dive into the question of Church Government, this little, but comprehensive, treatise, will afford valuable information, on which reli which reliance may be placed.

Plain Instructions concerning the Nature and Constitution of the Christian Church. By the late RIGHT REV. ALEXANDER JOLLY, D.D., BISHOP OF MORAY. Parker, Oxford. 1840. pp. 34. Sold by H. & W. Rowsell, Toronto, price 9d.

This short and plain treatise is marked by the best our sincerest thanks. features of Scottish Episcopal Theology,—fearless enunci-ation of the whole truth, and adherence to Scripture,— as illustrated by the writings of "the old Catholic Bishops and Fathers,"—and to the rule of Tertullian, adopted by our own Bishop Jewel, in his immortal Apology, "that vhatsoever is first, that is true; whatsoever is later, that spurious." Bishop Jolly lived and died a holy man le was found dead with his hands folded across his east, and with a countenance serene, and exhibiting traces of pain. His writings are few, but like th ttle work we are now noticing, they are extremel aluable; full of learning, but easy to be understood reflecting the Scriptures in every line, and moreover illuminated with the pure light which the martyrs and bishops of the Primitive Church were permitted to shed upon the page of salvation.

Canadian Ecclesiastical Intelligence.

GUELPH PAROCHIAL BRANCH OF THE CHURCH SOCIETY At a meeting of the Branch Association of the Church Society of the Diocese of Toronto, held at Guelph, in the Wellington District, on Monday the 18th day of July,

Moved by George J. Grange, Esq., seconded by Adam

The Chairman then took the Chair, and opened the roceedings with a Prayer.

The Chairman then addressed the meeting, shewing

forth and explaining the objects of the Association.

Moved by Mr. Sheriff Grange, seconded by Absalon "Whereas a Society has been established, under the

dlesome to go and address children, who ought not auspices of the Lord Bishop of the Diocese, the object of to look for counsel and encouragement from unautherized lay strangers, but from their own duly comland: And whereas, in accordance with the Constitution of the Parent Society, a Branch Association has been established for the Districts of Gore and Wellington: And whereas it will tend more fully to carry out the objects of the Diocesan Church Society, if a sub-Association, in correspondence with the District Branch Asso-ciation, be formed in each Parish or Mission:"

Resolved-That a Parochial Association be now formed for Guelph and the surrounding Townships.—Carried.

Moved by the Rev. A. F. Atkinson, seconded by Wm.

Reynolds, Esq., That this meeting is deeply impressed with the importance of the objects provided for in the Constitution of the Parent Society, and that we will use our best endeayours to promote the same, viz., the dissemination of the Holy Scriptures, the Book of Common Prayer, and such other Books and Tracts as may serve to promote an acquaintance with evangelical truth, and with the doc-rines and order of the United Church of England and trines and order of the United Critical of England and Ireland; the Propagation of the Gospel among the Indians and destitute settlers in remote situations, by means of Travelling and Resident Missionaries; assistance to Clergymen of the Church, who may be incapacitated by age or infirmity, and to their widows and orphans; furnishing those who may be preparing for the ministry with the means of pursuing their theological studies; promotion of Parochial, Sunday and Daily Schools; the mporal support of the Church and its ministers, inclung all matters relating to the care and improvement of the present resources of the Church, and whatever measures may be thought best for increasing them. - Carried. Moved by Adam Johnston Fergusson, Esq., seconded

That this Association be open to all members of the Church of England within its limits; that the annual payment of any sum, however small, shall qualify a person to become a member of the same, and that all butors be allowed to specify the object (when they desire it) to which their donations shall be applied .-

Moved by the Rev. Benjamin Cronyn, seconded by

Thomas Saunders, Esq.,

That the Incumbent of this Rectory be Chairman of this Association, and that the Chairman and Churchwardens, with the following Gentlemen—Messs. Thomas Carrier Course Forstor, Sheriff Rees Brock, James Benham, George Forster, Sheriff Grange, Edward F. Heming, John Harland, James Hewer, orge J. Mackelcan, William Neeve, William H. Parker, John Oulton, William Reynolds, Thomas Saunders, Robert Swan, the younger, Howley Williams, James Wilson, and Arthur Vernor, do constitute a Committee for man aging the concerns of this Association, and for making ibscriptions and collections in aid of the Diocesar hurch Society, and that they do report, through their Chairman, a statement of the same, at the Quarterly Meeting of the District Branch Association; and that Colonel Hewat be Treasurer, and William Dummer Powell, Esq., be Secretary.

On motion being put, it was moved, in amendment, by William Reynolds, Esq., seconded by Adam J. Fergusson,

That Captain Durnford be added to the Committee which, being put from the Chair, was carried unanimously
The original motion was then put and carried. Moved by Colonel Hewat, seconded by George J.

Mackelcan, Esq.,
That a Public Meeting of this Association be held annually, in the Town, on such day in the month of July as the Committee shall appoint; that the first meeting shall be held so soon as the Chairman shall see fit, and that thenceforward the Committee shall meet quarterly on the last Tuesday in December, March, June, and September.—Carried.

Moved by the Rev. Michael Boomer, seconded by Mr.

That all subscriptions and collections be placed in the hands of the Treasurer of this Association, and be by him remitted to the Treasurer of the District Branch Association at the same time with the Quarterly Report of the operations of this Association, for the past year, be presented annually at its public meeting. - Carried. Moved by William Dummer Powell, Esq., seconded

by William Neeve, Esq.,
That no By-law be adopted by this Association which shall in any way be repugnant to the Constitution of the

Moved by the Rev. A. F. Atkinson, seconded by the Rev. Benjamin Cronyn,
That all meetings of this Association, and of its Committee, be opened and closed with the Prayers used by the great Church Societies in England, adapted to our local situation, under the direction of the Lord Bishop

Mr. Sheriff Grange, seconded by Thomas aunders, Esq., That the Rev. Arthur Palmer do leave the Chair, and

the Rev. Benjamin Cronyn do take the same.—Carried.
Moved by Absalom Shade, Esq., seconded by Thomas aunders, Esq..
That the thanks of this meeting be given to the Rev.

Arthur Palmer for calling this meeting, and for his conduct in the Chair.—Carried. The Rev. Arthur Palmer then closed the proceedings Guelph, 12th August, 1842.

Sir,—I have great pleasure in forwarding you, by desire of the Chairman of the Parochial Branch of the Diocesan Church Society, the foregoing account of a meeting held this place, on Monday the 18th day of July last, "for he purpose of forming a Parochial Branch, in connection with the Church Society of the Diocese of Toronto, for Guelph and the surrounding Townships." It was my intention to have furnished this account long ere this, but I have been so much engaged with other matters, that I have not had time to do so. I will, however, now the transfer of a calamity of the transfer of the transfe endeavour to give a short account of the proceedings of that day, so highly gratifying to the feelings of every member of the Church.

Some idea of the interest excited by this meeting may

be formed from the fact, that notwithstanding its being held in the midst of a very busy and inconvenient season of the year, crowds of persons, of all classes, flocked together, eager to take part in the proceedings.

The Rev. Rector of Guelph was voted into the Chair,

and opened the business of the day with a Prayer. He then proceeded to set forth, in an able and eloquent manner, the objects of the Parent Society, and of the projected Parochial Associations in connection with it.—
In the course of his address, he directed the attention of his audience to the state of spiritual destitution under which the District of Wellington laboured, and adduced as proof of that the fact, that that district, containing upwards of thirteen townships (in one of which between ight and nine hundred souls are returned as belonging o the Church of England), was provided with only one Elergyman of that Church; and that not only had he ceremony upwards of two hundred people assembled, and concluded with an assurance to the audience that one of the first, if not the first, object of the Association, would be the providing a Travelling Missionary for the Wellington District.

Wellington District.

this communication without expressing the deep sense rice be lowered. we all entertain of the valuable assistance rendered us by the Reverend Gentlemen who, at such trouble to themselves, came to take part in the proceedings of the day, and whose masterly and impressive manner of addressing the meeting, and setting forth in the strongest light the mitted to their charge, merit and meet with

> I have the honour to be, Dear Sir, Your most obedient servant, WM. D. POWELL,

To the Editor of The Church.

of the Church in this Diocese, and as I agree with you that such details are calculated to interest the public generally, and to enlist the sympathies of the more

favoured members of our communion in behalf of their destitute brethren, I beg to forward the following details for insertion in The Church. of an estir

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Among the districts which compose Western Canada, I think there can hardly be found one labouring under a greater degree of religious destitution than the District of Wellington. That district contains twelve townships, whose united population amounts to 14,194; of these 2,200 are returned in the census of the present year, as embers of the Church of England. I am, however, nife satisfied, that the census is exceedingly incorrect nd that the number of adherents of the Church is much greater than it represents; and I am sure that my right to charge the census with the grossest inaccuracy not be questioned for a moment, when I state that is Township of Woolwich, containing a population of 1,740 persons, the census returns 193 as being Jews,—that in the Township of Wilmot, with a population, according to last year's census, of upwards of 2,200, but, according to the census of this year, of 1,590, seven hundred and NINETEEN, persons are returned as I was that in the NINETEEN persons are returned as Jews,—that in the Township of Woolwich, 119 persons are reported as lunatics, all of whom are females; and that in the Township of the Townsh ship of Eramosa, containing a population of 1,269, one hundred and fifty-one persons are returned as mad, all of whom again unfortunately belong to the female sex.— These, Sir, are but a few out of many instances of gross naccuracy in the census of this district. These inaccuracies might provoke a smile, were not the subject one of too grave a nature. By this census, the Government and the Legislature will be guided for the next five years, and it is by reference to it that many persons will estimate the wants of the Church. The public therefore ought to know the kind of census to which they will refer, and, in estimating the requirements of the Church, they should bear in mind that, as the majority of those who take the census are hostile to her, there can be no question as to our being entitled to claim the full number of persons whom they have returned as belonging to the Church; while their manifest inaccuracies, in other respects, warrant us in believing, in accordance with the opinions of those who have the best means of judging, that the proportion of the inhabitants of Canada West, belonging to the Church of England, is greatly under-rated.

But to return to the subject of this Communication.
Besides the twelve townships already formed in this district, there are large tracts of land within its limits, which are extensively settled, although not as yet organized as townships. I may further observe, that within the last year and a half, the Government has opened up a road, sixty miles in length, extending from the North-west Corner of the Wellington District to Owen's Sound.—Free Grants having been made to actual settlers, nearly the whole of the front lots along this improves extent the whole of the front lots along this immense extent are now settled, and I have ascertained, by personally visiting the greater part of the line, that about one-half of the settlers (of whom there are between 200 and 300 families) are members of the Church. Although this tract is not within the Wellington District, yet as the members of the Church there are wholly dependant on the religious ministrations they receive from that district.

I may fairly take it into account. And now, Sir, it may be seled how many Clergymen are there to supply this be asked how many Clergymen are there to supply this large space, extending, as it does, ninety miles in length. nany parts of it thickly settled, and all rapidly filling up I lament to say, there is but one, and that in the towns which is his more especial charge, one thousand members of the Church are dependant on his care. I trust that this simple statement of facts will not be lost upon any of our communion who are disposed to flag in the cause of The Church Society, and that, by the blessing of God on that Society's exertions, this lamentable destitution may soon be relieved. Three Clergymen Stationary, and a Travelling Missionary, would be but an inadequale supply for our immediate necessities.

Let it not be said that the people themselves are indifferent interesting.

rent on the subject, and indisposed to make any exertion. Far otherwise: take one fact as evidence on this point-It is now 22 years since the first settlement was I in the northern portion of the Township of Woolwich; the settlers were exclusively members of the Church of England: for 12 years they never saw a Clergyman, and it is only since the appointment of a Clergyman to Guelph that they have been able to get their children. baptised. Being encouraged by assistance from England, they, within the last two years, commenced the erection of a Church. William Reynolds, Esq., son of a Welsh Clergyman, and brother of a Fellow of Jesus College, Oxford, was foremost in this good work. Four acres of valuable land, adjoining the village of Elora, were given by him as a site, peoply 60/ was subscribed by him as a site, peoply 60/ was subscribed by him as by him as a site: nearly 60l. was subscribed by his friends in England: to this was added 60l., being part of a fund placed at the disposal of the Rector of Guelph, by the Rev. W. J. Palmer, Rector of Mixbury, Buckinghamshire (whose exertions in behalf of the Church in the Wellington District described by Vellington District, demand the warmest acknowledg ments); and a donation of 25l. from the Lord Bishop completed the fund. These means, aided by the hearty exertions of the settlers, have enabled Mr. Reynolds very nearly to finish the Church, and I had the great satisfaction of the settlers. faction of witnessing the performance of Divine Service in it, on the 28th June, for the first time. Prayers were ochial Committee, and that a General Report read by the Rev. M. Boomer, and the sermon was prea by the Rev. A. Palmer. and but short notice had been given, yet 200 person attended, all of them manifestly taking a deep interest in the services of the day. Twelve children were presented for baptism on this occasion. How long, Mr. Editor, are these our brethren to remain as sheep having no shepherd, and their Church as a temple without a Priest?

WOODSTOCK .- We learn that Mr. Henry Finkle has taken the contract for erecting the Spire on St. Paul's Church, and we are glad to hear that the work will be mmediately commenced .- Woodstock Herald.

The Rev. W. M. HERCHMER, M.A., after a brief visit to England, has returned to his native town of Kingston. We trust that he, in common with his fellow-Churchmen, will soon have the satisfaction of seeing St. George's Church—so much indebted to his pious munificence—finished and re-opened, with increased commodation and improved appearance, for the performance of Divine Service.

## Fifteen days Later from Europe. (From the New York Albion.)

The steamship Britannia, Capt. Hewitt, from Liverpool, rrived at Boston on the 19th, at four o'clock.

The news from England in regard to the crops is more fa-purable than any that has been received for some months past. This state of things has already had a beneficial effect on the trade and commerce of the country, and should the fine wea-ther continue, there is little doubt but that the starvation and distress which have so extensively prevailed throughout the country, will be known only in the remembrance of a calamity

lenders discount good paper with avidity at 2½ per cent.

The arrival in London of an accredited agent from the United States government, for the purpose of contracting a loan of twelve millions of dollars, is not liked; and it is confidently asserted in well-informed quarters that he will wholly fail in the object of his mission.

In the neighbourhood of Birmingham, Staffordshire, and

other parts of the manufacturing districts, there have been sor rather serious outbreaks, which have required the greatest energy and exertion on the part of the magistracy to suppress. The latest accounts, however, inform us that the rioters were

coming to terms.

It is understood that the Duke of Nemours will be the Regent of France. Great fears were entertained for the stability

of the ministry.

In the House of Commons on the 2nd inst. an inquiry was made of Sir Robert Peel, as to the destination of the Mediterranean steam frigate said to be fitting out in London for the invasion of Texas.

Sir R. Peel said he believed the facts were these sels were fitting out, one at Blackwall and the other at Liver-pool. It was said that those vessels were for the Mexican Gothe charge of all members of that communion, resident in the Wellington District, but his duties extended into part of the adjoining District of Gore. He adverted to the project of the adjoining District of Gore. He adverted to the project of the project of the project of the project of the design of the project of the that permission had been refused. He could state, that new the opening of a neat and commodious Church in the village of Elora, in the Township of Nichol, at which subject, that minister had been informed that no officer in her ceremony upwards of two hundred people assembled, Majesty's navy would be allowed to serve the Mexican government of the people assembled. ment against Texas. The Texan government had been informed that if hostilities should take place, it was the intention

The different resolutions were then put, in their order, by the several gentlemen to whom they were intrusted, and the interest which was taken in the proceedings of the day, was abundantly manifested by the frequent and loud applause which constantly broke in upon the speakers.

It would be invidious, where all strove so arduously in the cause, to particularize individuals; but I cannot close this communication without expressing the deep sense

LIVERPOOL, Aug. 4.—Our predictions of a speedy revival of trade on the new tariff coming into operation have been realized. The accounts from most of our great seats of manufacture and commerce speak of improvement. This is particularly the case in London, Leeds, Bristol, and Manchester. In Scotland, too, there are marks of revival; while the harvest, everywhere, will be early and abundant. In the money market, such is the overflow of money, that lenders discount good paper with avidity at  $2\frac{1}{2}$  per cent. A cessation of agitation would soon restore all the depressed interests to their former prography.

prosperity.

The accounts from the Potteries and the iron districts speak.

The accounts from the potteries and the iron districts speak. The accounts from the Poutbreak there had its origin in a of a return to order. The outbreak there had its origin in a desire to obtain an advance of wages ill-suited to the circumstances of the times. It happens in this case, as in most others of the sort, that the most turbulent are the least sufferers.

OPENING OF THE NEW CHURCH AT ELORA.

(From a Correspondent, signing himself P.)

You often express a desire to be furnished with statistical information in reference to the wants and progress of the Church in this Diagone, and as I agree with a second interest, are daily shought under consideration. The poor law has been abridged and modified, and will be re-considered on the re-assembling of the Church in this Diagone, and as I agree with a second interest.