the farmer, 'I should like to ask you a question. Our clergy say that you are not ordained, and have no right to preach. I should be glad to know what you think about it.' 'Suppose,' replied Dr. Beecher, 'you had in the neigbourhood a blacksmith, who said he could not see what descent from Peter had to do with making scythes, so long as they were well made, and this man made scythes that would cut. Where would you go to get your scythes?' 'Why to the man who made scythes to cut, certainly,' replied the farmer. 'Well,' said Dr. Beecher, '*that minister who cuts, is the minister whom God has authorised to preach.*' In a recent conversation on the same subject, Dr. Beecher gave his opinion by relating this story."

Let us also take the liberty of "supposing" some cases. A private in the ranks of the army, possessed of courage and military skill, mounts a couple of epaulets, dubs himself *general*, and, assuming the command, happens to gain a victory over the enemy. Would not a court martial consider his *success* sufficient proof that he must have a regular *commission?* A smart and ambitious young lawyer aspires to the office of judge; and deeming his legal qualification far superior to those of the individual on the bench, puts on the wig and ermine, and proceeds to try causes. His decisions are sound and equitable, and who will pronounce them null and void, merely because he wants *authority?* An individual presents himself at court as an "ambassador" (2 Cor. v. 20.) from a foreign prince; his diplomatic communications evince great statesman-like abilities;—why should any impertinent questions be asked as to his *credentials?*

THE CHURCH.

COBOURG, FRIDAY, SEPTEMBER 15, 1843.

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NOTICE.

A general meeting of the Church Society of the Diocese of Toronto, is requested to be held at Toronto, on Thursday, the 21st day of September, instant, at 2 o'clock P. M., at the Rooms of the Book Depository, for the purpose of taking into consideration the state of the Reserved Lands which have been set apart in Upper Canada for the support of Religion, and the necessity of making an immediate application to the Government, in respect to that portion of the said property which is assigned by law for the support of the United Church of England and Ireland,—as well as some other matters connected with the general objects of the Society.

JOHN TORONTO.

We have been instructed to publish the following list of the appointments for Confirmation by the Lord Bishop of Toronto, eastward of Kingston; which his Lordship requests that the Clergy would be pleased to consider as an official notification of his proposed visits:—

CONFIRMATIONS BELOW KINGSTON.

Thursday,	September 28	—Lansdown, 1, P.M.
Friday,	" 29	—Brockville, 11, A.M.
Saturday,	" 30	—Prescott, 11, A.M.
Sunday,	October 1	—Cornwall, 11, A.M.
Monday,	" 2	—Osnabruck, 2, P.M.
Tuesday,	" 3	—Williamsburgh, 11, A.M. Matilda, 3 P.M.
Wednesday,	" 4	—Edwardsburgh, 10, A.M.
Thursday,	" 5	—Kemptville, 11, A.M.
Friday,	" 6	—Merricksville, 11, A.M.
Saturday,	" 7	—Richmond, 11, A.M.
Sunday,	" 8	—Bytown. Consecration of the Church, 11, A.M. Confirmation, 3, P.M.
Monday,	" 9	—March, 1st Church, 2, P.M.
Tuesday,	" 10	—March, 2nd Church, 11, A.M.
Thursday,	" 12	—Pakenham Mills, 11, A.M.
Friday,	" 13	—Carlton Place, 11, A.M.
Saturday,	" 14	—Franktown, 10, A.M. Smith's Falls, 2, P.M.
Sunday,	" 15	—Perth, 11, A.M.
Monday,	" 16	—Willson's Corners, 2, P.M.
Tuesday,	" 17	—Lamb's Pond, 11, A.M.

The Lord Bishop of Toronto, with the Divine permission, will hold his next ORDINATION in the Cathedral Church of St. James at Toronto, on Sunday the 29th of October next.—Candidates for Orders are required to present themselves, with the requisite papers, to his Lordship's Examining Chaplain at Toronto, on Wednesday the 25th October, at 9 o'clock A. M.

We advert, with much more of pity than of indignation, to the leading article of the Kingston *Chronicle & Gazette* of the 6th instant,—an article which, in the judgment of every right-minded person, reflects indelible disgrace upon that once respectable journal. It is, from beginning to end, a tissue of scurrilous ribaldry, and even of indecent blasphemy: hardly any thing worse, in short, might be expected to issue from the most abandoned votary of the school of Paine and Voltaire; and the writer evidently, whatever may be his profession of form, belongs to that degraded and unhappy class of society who care little for the solemn sanctions of holy things, and who can be expected to care less for those moral proprieties which constitute the charm and the protection of civilized society.—We adduce a few specimens of the depraved and reckless spirit in which that production has been indited,—a tone of abandoned feeling and vulgar expression which pervades the whole of two weary columns and a half; and very sure we are, that our readers in general will concur with us in the melancholy affirmation, that any thing more deeply disgraceful to the Press of this Colony has rarely, if ever, been witnessed.

Speaking of ourselves, in the discharge of our duty, as Rector of Cobourg,—a title which is not assumed for the mere sake of convenience or respectability, but held, as the writer in the *Chronicle and Gazette* ought to know, by Patent from the Crown,—he says, "in other words, *Minister or Preacher to the Episcopal Congregation at Cobourg.*"—In reference to the rite of Confirmation, this writer has the following remark, in connection with various others evincing an equal depravation of taste and principle: "Never forget the British driver's motto, 'go to the *rite*, you go wrong.'"—Alluding to the Bishop of the Diocese, the same writer says, "Eschew the company and prohibit the *ritual acts* of the *master of rites and ceremonies,—him of the cocked hat and small apron;*" and in a similar strain of the Bishops of the Church in general, "All but the *Grand Masters* would be on your side—but as they are interested parties, why mind their opposition? . . . . Your own master of ceremonies in particular has been *too far north* not to discover, in a twinkling, that if such an *Episcopal* combination were formed against *the order, the game is up*—and, depend upon it, after a little consultation, they would throw aside their *peculiarities*, and betake themselves to some honest and lawful calling, either in the Church or out of it. Let the true bishops, namely those ministers who *cannot* and *dare* not administer the rites, turn the *irresponsibles* to the right about. . . . . You may expect, of course, that the irresponsibles will get up the cry of the Church is in danger. But don't mind that. There is not a word of truth in the cry. It is got up for the very same reason which induced an interested gentleman, mentioned in the 19th chapter of the Acts of the Apostles, to raise no small stir in his day."—But enough of such quotations, which evince quite as great a deficiency of common sense, as of ordinary principle.

We could speak with very different emotions of what the Kingston *Chronicle & Gazette* once was; how its respectable conductors, a few years ago, would have blushed at the bare possibility that its columns should be prostituted, as they now-a-days are, to so contemptuous a notice of what is solemn in religion and respectable in society. But it is useless to lament over the political as well as the moral tergiversation of the last few years: in many quarters, it has presented itself in a dark and repulsive way,—proving a depth of degradation from which the individual recovery is all but hopeless, and where our only apparent chance of successful effort is to arrest, if we can, the spread of the evil-working contagion.

Editors are usually regarded as, in their proper persons, irresponsible for what they indite, and a courteous silence is ordinarily made to enshroud the privacy of their names. Most certainly we have no desire to imitate the uncourteous example of this degraded contemporary, in removing the mask which editors are privileged to wear, nor are we concerned to know either the name or the station of the individual by whom we are assailed. He is welcome to all the obscurity in which it will be possible to enwrap himself.

It was said of an infamous publication in London about twenty years ago, styled "The Liberal," that its writer, or writers, in submission to the popular storm of virtuous indignation, sheltered themselves under the excuse that they were in a state of *intoxication* when they composed it, and that thereupon the work was bought up and destroyed. We hope that, degraded as, in the estimation of every well-constituted mind, the individual must be to whose remarks in the *Chronicle & Gazette* we have been referring, there is in him enough of ingenuousness left to plead,—if, as is generally believed, there are grounds for the suspicion,—the same excuse, though it cannot amount to a justification, and thus mitigate, it may be, the verdict of public scorn which, we well know, that article and its writer is universally receiving.

The Lord Bishop of Toronto, after a long and fatiguing journey in the visitation of some of our remoter settlements in the Home District, and the Districts of Newcastle and Colborne, arrived in this town on Friday last. His Lordship preached on Sunday morning in behalf of the "Church Society" of the Diocese, and the result of his powerful and impressive appeal, was the very gratifying collection of £20, in aid of the noble objects of that excellent Society. After the Sermon, a Confirmation was held, when 114 persons, of different ages, received the Episcopal benediction with the laying on of hands. The Church was crowded in every part, and never was there, in this place, a Service presented which engaged a deeper and more delightful interest in the hearts of the members of our holy communion.

His Lordship proceeded to Port Hope in the afternoon of the same day, and advocated there also the cause of the "Church Society." About £4 10s. was collected; and subsequently 46 persons were confirmed. The congregation was large; and his Lordship expressed himself much gratified by the zealous spirit evinced by that community, in the recent enlargement and improvement of their Church, and in the purchase of a very handsome and excellent Organ.

We beg to draw the attention of our readers to the announcement of the Spottiswoode Society, contained under the head this week of Scottish Ecclesiastical Intelligence. The Books advertised by this Society are so extremely valuable and interesting, that we shall feel happy to act as the Society's Agent in Canada, and transmit subscribers' names with their subscriptions, Five Dollars each, to the Secretary of the Society in Edinburgh. Communications on the subject of the Society may be addressed, post-paid, to the care of David Burn Esq., *Church* Office, Cobourg.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections made in the several Churches and Missions of the Diocese, in compliance with the Circular of the Lord Bishop of 10th July, 1843, to be appropriated to the formation of a permanent fund for the support of Missionaries, under a resolution of the Society passed at the Annual General Meeting of 7th June last:

Previously announced in number 5,—Amount...	£33	5	0
The Church at Belleville,—through the Rev. John Grier	6	5	0
The Church at Chippawa,—through the Treasurer of the Parochial Comm'e. J. Macklean, Esq.	8	6	10½
St. John's, Stamford..... £5 10 0; A Widow's mite in addition 0 10 0; through the Treasurer of the Parochial Committee, Matthew Ottley, Esq	6	0	0
St. George's Chapel, Drummondville,—through the Rev. F. W. Miller	3	0	0
St. George's, Kingston, after Military Service—through Rev. T. H. M. Bartlett, Officiating Chaplain to the Forces	5	15	0
St. Paul's, Newmarket,—through Rev. G. S. Street	3	1	11
Christ's Church, Hamilton, after a sermon preached by the Rev. G. W. Warr, Missionary at Oakville,—through the Rev. J. G. Geddes	9	12	6
At Binbrook and parts adjacent,—through the Rev. J. Flanagan	2	0	0
St. James's Cathedral, Toronto, after a sermon preached by the Rev. Henry Scadding ...	38	11	8
St. Mary Magdalene, Picton,—through the Churchwarden	3	10	0
15 Collections, amounting to...	£119	7	11½

T. W. BIRCHALL, Treasurer.

12th September, 1843.

Communications.

THE PRESENT POSITION OF THE CHURCH OF ENGLAND.

"God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early."—Psalm xlvi. 5.

Perhaps not since the days of the Reformation has the position of the Church of England presented such an eventful aspect as it does at the present moment. Never was there a time in which mankind seemed so universally aroused to a spirit of inquiry and progression in the pursuit of knowledge. A general excitement, both civil and religious, seems to pervade all classes of society. Every mind is on the rack, and seems to be as busily interested in the affairs of Church and State, as if those momentous questions were to be carried by its single decision. With but little regard and deference to the Word of God, the only sure foundation to rest upon, and its interpreter, the Church, which has been "the keeper and witness" thereof ever since the days of the holy Apostles,—we find a vast increase of pamphlets, newspapers and magazines, many professing to be religious, scattered up and down through both this and the other continent, all amply replenished with the violent antagonist principles of contending sects and parties. In most of them, unhappily, we meet with but little of "that most excellent gift of charity which is the very bond of peace and all virtues," and without which our religion, however published and spread abroad through the world, carries a lie upon its face, and proves itself to be but an empty profession whithersoever it goes. Yet there is no man, who considers the matter, but will perceive that this is one of the most characteristic features of the active spirit of the times,—a spirit of satire, acrimony, and bitterness; restless, discontented, dissatisfied, and hostile to every thing but itself. Environed by exactly such a spirit as this, and encompassed by an allied army of differing sects and denominations which have encamped themselves against her,—the position of the Church of England at present seems to be peculiarly critical. But we do not fear. The issue will be as glorious as the deliverance will be great: "God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early." And indeed this deliverance has already begun. God has gone out with our hosts. If the armies of the aliens are increasing,—and great is the boast, and loud the cry they send abroad upon every little augmentation they acquire,—we, blessed be God, are advancing in numbers five to one of all our adversaries together. Within these last few years, many of the wisest and best, and that too among the most respectable and respected bodies of Dissent, have been induced, upon the grounds of real conviction, to relinquish the strongholds of schism, and take shelter in the friendly bosom of the holy Catholic Church; and many of them are now the constituted heralds of her Gospel message of salvation to their more wayward brethren, and guard her sacred walls and bulwarks, the firm defenders of her faith. For *this* perhaps, as much as for any other reason, the spirit of opposition and the voice of slander are raised against her. The rage of implacable enemies, on beholding her hallowed walls filled with deserters from their unlawful assemblies, finds its vent in the malignity and acerbity of feeling manifested towards her, that streams through every page of their Church-persecuting and seditious publications. Many there be who long to see "Jerusalem on heaps," and openly avow their bitter enmity to her sacred rites and institutions. They hesitate not to call the Book of Common Prayer "a baneful poison," studiously to be kept out of the hands of the young and unlearned. Every nearer approach made to the purity of her primitive ages is regarded with feelings of dread and abhorrence. Her ministers, commissioned by God to preach the Gospel to mankind, are oftentimes derided in the most glaring manner. Her higher functionaries, *even the Bishops*, whom we are commanded by the holy Apostle "to remember, as having the rule over us," are most unblushingly and blasphemously insulted and ridiculed by many of the common publications of the day. In this awful contempt and disregard of God's appointed offices and officers, is manifested a degree of impiety so utterly at variance with any thing that wears even a semblance of Christianity, as to leave no room for doubt in the breasts of sensible men that every principle of religion must be well nigh extinct where it resides.—There was a time when such atrocious malevolence, thus publicly expressed, would have fallen under the severest censures of excommunication, or claimed the interference of the civil power. But now the long-growing evil, which has for years been creeping in upon us, of "despising dominion, and speaking evil of dignities," has diffused itself far and wide through the world; and when wholesome restraint is removed, men soon shew to themselves, to the world, and to God, what regard they have for Him and His holy worship. If any man doubt the truth of these assertions, let him peruse the Dissenting journals of the day, when, lo! he will find that the half has not been told. For what else can we think when men,—devout men in their own eyes, styling themselves true lovers of the Gospel,—trample under foot the Book of Common Prayer; laugh at the most solemn ceremonies of the Church; deride her ministers; and assail her pure doctrine and teaching with the foulest aspersions?—But in the midst of all this we can joy and rejoice, for "her foundation standeth sure." In spite of all efforts to deface her beauty, "the hill of Sion is still a fair place;" and in defiance of every effort to prevent her extension and diminish her increasing power, the time is rapidly approaching when she shall be "the joy of the *whole earth.*"

So much for the enemies of the Church on *one* side.—But this is not all. We have still another picture to present, not merely to make statements of facts, and no more, but with a view to excite to energy and activity every true friend and member (and none can be a true friend who is not a member) of the Established Church. In conjunction with Dissent—each endeavouring apparently to keep pace with the other—Popery, that more ancient enemy of truth and Gospel liberty, is insidiously working its way, and again arousing its dormant energies, silently, but surely, through every quarter of the globe. We see with no small anxiety,—and, but for the hope-inspiring promises of God, I had said, alarm—a vigorous attempt being made by the emissaries of that baneful influence to undermine and sap the strong and truth-supporting pillars of the Reformed Church, and throw down her bulwarks. To the remotest corners of the world her heralds are gone forth,—not to publish the Gospel, and make the heathen understand the wordsof salvation,—but to teach idolaters a new idolatry, and those who have hitherto worshipped an unknown Godto address the true God in an unknown tongue. In partsof the civilized world,—yes, even in that once happy Ile where pure religion flourished, and the seeds of piety sprung up and grew to perfection in ages long since forgotten,—Jesuitism and Priestcraft are spreading their baneful ravages with fearful and fatal success. And what are the consequences? Anarchy and confusion, disaffection and rebellion, and an utter contempt of all lawful authorities! Order is broken up, and fear and trembling have taken hold of her more peaceable inhabitants. These are the first fruits of the rise of that dangerous body: what a harvest of misery may yet be reaped from them it is hard to tell. But, alas! what is more to be lamented than all these together, men in power,—professing attachment to Protestantism and the Church,—men, unhappily, at the very core of the Constitution, are to be found earnestly seeking to raise that corrupt community to a level with the Established Church; who openly avow their fixed determination to use every effort to check the extension of the Church of England in Ireland, and bring about a scheme for equalizing, in claim and dignity, those two great religious bodies; as if the experience of past ages, and the turmoil and discontent of the present evil times, afforded not sufficient proof that no equality, no concession, no yielding measures of satisfaction, could ever satiate the exorbitant demands of a Church whose principle is not equality, but absolute supremacy. The fearful end to which all these conciliating, conceding, and equalizing measures would ultimately lead,—that end, the extinction of Protestantism and the Church of England! Men's eyes cannot be too widely opened to the results of such measures, nor steps too promptly and sternly taken to prevent their gaining ground; but it is for rulers and those in authority to provide in time against the encroaching evil, and adopt the most salutary measures for the safety and preservation of the Church. For Churchmen, members of her holy communion, it remains that they be unremitting in their exertions to promote her interests and farther her cause. A zealous ministry and faithful membership will avail more than any thing else to check the rampant cry of Schism on the one side, and the wily machinations of Popery on the other,—the Church's two great and formidable enemies. Neutrality at such a crisis should cease: the champions of the truth should stand forth arrayed for the conflict, resolved to defend to the last a cause so sacred. By these joint exertions of her clergy and her people, the "walls of Jerusalem would soon be built up;' every sect and denomination would be folded for ever in the peaceful bosom of the Church, and her dominion become universal. Then would strife cease,—unhappy broils, which so often deluge our land with kindred blood, be heard no more,—the voice of insurrection and rebellion melt into the milder accents of good-feeling, contentedness, and satisfaction; while love to God, and reverence for those appointed by Him to rule and govern,—early instilled into the young and tender minds of our children,—would grant to our country a reign of uninterrupted peace and happiness.

HONESTUS.

Cobourg, September 4th, 1843.

TO THE HONORABLE H. SHERWOOD, M.P., MAYOR OF TORONTO.

Sir,—It is, I am aware, no light matter to obtrude on the notice or time of an individual filling so important a station as that of Chief Magistrate of the metropolis of the west; nor is the conviction lessened, when the same individual has associated with this public labour the duties and responsibilities of yet higher callings; as, Sir, is your case. But the subject upon which I would now respectfully claim your attention, I feel to be one that must justify the liberty, namely, the use to which the City Hall in this town is appropriated. Ignorant of the precise terms of the Constitution of the Corporation of the City of Toronto and of the prerogative of its head, I am not prepared to say to what extent these may be exercised, in granting the use of the City Hall for objects not immediately connected with the interests of the body; and it is the very fact, that these public buildings afford facilities for assemblages in which people generally feel an interest, that now warrants an humble individual, in no way connected with your Corporation, addressing you; since it is, I presume, by your Worship's authority, that a meeting has been permitted within these few days, for the purpose of hearing Lectures on the Second Advent of Christ.—On such a solemn subject, all, from the highest to the lowest of our fellow-creatures, are interested; and when the public authorities, directly or indirectly, sanction any annunciation of such sublime and awful doctrines, it must be clear to every one, that it requires no assertion of civic freedom to justify the respectful expression of opinion, on the right or wisdom of these authorities in opening their public halls for such a purpose as Mr. Fitch's Lectures on the Second Advent of Christ. Being a Christian makes every one a citizen for such a liberty. I am not, Sir, one who thinks lightly on the subject of prophecy, either as regards the inspired sources, or the expositions and interpretations of mere human authors: the names of Newton, Faber, Keith and many others, command my reverence; nor can I be unmindful, that we are living in times of momentous changes, when the thoughts and feelings, as to their cause and end, are more vividly and speedily excited, and consequently the light of prophecy is sought after with an eagerness less observable during less eventful periods. But it requires no very great knowledge of human nature to perceive, that on all subjects, in which the mind or feelings are deeply interested, the mode of exposition must be discreet and rational, not presumptuous or positive, or consequences fatal to the true interests of society, are, on such a theme as the one adopted by Mr. Fitch, quickly engendered.

What these consequences have been or may be I shall not now trouble your Worship with. Suffice it to refer you to them, as actually exhibited in many parts of this Province. The sole ground upon which I would venture to suggest a doubt as to your Worship's wisdom in granting the City Hall for Mr. Fitch's lectures is, that I believe such lectures to be in direct violation of Scriptural authority, and if so, that no magistrate, or other officer, can be justified in becoming accessory to the delivery of them, by granting a building for the purpose. The facts on which my opinion is formed is, that Mr. Fitch takes upon himself to declare the precise time of the Second Advent of our Saviour, and, in so doing, has disregarded the solemn, direct, and positive declaration of the most Holy Redeemer, "But of that day and hour, knoweth no man, no, not the angels of heaven, but my Father only."

I have the honour to subscribe myself,

Your Worship's

Most obedient and very humble servant,

VIGILANS.

Toronto, September 4, 1843.

Canadian Ecclesiastical Intelligence.

ADDRESS TO THE LORD BISHOP OF TORONTO FROM THE INHABITANTS OF THE TOWNSHIP OF BROCK.

May it please your Lordship:

We, the undersigned inhabitants of the Township of Brock, members of the Church of England, are desirous of expressing to your Lordship, before you leave this Township, the gratitude we feel towards you for having, notwithstanding the great difficulties of travelling in summer over roads of the worst description, come amongst us in our back-woods.

Natives, most of us, of the British Isles, and regarding with the strongest affection the Church of our Fathers, the most cherished wish of our hearts had long been to join once more in the soul-purifying services of the English Liturgy.

When, three years ago, we brought our condition before your Lordship, we were destitute of *any* religious ministrations of the Church to which we belong, and we shall never forget the deep interest which you immediately felt in our behalf. To your Lordship it is, under Heaven, mainly owing, that we have now two Churches in Brock, in which large and rapidly increasing congregations receive weekly, from a zealous and beloved resident Pastor, spiritual instruction and consolation.

When your Lordship next comes amongst us, we hope the improvements about to be made on the road between Brock and Lake Ontario, will render the journey less hazardous and fatiguing.

We pray for your continued prosperity and happiness.

[Signed by 21 persons.]

HIS LORDSHIP'S REPLY.

Gentlemen,—

It has given me great satisfaction to visit this rapidly improving Township, and to receive at your hands the present expression of your attachment to the Church of England. The erection of two Churches within the limits of your Township, and under circumstances of inconvenience and difficulty which I can fully understand, affords a most gratifying proof of your zeal; and it has given me, I can assure you, great happiness to have been enabled to supply the spiritual destitution under which you have so long laboured, by the appointment of a resident Missionary. That the minister whom I have placed amongst you, has gained already so much of your esteem by his faithful services, is to me a source of additional satisfaction. The large number of persons presented for Confirmation, is a proof as well of the zeal of your pastor, as of the interest which is felt by yourselves in the ministrations of the Church.

I trust that the progress of our beloved Church will keep pace with the improvement of this important Township; and while I thank you very cordially for the sentiments you have so kindly expressed towards myself, I pray that Almighty God may bless the means of grace amongst you to His own glory, and to your everlasting welfare.

JOHN TORONTO.

Newfoundland Ecclesiastical Intelligence.

THE LORD BISHOP OF NEWFOUNDLAND.

We regret to record the fact that the Bishop of Newfoundland has accepted the Diocese of Jamaica. The first Diocesan of the Colony, his lordship has been most actively employed in increasing the number of the Clergy, in the formation of new missions, in the erection of new Churches, in the establishment and regulation of a Theological Institution, and in all those various measures which, under the blessing of the Almighty, must conduce to the spiritual happiness and advantage of the flock over which his Lordship has been the chief earthly overseer. He has broken up the fallow-ground,—but another, it seems, must reap the fruits; and whilst we respectfully acknowledge his Lordship's personal favours and patronage to ourselves, we cannot but deplore his removal upon broader and more general grounds.—*St. John's Times.*

THE CATHEDRAL OF NEWFOUNDLAND.

The interesting and imposing ceremony of laying the first stone of the Cathedral Church of this Diocese, took place yesterday. The procession formed, according to the programme published last week, at 10 o'clock, by the Theological Institution, whence it moved to the front of Government-house, where it was joined by his Excellency the Governor, attended by his Aide-de-Camp, Private Secretary, and Staff. It was a source of universal regret that the Lord Bishop of the Diocese was unable, from continued indisposition, which had been aggravated by his Lordship's journey to Lance Cove, in Belle Isle, on Sunday last, for the purpose of holding a confirmation and consecrating the Church recently erected there, to take his place in it. The cavalcade proceeded from Government-house by Cochrane and Duckworth streets to the Parish Church, where the morning service was read by the Rev. T. F. H. Bridge, the Rector; and afterwards an address was delivered to a crowded and most attentive congregation by the Right Rev. the Bishop.—We sincerely regret (and in this feeling all who had the privilege of listening to it will participate) that, as we understand, his Lordship had been too unwell to commit it to writing, we cannot present it to our readers. The eloquence and beauty of his Lordship's language excited universal admiration, and his touching references to his first coming to these shores, twenty-five years ago, as a Missionary,—his subsequent return as the first Bishop of the Island, and his approaching separation from his beloved flock, must have gone home to every heart, and did not fail to draw tears from many an eye. At the close of the Bishop's address the Rev. C. Blackman, one of his Lordship's Chaplains, read the Offertory, during which a collection was made by the clergy in deacon's orders and the churchwardens of St. John's, which, we are glad to announce, amounted to about £90, including the handsome donation of £28 10s. from Major Law, the officers, and some of the non-commissioned officers and privates of the Royal Newfoundland Companies. The procession then moved from the Church to the Cathedral ground, when a portion of the 132d psalm was sung in a very beautiful and solemn manner by the choirs of St. John's and St. Thomas's. His Excellency the Governor, at this stage of the proceedings, delivered the following admirable and appropriate address:—

"*My Lord, Rev. Gentlemen, Ladies and Gentlemen,*—Upon no occasion, since I have had the high honour of representing our gracious Sovereign, have I ever met any considerable portion of her Majesty's subjects under circumstances of a more interesting nature than those which have now called us together. We are assembled for the purpose of taking the first step in the erection of a Christian temple of a more than ordinarily sacred character—one which is to introduce into and to perpetuate in the Church congregations of this colony the impressive forms of our Cathedral Service; and whether the sacred edifice about to be reared be regarded as the visible memorial of the completion of a great work begun under the auspices of the respected and highly gifted Prelate from whom we are about to be separated, and as a lasting monument of the zeal by which his superintending labours have been distinguished, and of the great success by which they have been blessed,—or as an indication not equivocal of the firm establishment, through his Lordship's exertions, of a branch of our venerated National Church in this Island,—or, finally, as an edifice well calculated to lend, with those of other congregations, its appropriate adornment to a great Christian city,—the sacred and beautiful building about to be reared must, to the Episcopal congregation of Newfoundland, long continue to be regarded with deep interest and affectionate veneration.

"For myself, while I cannot adequately express the gratification which I feel in having my name identified in any respect with the foundation of this edifice and the proceedings of this day—neither am I able to give adequate expression to the feelings of regret which I am sure are shared by all who hear me, in the contemplation of the approaching departure from among us of one who has established such strong claims upon the gratitude and affection of the Episcopal Church of Newfoundland; and in availing myself of this public occasion to assure His Lordship that he will carry with him to his new and more extended charge the fervent prayers and warmest good wishes of his late flock, for whose spiritual welfare his anxious care has been so unceasingly manifested during the whole period of his residence in this Island,—I feel that I am giving expression to the unanimous sentiments not only of all that congregation now present, but of all its members wherever dispersed throughout this Diocese."

This concluded, the Lord Bishop offered up a solemn and suitable form of prayer, and after the inscription had been read by the Rector, proceeded to lay the foundation-stone, with the usual formalities, in the name of the Holy and undivided Trinity. His Lordship then said the Collects for St. Simon and St. Jude's Day, and pronounced the benediction; immediately at the close of which the Band of the R. N. C. played the national anthem "God save the Queen." The numerous assemblage then dispersed, and His Excellency, with Lady Harvey, the Bishop and Mrs. Spencer, the Clergy, &c., repaired to the Rectory, and partook of some refreshment.

We cannot conclude this brief and imperfect notice without expressing our conviction, that, under the blessing of Providence, this the last Episcopal act of the Bishop of Newfoundland, will prove one of the greatest of the many benefits which have accrued to this Colony from His Lordship's zealous and efficient administration of its ecclesiastical affairs.—*Royal Gazette, Aug. 22.*

English Ecclesiastical Intelligence.

The Foreign Translation Committee of the Society for Promoting Christian Knowledge, have published their Report for 1843: a document containing much gratifying intelligence. The circulation of translations of our Liturgy is advancing rapidly. In French, Turkish, Arabic, Arminian, the undertaking is visited with the Divine favour. The completion of the Arminian translation especially is looked for with great anxiety, as a strong barrier against the encroachments of Romanism in the East.

THE ANGLICAN CHURCH is growing ever day with the growth of a giant. Look at this heretical (!) communion now, and look at it ten years ago. Then it was broken, discomfitted, trampled on, despised, and its approaching end foretold; now, we verily believe, it is stronger than it has ever been since King William's revolution. In all quarters it is becoming more efficient, more respected, more powerful.—*The Tablet* (Romish paper.)

ALFORD.—The 23d of June seems to have been an eventful day here. The whole of Mr. Bourne's family (including the married and the single) received the rite of baptism by sprinkling from the hands of the Clergyman of the Established Church. The family of the Bournes is one of the eldest and largest dissenting families in the county, every branch having been dissenters for some generations back; and it is understood, as uniformly in the liberal interest in politics, until the last election, when Mr. Titus Bourne entered the ranks of the Conservatives. "And the Lord added to the Church daily such as should be saved."—Acts ii. 47.

NEW PARISH CHURCH OF LEVEN IN HOLDERNESS.—The first stone of this church was laid yesterday week the 11th inst., by R. Bethel Esq., Lord of the Manor of Leven. Divine service was performed in the old church for the last time, when an admirable and appropriate sermon was preached by the Venerable R. J. Wilberforce, Archdeacon of the East Riding of Yorkshire. A procession was then formed to the new ground, about a mile distant, and situate in the centre of the village. The 84th Psalm was sung, and the 132d Psalm was chanted on the way. At the ground prayers were said, the 127th Psalm was chanted, and the 100th Psalm was sung. The church is to be built by private subscription. Mr. Bethel gave above an acre of ground for the site, and £500. The present church is a small dilapidated building, remote from the population. The clergy attended in their surplices.

THE REV. W. J. BRODERICK, RECTOR OF BATH, knowing the crowded state of the Abbey and other burial grounds within his Rectory, has come forward, and, at the cost of upwards of *three thousand pounds*, supplied a cemetery, and presented it to the Abbey parish. It is to be consecrated in August.

HER MAJESTY THE QUEEN DOWAGER has given £20 towards building the church at Amblecote; 20*l.* towards building the parsonage and school houses in St. Peter's district, Coventry, and 20*l.* towards the erection of a chapel-of-ease, at Longham, in the parish of Hampreston, Dorset.

PADDINGTON.—A correspondent of a morning paper states, that the Rev. Mr. Miles has agreed to subscribe the sum of 4,000*l.* towards the erection of an additional church in this parish, provided the rev. gentleman be appointed as the first Incumbent; and adds, that an offer to that effect has been laid before the Paddington vestry, who resolved to agree to the proposal.

CHELSEA.—It is intended to erect a new church in the parish of Upper Chelsea. The Rev. Richard Burgess, B.D., the Rector, has issued an address to his parishoners, in which he states to them that, in a district of his own parish, there is a poor population of 3,200 souls without church accommodation, or a resident clergyman, and wholly beyond the means of spiritual instruction. The new church is to contain 850 sittings, of which upwards of 600 are to be free and unappropriated. Her Majesty the Queen Dowager has subscribed 20*l.* towards the erection, and the names of the Duchess of Gloucester, Lady Kinloch, the Earl of Eldon, Viscount Chelsea, the Hon. Augustus Liddell, Sir George Couper, Baronet, and Colonel Le Blanc, are on the list of donors.

SECTARIAN INCONSISTENCY.—The new baptist chapel in Holyrood-street was opened on sunday last; and being a fine day, a great influx of "dissenters of all denominations" into the town was the consequence. The building is a handsome one, and as such, an ornament to the street; it is also very commodious, perhaps unnecessarily so. We were struck at seeing most of the ministers of the multifarious sects which swarm here (one springing out of another) wending their way into the new chapel, "conscientiously" of course, praying it might prosper; while next Sunday, probably, they may be at logerheads in their opinions about *baptism.* Such inconsistency, for to us it appears such, merits at least exposure.—*Exeter Gazette.*

Scottish Ecclesiastical Intelligence.

THE SPOTTISWOODE SOCIETY.

Instituted at Edinburgh, June 9, 1843.

PATRONS.

His Grace the Duke of Buccleuch and Queensberry, K. G.

The Right Rev. Wm. Skinner, D.D., Bishop of Aberdeen, and Primus.

The Right Rev. David Low, LL.D., Bishop of Moray, Ross, and Argyll.

The Right Rev. Michael Russell, LL.D., and D.C.L. Bishop of Glasgow.

The Right Rev. David Moir, D.D., Bishop of Brechin.

The Hon. and Right Rev. the Lord Bishop of Kildare.

The Bishop of Down, Connor, and Dromore.

The Venerable the Archdeacon Manning.

The Right Hon. Lord Lindsay.

Sir James Ramsay, Baronet, of Banff.

John Spottiswoode, Esq., of Spottiswoode.

James Loch, Esq., M.P.

PRESIDENT.

The Very Rev. E. B. Ramsay, M.A., F.R.S.E., Dean of Edinburgh.

VICE-PRESIDENT.

The Rev. John Boyle, B.C.L., Incumbent of St. Mark's, Portobello.

SECRETARY.

Robert Campbell, Esq., Advocate, Edinburgh.

TREASURER.

George A. Esson, Esq., Accountant, 56, George Street, Edinburgh.

The remarkable patronage bestowed on the Parker Society in England, and even on the Wodrow Society in Scotland, the former supported by Members of the Church of England, and the latter by Presbyterians, has induced some Members of the Scottish Episcopal Church to institute a Society on similar principles, for the revival and publication of the acknowledged Works of the Bishops, Clergy, and Laity of the Episcopal Church of Scotland, and rare, authentic, and curious MSS., pamphlets, and other works, illustrative of the Civil and Ecclesiastical state of Scotland.

As the Parker Society selected the name of Matthew Parker, Archbishop of Canterbury, to designate their Association, the name of John Spottiswoode, the first duly consecrated Scottish Archbishop after the Reformation, has been chosen for this Society. That Prelate has left a substantial memorial of sound learning and judicious discrimination in his *History of the Church and State of Scotland.*

It is calculated that if the anticipated number of subscribers be obtained, four octavo volumes, of at least 500 pages each, will be delivered annually to each Subscriber.

LAWS OF THE SOCIETY.

1. The Society shall be called the Spottiswoode Society, and shall have for its object the revival and publication of the acknowledged Works of the Bishops, Clergy, and Laity of the Episcopal Church of Scotland, and rare, authentic, and curious MSS., pamphlets, and other works, illustrative of the Civil and Ecclesiastical state of Scotland.

2. The Society shall consist of 2,000 members, or of such other number as the Committee may afterwards determine, being subscribers of One Pound annually, to be paid in advance on the first day of January in each year. The first annual subscription to be paid to the treasurer, on or before the 1st of January, 1844.

3. The management of the Society shall be vested in the president, vice-president, treasurer, secretary and council, who shall together form the Committee of the Society, with power to make bye-laws, to supply all vacancies, and to add to their number from among the body of subscribers; the whole number of the Committee not to exceed forty, five of whom shall be a quorum; it being provided, that none shall be eligible as members of the Committee who are not in communion with the Scottish Episcopal Church.

4. The annual subscriptions shall, in the first place, be applied in publishing such works as the Committee shall sanction. The works shall be printed in a style at least equal to that adopted by the Parker Society; with biographical sketches, prefaces, essays, and notes, where these may be thought necessary.

5. The publications shall be edited by persons competent to the task, and who shall be members of the Scottish Episcopal Church, or of Churches in communion with the same. The selection of the editors, and the terms to be paid for editing the respective works, with all other arrangements, shall be left to the decision of the Committee.

6. The accounts of the receipt and expenditure of the Society shall be examined annually by two auditors appointed by the Committee, and a statement circulated among the subscribers; and should any surplus accrue, the Committee shall have it in their power, from time to time, as they may deem expedient, to apportion the same in whole or in part to the Episcopal Fund, the Scottish Episcopal Church Society, Trinity College, or to any other purpose connected with the Scottish Episcopal Church in their discretion.

7. The Society shall, at present, have its principal depôt at the shop of Messrs. Gallie and Bayley, booksellers