Church—to unchurch themselves; to force them to York Churchman writes word that the proposal of the

He had already congratulated them on the increasing interest taken by the laity in all matters relating to the Church; and he wished to add that they ought gladly to avail themselves of their assistance, and to regular contributions at stated times, however small in amount, for the support of those objects of Christian charity for which associations only could be expected adequately to provide. He would particularly suggest the planting of the Gospel in our colonies, where external assistance might be required, and the spread of religious knowledge in heathen lands, particularly those which had become more immediately connected with our own country, either by conquest or commerce. There was yet another claim still more pressing than these, namely, the providing the means of religious instruction, on sound Church principles, for the large masses of our population who had been left in a state of spiritual destitution. In making collections for these objects, he would suggest, that they would find a very valuable aid in the use of the Offertory, which the Rubric enjoined to be used, whenever any part of the communion Service was read, whether the Sacrament was administered or not. Upon this point, however, he prescribed no rule; they would give the matter their best consideration, and each one of them would do that which might seem best to himself under the circumstances. Thus much, however, he would say, that the more they could induce the people to join with them for the support of such objects as these, the more cordial would be their union—the more profitable their intercourse—and the more blessed their ministrations, both for the people and themselves. He would add one word more on this subject. Let them not admit into their pulpits any missionary from any society-no, not from any. Let them preach for them themselves, when and as they pleased, or let them get a neighbouring minister to do so; but they should not permit a stranger to come into their parishes, extolling and exaggerating the advantages of the particular society be was sent the advantages of the particular society be was sent to do so; but they should not permit a stranger to come into their parishes, extolling and exaggerating the advantages of the particular society be was sent to do so; but they should not permit a stranger to come into their parishes, extolling and exaggerating the advantages of the particular society be was sent to do so; but they should not permit a stranger to come into their parishes, extolling and exaggerating to be a 'legitimate successor of the Apostles.'"

This, and other great questions, which are now being agitated, involve vital Christian truths, and other great questions to be a 'legitimate successor of the Apostles.'"

Passing by the irreverent banter of the paragraph just the stranger to come into their parishes, extending and exaggerating to be a 'legitimate successor of the Apostles.'" they pleased, or let them get a neighbouring minister the advantages of the particular society he was sent to represent. It disturbed the harmony of the parochial system; it turned the house of God into a hall of declamation, and it pumpered a diseased appetite with that which was neither milk nor strong meat, but a crude and a nauseous substance, by which no genuine or healthy growth of Christian charity could ever be produced.

He should conclude his present address with a few moment, when the inadequacy of church room to meet the increasing wants of our population was so loudly complained of. The system of pews was, by law, only tolerable where it did not interfere with the right which every individual possessed to accommodation in his own parish church. This right, all men, even the poorest, possessed in an equal degree; and the churchwardens, who were by law the guardians of our churches, were bound not to disregard it. If they permitted any arrangement by which the right was interfered with, the Bishop's Court had the power to compel them to discharge their duty. It was obvious, however, that those who were most likely to be injured by such a proceeding would not have it in their power to have recourse to such a mode of requietly, yet earnestly, among their people, to induce Mr. Jardine, the Magistrate at Bow Street, of treason- prelate are entitled to command. the discountenance of so great an evil. He was happy able language that had been used at an Abstinence to say, that in one instance in this diocese—in the Meeting: parish church of Burlescombe-the pews had been given up, and open benches substituted; and he hoped another instance would shortly be afforded in the city of Exeter. In some of the finest of our oldest churches the practice of open benches had never been case; and in Chittlehampton the pews had been abolished, through the instrumentality of a former pastor, about fourscore years ago. Surely the continuance of the evil must be, in a great measure, owing to a want of due energy in the clergy, and of due consideration on the part of those who objected to a change. If such persons would only reflect, they could not but see the incongruity of making the worship of God the means of an unjust usurpation of the rights of others; nor could they, upon reflection, fail to feel ashamed of carrying their worldly feelings with them to a place where every thing they saw, and heard, and prayed for, must forcibly remind them that there the rich and the poor meet together, not equal indeed in the sight of God, but distinguished by qualities which there was too much reason to fear would, in the great day of account, make many who now thought themselves first, to be last-and the

## THE CHURCH.

TORONTO, FRIDAY, AUGUST 12, 1842.

It is a long while since we glanced at the condition of the Church in the British Isles. We are, however, exhibiting itself in every outward form in which it can the general announcement, that pious hands are busily Manchester and Salford, the Bishop of Chester con- seems rather a curious specimen of legislation. secrated four new churches within two days. In spirit, but merely to point out what we conceive to be a very almost every diocese Architectural Societies have been inapplicable clause in an Act of so much importance as the formed for the purpose of restoring churches that have | Common School Bill." of the older standard divines of the Anglican Church, Superintendent for Canada West: and of the writings of the Fathers. Learning and true religion walk hand in hand: and the Church daily extends her divine sway over willing minds, and even over those whom ignorance alone has hitherto His plan is, to meet with all the Teachers in each District, in kept in a state of separation from her.

The enemies of the Church can make little impression upon her holy bulwarks. Opposition to a Church-rate is scarcely ever heard of: and the attacks on her in Parliament, but feebly urged, are silenced by large majorities. In Ireland a similar zeal is abroad, and produces

In Scotland the cause of Catholic and Apostolic In Scotland the cause of Catholic and Apostolic Truth flourishes apace. The subscriptions to the Episcopal College at Perth are stated to exceed

Hamilton, on Monday and Tuesday, 5th and 6th do. Niagara, on Thursday and Friday, 8th and 9th do."

We have a sensible communication on the subject Town Council of Perth had voted 500l. towards the week. proposed Institution. A Correspondent of the New

Or ought such a measure as this to be passed into a Oxford, for Antigua; the Rev. Win. Piercy Austin, at Cambridge, has reached Quebec, after a most law without the Church, as a Church, having a po- of Exeter College, for Guiana; and the Rev. perilous voyage in the brig Mary of Greenock, from Thomas Parry, late fellow of Balliol College, succeeds Dr. Coleridge, as Bishop of Barbadoes. The the reverend gentleman will be stationed, but we incomes are in most cases provided out of a volun- rejoice that he has returned to the diocese where he tary fund, and amount to about £1200 per annum. already has been faithful and abundant in Christian Arrangements appear approaching a conclusion, for labours. encourage them, so far as they were able, to act with the appointment of Bishops for New Brunswick, with them as Churchmen. Might it not be possible to an endowment of £1200 per annum, and for South induce many of them to unite with their minister in Australia, with an endowment of £1000 per annum. The Cape of Good Hope and Ceylon will, also, it is hoped, be soon erected into bishoprics.

> pies a great portion of this day's impression, evinces that the Right Reverend prelate, to whom the Canadian Church is so much indebted, has lost none of his acuteness, his powers of argument, and his vast theo- Bishop of Hereford. ogical learning. While the Church is deprived of the means of pronouncing, in convocation, an authoritative decision upon the religious controversies of the day, it is some satisfaction to find such a general conurrence of opinion among her most distinguished Bishops. This catholic consent is the surest evidence that truth gains ground, and will prove of great service confirming those who venture to adhere to sound doctrine, though taunted with nicknames which ignorance invented and ignorance still applies. No member of the Church, clerical or lay, can read the Charges of Bishops Bagot, Terrot, and Phillpotts, without feelng convinced that a new and far better state of things superseding the Laodicean indifferentism that so

In the course of a number or two we hope to pre-

In the course of a few weeks, we intend to devote | child was, than the parish church." a large portion of our space, in one number, to the will appear a Letter from a correspondent of this jour- and generally make a practice of re-baptising condiopposed to these human substitutes for the divine, must soon call for an authoritative decision from the though neglected, authority of the Church.

In the mean time we gather together a few anecdotes throwing light upon the workings of these So-

for three years. I was one at the time of the murder. of his baptism has been printed in the British Maga-I think it nearly as great a crime to break my pledge as | zine, August, 1841, p. 163. observations upon a subject of peculiar interest at this to murder a man." What is a vow of teetotallism but an old Popish vow in a modern shape? And what is the natural impression upon the human mind, Protestant or Popish, but that there is merit in this vow? baptism! Again-Why do those ultra-Protestants, conducted on Church of England principles." who regard the cross as a popish emblem, abstain from condemning teetotalism, now becoming so prevalent among the Roman Catholics of Ireland? But under the title of The Episcopal Family Movitor. thority of that holy and highest order of the Priesthood But if those great lights of the Christian world, Athana this is another proof of the close affinity that has always existed between the tendencies of Popery and auxiliary in the field, and hope that it may experience held in most just veneration, can use the word "thro Dissent. Among the members of the Church, teeto- success, without in any way injuring the Church pub- or "tribunal" or "lofty seat," when applied to a Bishop's talism does not much prevail—it is most powerful lications previously established. amongst Roman Catholics and Dissenters.

> In the London Times, 5th July, we find it reported The language was used at an Abstinence

informant subsequently confirmed the statement. Our own Province furnishes an instance of the fact, given up. In Hartland, in this county, this was the that in too many instances, men become teetotallers in order to earry out their designs against Church and State, under the veil of morality and religion. A correspondent of the Hamilton Gazette, furnishes this information from Oakville, under the date of the 28th what farmer in Canada is too poor to become a sub. July :- "At a Temperance Society Meeting held in the Congregational Meeting House in Oakville, on Monday evening, the 25th ult. [July]-during the evening's performance, a Yankee Pulpit adventurer, expressly brought over for the occasion, so far forgot the respectability due to his calling, as to make use of language so violent, indecorous, and abusive, that the President had repeatedly to insist on his keeping order. This may be thought nothing of. But when a Member of the Society cries out 'Down with the Church,'-' Down with the Church;'-and when such a sentiment as this is loudly cheered by the rest of the Society, surely it is time to look about us."

In talking of the respectability due to the Pulpiteer's "calling," the correspondent of the Gazette has not been sufficiently guarded in his language. The pulpiteer of course has no divine calling, and is nothing but a layman.

We take the subjoined pertinent remarks from the Patriot, respecting that mass of legislative blunders, the Common School Act:

rejoiced to say that the subject was not left untouched, because it presented no topics for gratitude or en-"In Sec. 16, of the Common School Act, it directs that in couragement. On the contrary, the spirit of true Government,-the number of Examiners to be not less than religion seems gaining ground in our parent land, and six, nor more than fourteen. Of these Examiners, in all cases, one-half are to be Roman Catholics. Quebec, Montreal, be developed. It would be impossible for us to record even a tithe of the instances that we could adduce to West, it is wholly inapplicable. Look at the religious census, Kingston and Toronto, are to be affected by this clause. In corroborate this statement. Our limits confine us to and take Toronto as an example. This city contains upwards of fifteen thousand inhabitants, and out of these the census shows only some hundreds above two thousand to be Roman engaged in repairing the waste places of the Church in every direction, or in erecting its altars for the first ment, compelling the Crown to appoint half of the whole Board time in the midst of dense masses of population. At of Examiners out of a sixth or seventh of the whole population,

We make these remarks in no sectarian or unfriendly

fallen into neglect or dilapidation, and for bringing back We should be glad if our intelligent cotemporary the national taste to an appreciation of those glorious would furnish us with his opinion as to the powers of against Dissent, and not "to give place" to it, "no, that Churchmen are not to attend service when performed models which our forefathers have bequeathed to us. the Assistant Superintendents. We believe that any The attention of the Church is also directed to thing they do is of none effect, and that the Act does Education in all its stages, and as applicable to all not recognize their existence. We would suggest classes, -from the ecclesiastical course of study at the that the opinion of the Attorney-General should be Universities to the simple rudiments taught in the applied for; because if they really have no powers Village School. Sound principles advance rapidly in under the Act, it is quite an absurdity that they their progress: the differences that estranged the should make regulations which nobody is bound to as sanctioning their unauthorised and humanly-devised High and Low Church parties disappear: extremes follow. We also take from the Patriot this announce- ministrations. are generally avoided: the press teems with reprints ment of the intended movements of the Assistant

> "Kingston, 19th July, 1842. "We understand that the Rev. Superintendent of Education for Canada West, has this day commenced his annual visitations of the several Municipal Districts in this section of the Province. their respective District Towns, and at least one Common School Commissioner from each Township—and to spend two days with them on educational business. These visits, so far as we have learned, are to be in the following order:

Kingston, on Tuesday and Wednesday, 9th and 10th Aug. Picton, on Friday and Saturday, - 12th and 13th do. Belleville, on Tuesday and Wednesday, 16th and 17th do. Cobourg, on Tuesday and Wednesday, 23rd and 24th do. Peterboro', on Friday and Saturday, 26th and 27th do. Toronto, on Wednesday, 31st Aug. and Thursday, 1st Sept.

20,000%: we think we saw it mentioned that the of the defects in the Act, which shall appear next stock Herald.

London. We cannot yet state for a certainty where

The Hon. And Rev. Augustus Cavendish, who is at present on a tour through the North American Provinces, assisted in the performance of Divine Service in the Cathedral of this city on Sunday morning last, and in the afternoon preached a plain and prac-The Lord Bishop of Exeter's Charge, which occultical sermon. The reverend gentleman is a worthy scion of the noble house of Cavendish, -of which the Duke of Devonshire is the head,—and is a younger brother of Lord Waterpark, and brother-in-law of the

Mr. Cavendish proposes to visit the Falls, and thence to proceed Westward.

The case of Escott v. Mastin, in appeal from the Arches Court to the Privy Council, has been decided, and the Rev. Mr. Escott, the Vicar of Gedney, has been suspended for three months, and condemned in costs, for refusing to bury a child baptized by a Wes- an English-man, we durst call him a furious, and now will levan minister.

The law of the land has pronounced against Mr. Escott; and he is bound to obey it, or resign his living, should another trial of conscience be laid upon But we firmly believe that the day will come when no Clergyman will be compelled to read the Burial long rendered English Churchmen insensible to the Service over those who have wilfully alienated themevils and the danger of schism, and of low church views.

selves from the Church, and have never been baptized

But Dissenters are never very particular as to historical
within its sacred pale. The case is one of persecution facts, and it is now, as it was two hundred years ago, when within its sacred pale. The case is one of persecution sent not only the Charge of Bishop Mant, but also the on the part of the Methodists against Mr. Escott, for Charge recently delivered by the Lord Bishop of the Wesleyans, it is stated, "had actually a buryingground of their own attached to their own meetinghouse in the parish, and much nearer to where the

The Clergy, as a body, we are happy to learn, resubject of Temperance Societies. In defence of them, fuse to recognize the validity of Dissenting Paptism,

Mr. Escott, asserted that Archoisnop Secret was not baptized by a Clergyman. This is quite opposite to Passage:

"The Bishop's seat was usually covered with some "The Bishop's seat was usually covered with some and the secret was not been applied by a Clergyman." Timothy Horan, a witness upon a late trial for murder, in Ireland, thus deposed: "I am a teetotaller rate of the Parish of Sibthorpe, Notts. The Register rate of the Parish of Sibthorpe, Notts. The Register person: as we learn from Athanasius, in his second apo-

Several new publications lie before us. The Monarch, a weekly paper, has been commenced at Woodstack, in the tribunal of Christ at the last judgment, they themthe District of Brock. It is announced in the first selves would then have no tribunals, no lofty seats, or And how completely does it supersede, and narrow to number that "the Rector of Woodstock is the sole covered chairs, though such honours were exhibited to a single duty, the all-comprehensive obligations of editor and proprietor," and that "the paper will be

We hail with pleasure the appearance of another sius and St. Augustine, men whose names have ever been

We have been favoured with a copy of a Sermon preached at the funeral of the Rev. Dr. Butler by Church. dress; but the clergy might do much, not by any that Mr. T. Steele, the notorious Irish Repealer, gave Bishop Doane. It shall receive that attention from hasty or injudicious interference, but by labouring evidence—upon the authority of an informant—before us which the writings of so eminent and zealous a

> left by us unnoticed. It is published monthly at the Every Canadian farmer ought to encourage such a Canadian publication, in preference to the American Agricultural Periodicals. The Cultivator is an article Bishop of Quebec was during the past week engaged with his clergy in discharging various functions in this cord especially in forming an Institution under the had ample experience to qualify him for his task, only an established grievance. scriber to it?

our sheet at the commencement of this present volume. without glorying in their exclusiveness; while in Toronto Some of these editorial courtesies are the more appreciated, since they emanate from individuals, between whom and ourselves marked differences of opinion Read, of St. Armands, delivered a sensible address, more

Neither must we omit to express our obligations to our friends of the American Episcopal Press. The Episcopal Recorder, of Philadelphia, thus notices the commencement of our sixth volume:

"THE CHURCH.-This religious paper is published at Toronto, Canada. It has just entered upon the first number of its sixth volume, which comes to us in a new, enlarged, and highly improved form. The Church is editorially conducted with decided literary and theological ablity, and in strict accordance with what are termed 'High-Church principles.' While we have been constrained by our views of truth often to dissent from positions taken by this periodical, we have always admired the straight forward honesty, and decided consistency which have characterized its advocacy of its own peculiar principles. In this imperfect state while, as Churchmen, we agree in great principles, there are other minor points upon which we shall have to agree to differ. On these points there is an honest difference of opinion among us. We cannot, therefore, fail to feel high respect for those, who, though they hold views variant from ours, uniformly act consistent with their own system."

We can assure our very respectable and able cotemporary, -from whose columns we frequently derive | we respect them for their high principles of loyalty; we assistance, -that we value his praise, qualified though it be. It is a great satisfaction to us that "WE AGREE IN GREAT PRINCIPLES," -especially as to the divine claims of Episcopacy. The Recorder is occasionally quoted by Dissenters in this Province, as favouring their own latitudinarian views. In many instances, however, our brother Editors are adduced as corrobotheir principles: and we mention this circumstance as a proof how necessary it is to be "consistent" not for an hour." If a series of articles on Bishop Hall's Divine Right of Episcopacy, -which appeared in the Recorder some few months ago, and which their length alone prevented us from transferring to our columns,—had been read by the Dissenters, they would perhaps be less ready to quote our cotemporary

We are also glad to avail ourselves of the welcome testimony of our very orthodox friend, the Newhaven Church Chronicle, in our favour:

"THE CHURCH.—This able and valuable paper comes to u enlarged and beautified. It affords us much pleasure to mark the increasing evidence of the growth of Episcopacy in the Canadas, as manifested by this paper, and we bid its able and judicious conductors, 'God speed.'

In justice to our printers we subjoin some favourable notices of the Press, respecting the mechanical department of the paper:

"The Church newspaper has commenced its 6th volume with enlarged dimensions and improved appearance. We like the ornamental design which decorates its head, but it is rather indifferently engraved. The distinction between the fore and back grounds is not sufficiently marked to produce the intended illusion. Notwithstanding, 'The Church' is the handsomest paper published in Canada; and, while we disapprove of its exclusive and partisan spirit, we believe it to be one of the most ably and vigorously conducted periodicals in America.—Wood-

On the 2nd July, the degree of Master of Arts ducted with an ability that will recommend it to the patronage at so short an interval to write to you a second time. But do it would be an act of persecution. But were they to leave the matter in the hands of the civil legislature?

Were matters so important to the Church to be left to the decision of a body which related to the Rev. Henry Tames Grasett, we are informed, was to sail on to the decision of a body which related to the Rev. Grasett, we are informed, the Rev. Grasett the left of this most in the respectfully at so short an interval to write to you a second time. But were they to due to the decision of the University of Cambridge, on the Rev. Henry James Grasett, of St. John's College. Mr. Grasett, we are informed, was to sail on the Church of Spain, and now suffering under the left of this most in the partonage at so short an interval to write to you a second time. But was conferred by the University of Cambridge, on the Rev. Henry James Grasett, we are informed, was to sail on the Rev. Henry James Grasett, we are informed, was to sail on the Church of Spain, and now suffering under the left of this most in the partonage at so short an interval to write to you a second time. But was conferred by the University of Cambridge, on the Universi

newspaper on this continent.—Quebee Mercury."
"Our cotemporary The Church has much enlarged its borders, coming to us this week on a handsomely printed sheet, increased to the size of the largest Toronto periodicals. A neatly engraved and expressive vignette ornaments the head .- Kingston

The Depository of THE CHURCH SOCIETY is now opened. We hope, next week, to advertise some of the books and tracts which it has for sale.

Canadian Ecclesiastical Intelligence.

THE CONGREGATIONALISTS AND THE CHURCH.-The Montreal Harbinger is the organ of the Congregational-ists or Independents. After condemning us for denying the loyalty of his denomination, our contemporary pro ceeds to abuse Archbishop Laud, and to call the noble Martyr, "infamous." He then goes on to charge the Archbishop with having condemned Leighton to the loss of his ears, and other severe corporal punishments. we call upon our contemporary to prove that Laud had the entire, or any share, in this sentence. His enemies did not adduce this against him on his trial. In the second lace, we call upon him to show that Leighton was not place, we call upon him to snow that Leighton was not deserving of severe punishment, though we revolt at the peculiar way in which he was punished. The moderate Fuller, in his Church History, speaks thus of Leighton: "During the sitting of the last Parliament, one Leighton bed below the statement of the last Parliament." term him a fiery (whence kindled let others guess) writer His book consisted of a continued railing, from the begin ning to the end; exciting the parliament and the peop ro KILL ALL THE BISHOPS, and to smite them under the fifth rib. He bitterly inveighed against the Queen, calling her a daughter of Heth, a Cananite, and Idolatress."
The Harbinger says, that "the meek and lovely Leighton was condemned" by Laud: he evidently confounds Archivelet. ishop Leighton with his turbulent and rebellious father

one of them said of the Archbishop, "Be he never so good, we must now make him ill for our own sakes."

The Harbinger of June 15th, contains the following criticism on our application of the word "throne" to the Bishop's seat:—"That the word Throne occurs in Scripthere can be no doubt, but it would puzzle ever John Bishop of Toronto to discover a scriptural preceden for the regal seat thus manufactured for his Lordship Ecclesiastical precedents however, there are in abundance and there is no good reason why Niagara should not, a must soon call for an authoritative decision from the collective Anglican Church.

Lord Brougham, in delivering judgment against Mr. Escott, asserted that Archbishop Secker was not the Antiquities of the Christian Church, we meet with this

logy to Constantius, where he asks, 'How they could have any concern for the throne episcopally covered, who sought to kill the bishop thereon?' And St. Austin seems plainly to allude to this, when he tells Maximinus, the Donatist Bishop, that 'when bishops came to stand before them for a time in this world, for the benefit and advan-

The primitive use of the word "throne" is an evidence A monthly publication has been commenced at New York, by some members of the American Church, and the title of The Enjeaned Family Maritan, the title of The Enjeaned Family Maritan. chair, we do not see upon what reasonable grounds we can be sneered at for adopting their language,—for resorting to the vocabulary of the Catholic and Apostolic

THE BAPTISTS AND THE CHURCH.—The Baptist organ, the Montreal Register, of the 13th July, contains some editorial remarks with which Churchmen ought to be The British American Cultivator has too long been made acquainted. Our contemporary says, "The other the way unnoticed. It is published monthly at the day several persons were sent to jail for not going to Meeting held in Ship-Yard, Temple-Bar, and was to the effect that the Queen, the Bishops, and the Aristoracy should be made away with." Mr. Steele's should be inclined to think Mr. Evans the Editor has should be inclined to think Mr. Evans the Editor has should be inclined to think Mr. Evans the Editor has should be inclined to think Mr. Evans the Editor has should be inclined to think Mr. Evans the Editor has should be inclined to think Mr. Evans the Editor has should be inclined to think Mr. Evans the Editor has should be inclined to think Mr. Evans the Editor has should be inclined to think Mr. Evans the Editor has should be inclined to think Mr. Evans the Editor has should be inclined to the should be inclined to the thought to have the same than the same th should be inclined to think Mr. Evans, the Editor, has Empire; but supposing that to be the case, it is evidently

> city, and especially in forming an Institution under the above name, for conducting Bible, Tract and other operations exclusively in their own Church. A similar We have to acknowledge, with many thanks, the friendly manner in which we have been welcomed by several of our cotemporaries, on the enlargement of our sheet at the commencement of this present volume. The samilar society was recently formed in Toronto under the auspices of Dr. Strachan; but a marked difference appeared in the tenor and spirit of the addresses delivered on the two occasions. Bishop Mountain and his friends manifested a charitable, though firm attachment to Episcopacy, while in Toronto under the auspices. prelatical intolerance is undisguised. The chief speakers at the meeting were men of Methodist or some kindred gin, as was manifest from their speeches. Rev. Mr. to the purpose than any except the Bishop and Rev. Mr. M'Kay [Mackie] of Quebec. We are now curious to know, what course will be pursued by several excellent Episcopalians, who have hitherto been active in our public Societies, but who have now identified themselves with this exclusive Institution. Will they continue connected with the Montreal Bible, Tract, and Sunday School Societies? They have now made a covenant with the avowed enemies of such undertakings; and we shall be greatly surprised if a single Episcopalian will henceforth venture to co-operate with men of other persuasions in promoting the salvation of souls. At least in Toronto such co-operation is strictly forbidden."

here stated that we have enjoined that Churchmen should never contribute even the smallest amount of the Rev. Mr. Harrison, has been thus speedily comtowards the chapels, &c. of other persuasions, unless indeed we except (mirabile dictu!) the Irvingites, &c."

This is the second Church which has been erected in This is a complete misrepresentation. In The Church of the 26th March, we expressly stated that no exception could be made even in favour of the Irvingites, or, as they rish to be called, the members of the Apostolic Church It is true that we spoke of them with kindness, and that for a very good reason. While we lament their schism, are not forgetful of the generous support which they yielded to the Church when every other denomination was arrayed against her: and we know, that amidst their peculiar, and, as we consider, erroneous doctrines, they hold fast to many fundamental truths, which the various denominations of Dissenters have utterly rejected. But, in our judgment, no Churchman can attend their meetings, or contribute to the building of their places of worship, however, our brother Editors are adduced as corrobo-rating positions which are certainly at variance with

We have also to correct another misrepresentation of the Register. We never attempted to lay down the rule in unconsecrated places, or in school-houses; but our meaning was, that Churchmen ought never to attend the ministrations of Dissent. This is what we intended to enforce, and this is the doctrine held by the Church in every age. It is, we contend, an act of schism to join in the performance of worship at a Dissenting meetinghouse. Dissenting preachers have not the slightest warrant for their assumption of the ministerial office, and we look upon all their acts as those of mere laymen.

We must defer till another occasion the correction of

ROMANISM IN CANADA.

The Hamilton Catholic of the 6th July contains a paragraph announcing, on the authority of the London Re-cord, that Mr. Scott Murray, one of the members for Buckinghamshire, had become a Roman Catholic. But we have not seen in the *Catholic* the contradiction to this report, which the Record was subsequently compelled to

From the Catholic of the 13th July we extract the most material portions of a Pastoral Address from Bishop Power, respecting Spain:

" PASTORAL ADDRESS "Of his Lordship the [so called, Roman Catholic] Bishop of Toronto, for the Jubilee of 1842. " MICHAEL POWER,

"By the Grace of God and the authority of the Holy Apos-tolic See, Bishop of Toronto, &c. &c. &c.
"To the Clergy and Faithful of our Diocess, Health and ably and vigorously conducted periodicals in America.—Woodstock Herald."

"To the Clergy and Faithful of our Diocess, Health and
Blessing in the Lord.

"We little thought, a few weeks ago, when We addressed to
larged and improved in appearance, and continues to be con-

being called exclusively an assembly of Christians?

Bishops for four new Colonial sees have been appointed: the Rev. George Tomlinson, for Gibraltar; the 1st of this month for Quebec. We need not add an appropriate frontispiece, and is printed in very handsome the Rev. Edward Davis, of Pembroke College, oxford, for Van Dieman's Land; the being called exclusively an assembly of Christians?

Bishops for four new Colonial sees have been appointed: the Rev. George Tomlinson, for Gibraltar; the 1st of this month for Quebec. We need not add the excellent paper. It is embellished with an appropriate frontispiece, and is printed in very handsome the severity of God's judgments. The Common Father of the New Cordially he will be welcomed upon his return.

The Rev. Edward Davis, of Pembroke College, oxford, for Van Dieman's Land; the being called exclusively an assembly of Christians?

Rev. Daniel Gateward Davis, of Pembroke College, oxford, for Van Dieman's Land; the faithful for that precious but suffering portion of the Church is not surpassed, if equalled, by any once a Catholic and amtending satiation of the Church of Spain, on the Church of Spain, and the Church of Spain, on the Church of the Church of the Spain, and the Church of Spain, on the Church of the Spain, and the Church of the Church of the Spain, on the Church of the Spain, and the Church of the Church of the Spain, on the Church of the Church of the Church of the Spain, on the Church of the Universal Church: for Spain, the cradle of a St. Teresa and a St. Dominic, the country of an Ignatius, a Francis Xaverius, a nation once the glory of the Church, and now threatened with being torn violently from the unity of Christ's mystical body earth. His Holiness exhorts us to offer up our prayers to the Father of mercies and God of all consolations, that He may be graciously pleased to shorten the days of bitterness of that nfortunate Kingdom, and to restore through the merits of the lood of His Divine Son, peace, tranquillity, virtue and consolation to that oppressed portion of the Church of Christ. In His tender and ceaseless solicitude for the welfare of the flock mmitted to His care, our Holy Father mourns, day and night, 

and prayer, shall be publicly recited in all the Churches of this Diocess, at the time chosen by the respective Pastors at three lifferent times at least within fifteen days, and in the churches where there is a resident Clergyman daily for fifteen days, and We hereby declare that all the faithful who shall thus attend, We hereby declare that all the faithful who shall contribute different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at these public prayers, who shall contribute the promises of the different times, at and the Blessed Eucharist, shall become partakers of the indulgence granted by the Father of all the faithful. The time or obtaining the benefit of the Jubilee shall end on the 18th day of November, exclusively.

"The present Pastoral Charge, as well as the enclosed copy of the Apostolic Letters, shall be read in the time of the High or principal Mass in all the churches of the Diocess the first unday after its reception, or on the first visit of each missionary

"Given at Toronto, under our hand and seal, and countersigned by our Secretary, on the Festival of the Holy Apostles, Peter and Paul, this 29th day of June, 1842.

"† MICHAEL, Bishop of Toronto.
"L. † S. By His Lordship's Command,
"J. J. Hay, Pst. Sec.

"J. J. HAY, Pst. Sec." From the Catholic of the 27th July, we learn that Bishop Power, accompanied by his Secretary, the Rev. Mr. Hay, has some time since proceeded on a tour to the Mani-

The following is a specimen of the editorial language of the Catholic: it is taken from that paper of the 3d inst.: "The primary charge of C. H. Terrot, (newly chosen, by his hearers, Bishop of Edinburgh) to his clergy, so admired and lauded by the Toronto Church Editor, is one of the poorest spun-out dogmatical twaddles that ever we have had occasion to cast our eyes on. His via media reminds us of the Saviour's saying, if the blind lead the blind, they shall fall into the pit.

"Always taking for granted that the Catholic, or universal church, is the Church of England, or of Scotland, but of no other country; for, besides these, all is ignorant, superstitious, idolatrous; so that the Saviour said in vain, go and teach all

"The Depository of the Church Society.—Tracts! Tracts! Tracts! not Scripture reading, but tract-peddling! Are these "Now for loyalty! Does the Toronto Church Editor find

fault with Orange processions held against the orders of Government? No! But Mr. Hincks must be blackhalled as "How smoothly glide down, and are gulped as gospel by Protestant readers, all the sectarian tales of their strolling Evangelists, of course, when they visit, at the expense of the

gulled public, foreign countries, where they find nothing Christian but Catholicity; all but they, sweet souls! are ignorant, superstitious, idolatrous, benighted; who have not, like themselves, been educated at the loom or the lapstone!" We have to make two remarks on the article just quoted. Dr. Terrot was not chosen Bishop of Edinburgh "by is hearers", but "by vote of his diocesan clergy."

We do "find fault with Orange processions held against the orders of Government": and so do Irish Churchmen themselves, as may be seen by reference to another column in this day's impression. But walking in an Orange procession, even against the law,—though it is certainly very wrong,—is a sin of commission far more venial than the sin of omission, with which Mr. Hincks (to say nothing more) is chargeable, in not taking up arms during the Rebellion, in defence of the Crown. The peculiar elegance of the Catholic requires no illustration at our hands. It is as clear as the miracle of Garnet's straw.

New Brunswick Ecclesiastical Intelligence.

A PATTERN TO CHURCHMEN. - On Sunday last, the 24th instant, the new Chapel of St. Paul's, in the Parish of Portland, was opened for evening service. Prayers were read by the Rev. Mr. Harrison, of Portland, and a In the same number, the Register thus alludes to The hyrch Society of the Diocese of Quebec:

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"This neat little Church has connected with it many circumstances that are calculated to awaken in us a peculiar interest on this occasion—one of these is to be traced in the provision made for its erection. It has not been reared, as our other Churches have, by means of public funds, or general subscription; but by the munificence of a single individual. The Hon. the CHIEF JUSTICE has built it at his own expense. He has given the Lot on which it stands, valued at £400, endowed it by the gift of another Lot, valued at £1000, and advanced a loan of the whole funds, amounting to £2,500, have been supplied by himself alone, of which £1,400 is a free gift, forever, for the promotion of Religion, and the honour of Al-MIGHTY God. I state these facts, my Brethren, not with a view to eulogize the highly-respected individual, who has been the instrument of providing for the spiritual wants of this rapidly increasing Parish. His motives in doing so, have reference, I am persuaded, not to hum ? praise, but to the honour that cometh from Gop. My bject is simply to hold up this noble act as an example or imitation. Would to God that others who have the

means would go and do likewise!"

The Chapel, including the Chancel, is 76 feet long, by 40 in width, having under it a foundation of stone and brick. It is Gothic in style, the Tower finished with batromoting the salvation of souls. At least in Toronto the co-operation is strictly forbidden." the hangings of the Pulpit and Altar are of rich blue velvet. It was commenced in January of the present year, and under the superintendence and by the unceasing exertions

ing accommodation for over 2000 persons; both of which have been built by the liberality of a few noble individuals, and the untiring exertions of the Rector.— Saint Luke's Church, we are informed, cost upwards of £2,400, about £500 of which sum was contributed by the HON. CHARLES SIMONDS, also the ground on which it stands, the value of which is about £400. Saint Paul's Chapel has been erected entirely by the munificence of His Honour the CHIEF JUSTICE, who loaned £1100 for ifs erection, and endowed it with landed property to the value of £1400.-Thus making in all, a free contribution om two individuals, to the Church in that Parish, o £2,300. Such acts as these require no commendation.

English Ecclesiastical Intelligence.

House of Commons, July 15.

On the question that a sum of £13,215 be granted for defraying the expenses of the ecclesiastical establishments of the British North American Provinces, and of

Mr. V. SMITH said, since the proposal of this vote last year, an addition had been made to it for the salary of the Bishop of New Zealand. It was proposed by this vote that a sum should be granted by Parliament for the erection of a colonial bishopric in New Zealand. He was We must defer till another occasion the correction of some more very grave and material errors which occur posal, was only following the example of his noble friend near him, who had, in 1840, made a similar suggest On that occasion he (Mr. Smith) urged his noble friend to reconsider the proposal, and he was successful in inducing the noble lord to relinquish his intention. He would not now enter into the question as to the policy of supporting the Church of England in our colonies. He was only anxious to ask the noble lord opposite to with-draw from this vote the sum required for the Bishop of New Zealand, in order that the principle might brought before the house for discussion in a more substantial form. Many colonies, some of them entirely Protestant, had no episcopal establishment, and they at any rate had equal need of one with New Zealand. He was not arguing that no bishoprics should be established; but what he contended for was, that they should not be paid for by the mother country, but by the themselves. He had also another objection to the manner of supporting this bishopric. He had often heard the noble lord the Secretary of State for the Colonies object to place the payment of the Church on estimates,

Lord STANLEY had heard with much surprise this objection come from such a quarter. He was not assent-ing to the principle of making the Established Church dependent on the annual vote of a popular assembly. So far from that, he quite concurred with what had fallen from the right hon, member who had just sat down. But the house would bear with him while he stated the circumstances under which he proposed this vote. On the 31st of December, 1840, a letter was written by the Secretary of State for the Colonial Department, under whom the right hon. member (Mr. V. Smith) acted, to the Lords of the Treasury, in which Lord John Russ stated, that after mature deliberation and inquiry, he had to recommend the founding of new bishoprics in the colonies of New Brunswick, Van Diemen's Land, and New Zealand; that the Roman Catholic Church in this respect was fully organised, and so was the Church of Scotland, and without some such measure the Church of England must be left entirely to voluntary contr liament should make provision for each of these proclaimed for this purpose, by Apostolic Letters, bearing date the 22nd of last February. The following are the conditions for obtaining it in the Diocess of Toronto:—

"The Litanies of the Saints, with the 69th Psalm, versicles intention, the Rev. Dr. Selwyn had been appointed. intention, the Rev. Dr. Selwyn had been appointed Bishop of New Zealand, and it was arranged that he

> bishop's salary on the annual estimates to efore parliament, he conceived that in this case they had no alternative but to fulfil the promises formally and officially entered into by the noble lord. (Hear, hear.) He had refused, on application being made to him, where there were no colonial funds for the purpose, to propose to parliament to place an annual vote on the estimates for colonial bishops. He had declined submit to parliament a vote for £600 for a bishopric for New Brunswick. Public contributions had provided a fund for a bishop for Van Diemen's Land, and a bishop had been appointed for that colony, and also another for the Mediterranean; and he was in hopes, by the assistance of the Society for Colonial Bishoprics, to be enabled to appoint the beautiful designed.

should go out at the expense of the parliamentary

estimates. As soon as he (Lord Stanley) came into

office, such a promise having been given to Dr. Selwyn, he conceived that the government was bound in good faith and honour to complete the promises of the

to be enabled to appoint others, but he had declined to take any vote for such a purpose. (Hear, hear.)

Mr. HUME said, it appeared to him to be an insult to the people of England to call on them, in their present state of distress, to pay money in this sort of way, and for such a purpose. If Lord John Russell had made this promise to Dr. Selwyn, Lord John Russell ought to pay the money himself. (Loud laughter.) He should propose, as an amendment, "that the amount of the vote should be reduced by £874 13s. 1d., the expense of this bishopric." If his amendment were rejected, he should propose that Lord John Russell be

called on to pay the amount. (Laughter.) He believed his (Lord J. Russell's) salary was all paid up, so that they could not seize upon that. (Loud laughter.)

Mr. V. SMITH thought it better, on such a subject, to abstain from party allusions. He had made no attack on the puble lord. On this recirc had not to abstain from party allusions. He had made no attack on the noble lord. On this point he did not agree with his noble friend (Lord John Russell). He was extremely sorry that the noble lord had taken this occasion to make a mere miserable personal attack upon

Lord STANLEY said, he had made no personal attack on the right hon. gentleman: inconsequence of the observations of the right hon. gentleman, it was necessary for him to explain the precise circumstances under which he was called on to bring forward this vote. Mr. HUME wished it to be understood, that, if the

House rejected his amendment, he should propose that ord John Russell do pay the amount which he had promised to Dr. Selwyn. (Loud laughter.)
Mr. W. WILLIAMS was sorry his hon. friend had ot objected to the whole vote. It was an insult on the oppressed people of this country to call upon them to contribute to the ecclesiastical establishments of the

Mr. PAKINGTON objected to the inconsistency which ppeared on these estimates, that while this country was aying to the Roman Catholic Bishop of Quebec, there was no vote whatever for a Protestant Bishop of Quebec-No duty was more incumbent on the mother country, in his opinion, than to support the Established Church in Canada. (Hear.)

Mr. RUNDLE had great pleasure in voting against Lord PALMERSTON said he should certainly vote

for granting this salary of the Bishop of New Ze as it was the proposal of his noble friend (Lord J. Russell); but he did not vote for it on the ground that this country ought to pay and maintain ministers of religion in all her colonies. That practice ought to be the exception not the rule. n, not the rule. But in the case of New Zealand where, as the colony was recently founded, there existed no means of making provision for a bishop, he the was right that the purpose should be accomplished by a vote of the imperial parliament. He therefore voted for ne estimate, not wishing that this should be a permanent

arrangement.
The committee then divided, when there appeared— For Mr. Hume's amendment,....

On our return to the gallery we found
Mr. HUME giving notice that he would, in Committee
Ways and Means, move that the amount of the bishops

alaries should be obtained back from the late administraon, by whom, in their own recorded opinion, it was granted against their better judgment. The hon. gentleman, in the meantime, was understood to make some observations on the conduct of the Bishop of Quebec, in not permitting a tablet to be erected to the memory of Colonal Lister.
Sir H. HARDINGE said, the bishop only acted upon

a rule which he found had been previously established, and at the same time observed, that such discussions were inful, and the officers of the regiment to which Colonel Lister belonged would by far prefer that no allusion were made to the circumstances.

Mr. PLUMPTRE was understood to object to such

portions of the grant as went to the maintenance of the Roman Catholic clergy, on the same principle that he was opposed to the College of Maynooth.

After a few words from Mr. R. Yorke, which did not reach the gallery, the vote was agreed to.

On the proposal that £18,895 be granted to defray the expenses of the Indian department in Canada,

Mr. HUME expressed his surprise that such an item hould be continued at so high an amount. An inquiry into this matter had been promised some time since, yet t appeared nothing had been done.

Lord STANLEY replied, that it was not considered

was arriving when it might be gradually reduced.

DEATH OF THE BISHOP OF MEATH. (From the Dublin Evening Mail.)

With great regret we announce this sad event, which ook place at the Palace, at Ardbraccan, at a late hour on Monday night. His lordship was but a few days ill, and his death was occasioned by brain fever. The late Right Hon, and Right Rev. Dr. Charles Dickinson was a singular instance (at least in this country) of a man without position or connections,—without parliamentary, and scarcely personal interest, achieving so high and so ourable a distinction, and at so early an age, as clevation to the episcopal bench, and a seat at the Privy Council. Although we disapprove of the politics of Dr. Dickinson, and had frequently occasion to express our dissent from his views—although we still more disapprove of the opinions entertained by his patron and friend to whom he was indebted for his promotion, Dr. Whately, the Archbishop of Dublin, yet we will not withhold from the deceased the merits to which we thing he was entitled.

He was a deeply read and accomplished scholar, a profound and orthodox theologian, an exemplary Christian minister, and a kind and benevolent man; and it is but justice to his memory to state that, in the administration of the affairs of his diocese, he was pure, disinterested, and high principles of the affairs of his diocese, he was pure, disinterested, and nigh-minded, and was greatly beloved and extremely

Doctor Dickinson was a native of the city of Cork. He has left a widow and a numerous family of children to mourn his untimely death; and from the circumstances under which he obtained the see, the heavy incumbrances which of necessity he head to did the short which, of necessity, he had to discharge, and the short period for which he enjoyed the revenues, there is but too much reason for the region. much reason for the painful apprehension that he has left hem in a state far from affluence—nay, we fear very far from independence.

Religious Statistics of New South Wales, for 1841.—Church of England, 73,727; Church of Scotland, 13,123; Wesleyans, 3,236; other Protestant dissentient creeds, 1,857; Roman Catholics, 35,690; of the Lovich Jewish persuasion, 856; Mahometans and Pagans, 207, Total population of New South Wales, 130,356.

Later from England.

ARRIVAL OF THE STEAM SHIP COLUMBIA The steam ship Columbia arrived at Boston August 1st,

about five o'clock in the morning.

The Columbia left Liverpool on the 19th, and has made the passage in twelve and a half days—the shortest passage except one on record.

The general tone of business in Great Britain is evidently

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