from the circumstances of the navigation.

The political advantages arising from this pure source of —— would be, that future emigrations from Connecticut might be expected to flow into this channel, and that a connection might be formed between this Colony of Upper Canada, Connecticut, and its offspring Vermont, and the new settlements on Lake Erie, which would baffle or prevent all attempts that Congress might make upon Quebec (and probably on Detroit), their mutual Citadel

and Emporium:

The administration of public justice has been nobly provided for, in the selection of a gentleman* to fill its principal office, of such respectable personal and professional character, as may cause the equal and just execution of its responsible duties. It is not to be doubted, but that great care will be taken in filling up the inferior stations.

There are many offices of great trust, which it will be highly necessary should be carefully guarded against being made the property of incapable men. There are American loyalists sufficient to execute the whole of them

with ability and integrity.

It would be particularly useful, if some man, of known and tried integrity and ability, were appointed to watch over the public expenditure and accounts. He also might collect the public rents of government, for what should be let in a public manner. An officer of this nature, in the process of time, will be required; and every economi-cal principle should be laid down at the outset, that, when the Colony shall be able to pay its own expences, it may find that they have been regulated upon the most simple and perspicuous plan, and that every check has been provided, that can render it improbable that frauds shall take place in the collection or application of the public revenues.

There are some objects of importance which I have not

thought proper to commit to writing, others may require further explanation, which I shall be happy to give. To conclude, every officer, in every department, should be appointed upon the public principle of his being capable of performing his duty, of being zealous, active, and honest. There should neither be a sinecure mind, nor a sinecure body, throughout the whole Province; and the whole mass of men of such a description, actuated by one spirit, for the public good, will lay the foundations of an empire, which may remain, if justly administered, for ages, united and attached to the Parent State. I remain, &c.

J. G. S.

* Chief Justice Osgoode.

THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 5, 1842.

We respectfully call the attention of the Clergy to the following Circular, addressed to them by the Lord Bishop of the Diocese:-

CIRCULAR TO THE CLERGY OF THE DIOCESE OF TORONTO. Toronto, 2nd February, 1842.

Reverend Sir, -I beg to inform you that I have been from the best of the form of the first state of the first General, informing me that the Queen has been pleased to declare her Royal Will and Pleasure, that in all Prayers, Litanies, and Collects for the Royal Family, the words "the Prince of Wales" be inserted after the words "the Prince

I have, therefore, to request that you will give full effect to Her Majesty's pleasure on this subject, and be governed accordingly.

I am, Reverend Sir, Your affectionate brother,

JOHN TORONTO.

We understand that the Lord Bishop of Toronto proceeds to Kingston, on Monday next, to confer with He wrote also several times to the Archdeacon, who, His Excellency Sir Charles Bagot, on the subject of in the course of the correspondence that ensued, felt the University of King's College, and on several impor- it his imperative duty to warn Mr. Milton more than tant matters respecting the welfare of the Church.

that those who are zealous and hearty in the cause of certificate with which he had at one time been fur-Church extension in Toronto, will very shortly have an opportunity of contributing to so necessary and for the latter, if made aware of such a proceeding, to excellent a work. It is in contemplation to build two additional Churches, one in the West and the other in the East end of the City, with the least possible delay. When these new houses of worship are erected, we should hope that there would be no difficulty in the regular performance of a Sunday Evening

If the efforts of our venerable Diocesan be met in a corresponding spirit on the part of the Laity, the projected undertaking will be speedily and successfully earried out.

The Banner of the Cross of the 15th January informs us that the Rev. Azariah Prior, pastor of the second Presbyterian Church in Southwark, Philadelphia, has dissolved his ministerial connexion with the body in which he has so long laboured. Our contemporary goes on to state that "the important subject of Episcopacy has for some time past engaged the serious attention of Mr. Prior, and the result of his investigation is a conviction of the truth of the doctrine as held by our [American Episcopal] Church. in common with nineteen-twentieths of the Christian world. He is a gentleman of education, talents, and piety, and greatly beloved by the respectable congregation which he has gathered around him by his zealous From Zion's Herald, an American Methodist paper,

we add the following as a pendant to the foregoing: "It is said that the Rev. John Wayland, pastor of one of the Baptist churches in Salem, and brother to President Wayland, is about to enter the Protestant Episcopal Church."

The New York Baptist Advocate thus confirms the preceding statement:

"REV. JOHN WAYLAND .- The Christian Reflector informs us that 'it is stated on good authority,' that brother Wayland 'has signified to the Bishop his desire to take orders in the Episcopal Church.' We grieve to receive confirmation of a report which has been current here for several weeks. Brother Wayland has given promise of distinguished eminence as a scholar, and has already acquired some distinction in the lite rary world to It is now about three months since he resigned his charge as paster of the First Baptist Church in Salem. The reasons of the change, we are unable to divine. That the Epis-copal Church holds out great attractions to young men of taste and talent we are fully aware; but brother Wayland has written so clearly and so forcibly against the practice of 'infant sprinkling,' that we cannot conceive how any worldly attractions could blind his eyes against the light which has shone on his understanding."

The Zion's Herald also supplies us with this candid and unimpeachable testimony to the value of Episcopacy:

"Some of our Congregational and Presbyterian exchanges are debating, in rather earnest style, the claims of their respec-tive systems of government. The fact is, neither of them work No other sects have suffered more from an inefficient polity; and a number of the members and candidates of the mi nistry among them have lately sought tranquillity under the more conservative shelter of Episcopacy.'

We are not surprised to learn from our American Methodist contemporary that the systems to which he alludes, do not work well. We can tell him, however, that, in the Province of Canada, his own platform presents anything but a tranquil or harmonious appearance. Among the Methodists here, consisting already of several subdivisions, the two most powerful bodies are arrayed against each other with a determined hostility. The portion of them, who are designated British, are denounced in the most unmeasured terms by the Society, with which they have recently dissolved connexion, and have been stigmatized as "the bane of the Colony." One of their antagonists, in this Eteocles and Polynices-like sort of strife, enumerates three schisms in the Methodist body, and charges the last of the three upon the British mission- aries. Alas! that Mr. Wesley had not restrained given to the public, on our first page. The name of has revived and kept alive in the bosom of many a Churchman

religious labours!

"Methodism, piece by piece, as it was wanted, came down from heaven." Thus did Mr. Leech, a Methodist preacher, venture to speak in the Wesleyan Conference, held at Birmingham on the 2nd August, 1836. But in this Province, we are at a loss to know what is Methodism. Is it to be found among the Ryanites, Conference? Will not these divisions, which have persuasions to examine the claims of Episcopacy, and obligation, to regard it as the best form of Church Government for promoting unity, and concentrating Christian exertion?

The following paragraph, having gone the rounds of the English papers, has at last found its way into the Baptist Register, published at Montreal:

"BAPTISM OF A CLERGYMAN .- A clergyman of the Church of England, the Rev. J. L. Milton, who has been a missionary in Canada, was on Sunday last baptized, together with several other persons, by the Rev. B. H. Draper, at the Baptist chapel, in East-street, Southampton. The Rev. neophyte preached at the same chapel in the evening, and stated the reasons which had induced him to change his religious opinions .- Herts In-

As the conduct of Mr. Milton, were he a man of good character, might in some degree reflect upon the Church of England, we have felt it our duty to obtain some information respecting the reverend gentleman, and, apprizing our readers that the facts which we ing that the accession of Mr. Milton is anything but a triumph to the Baptist denomination.

Mr. Milton is a discarded clergyman of the diocese of Quebec, which he left under a kind of cloud; and cating his ample fortune and every moment of his time but for a severe illness, under which he laboured at | to acts of religion, charity, and hospitality. the time of his sailing from New York, (a sea-voyage having been certified by his physicians to be indispensable to his recovery,) would have been called to strict account for the manner in which he conducted a collection in the United States, for the Church in his Mission of Rawdon.

He left private debts behind him in this country which were certainly most unjustifiably contracted, and which remain unpaid to this day. He had never been admitted to priest's orders by the late Bishop, on account of his Lordship's dissatisfaction with many of his proceedings.

When Archdeacon Mountain (now the Bishop of Montreal) arrived in England in 1835, he found that Mr. Milton was in Paris, trying all sorts of schemes for a livelihood, and constantly importuning the London Board of the Society for the Propagation of the Gospel in Foreign Parts, for pecuniary assistance. Out of pure compassion to his necessities, they furnished him with small sums from time to time, upon the plea of his having been at one period in their service, and being broken in health and circumstances. once, that if he should endeavour to produce effect in his favour in order to his obtaining ordination or em-We are happy to have it in our power to announce ployment by the exhibition of a certain favourable nished by the Archdeacon, it would become necessary furnish a counter-statement to the parties with whom Mr. Milton might be seeking to prevail.

The certificate in question was furnished to Mr. Milton after the result of a very difficult investigation which Dr. Mountain had been employed, by the late Bishop of Quebec, to conduct in his capacity of Archdeacon. The charges which had been preferred against Mr. Milton appeared to have been dictated time, in visiting both as a clergyman and a medical heard Prelates of the Church of Englan practitioner, came forward in so decided a manner in the Bible and Church Missionary Society in London, com deacon already more than once mentioned. This testimony was, indeed, considerably QUALIFIED, on account of some manifest imprudences into which Mr. deacon would have been obliged to render after a farproceedings, that he felt the step to be imposed upon im which has been stated above.

Mr. Milton probably, however, made use of this certificate, for it is not easy to understand upon what other testimony he could possibly have obtained Priest's Orders from Bishop Luscombe at Paris, as we have been given to understand that he did.

We are sure that we may safely and without any presumption, express our conviction that, after the administration of the Diocese of Quebec passed into the hands of the present Bishop, his Lordship never would have re-admitted Mr. Milton within its limits. He came into England and tried a succession of wild schemes—at one time proposing to figure as an author. It is needless to go farther into detail. His finally throwing himself into the arms of the Baptists, appears to have been the resource of a desperate man. and we should judge that they have by this time seen cause to repent of their bargain in accepting him. It may be proper to add that many persons have doubted at different times the perfect soundness of Mr. Milton's

Having been honoured with an English copy of Bishop Doane's Sermon, preached at Leeds, in September last, we have transferred the greater portion of it to the first page. It will be read, we are sure, with that fervent admiration so generally accorded to the productions of the right reverend author; and to the irresistible force. It is animating and delightful to witness an American prelate paying homage to the Christian glories of his and our father-land, rising superior to the influence of resulting particular and prelate paying homage to the Christian glories of his and our father-land, rising superior to the influence of resulting particular and prelate paying homage to the characteristic paying homage to the characteristic paying homage to the individual Clergyman himself. Such courtesies perior to the influence of republican prejudices, and courageously avowing that "the State, with true wisdom, has allied itself to the Church.'

It is a great pleasure, and but a common act of ustice in us to say, that we feel deeply indebted to the theology of the American Church. It can already exhibit a catalogue of excellent works on doctrine and discipline, and its periodical publications afford us weekly new causes of encouragement, and inexhaustible literary resources. From all the journals of the American Church we would gladly extract more copiously than our limits will permit us; for in all of them we observe much valuable religious matter, original and selected, -in all of them a decided and undeviating avowal of the Divine Right of Episcopacy.

It is almost needless for us to call attention to the

Canada to what it is in Lower, from the distance, and his zeal within the channels of the Church, and been that enlightened and disinterested man is so lastingly religious sentiments and feelings, which have subsequently IN BUSINESS; AND SO MUCH THE MORE, BECAUSE THE content with a slower, but more durable, effect of his endeared to the Upper Canadians, and so inseparably interwoven with the early history of this upper portion of the Province, that every thing relating to, or proceeding from him, will always awaken a pleasing and lively interest. In the minor details of his plans, we think that Governor Simcoe was somewhat mistaken; but in his general principles, in the sagacity with which he foresaw the effects that would flow from or among those commonly called Episcopal Metho- the neglect of establishing Episcopacy in Upper dists, -or among those in connexion with the British Canada, time, that stern and unerring test of truth, has most fully ratified the wisdom of his deep-laid. increased and will increase, induce sober men of all though abortive plans. The ecclesiastical axiom laid down by him, viz. that a Bishop should commence the incline them, if they cannot acknowledge its divine establishment of the Church in a colony, and not wait until a body of Clergy should be formed to receive him, has been most emphatically acknowledged and acted upon in the recent case of the Bishopric of New Zealand, and even in the appointment of Bishop Alexander. These letters would lead us into a long train of historical reflexion, in which, it could be showr, that the establishment of an Episcopate on the American continent had always been hindered by the Disserters, and regarded by them with marks of illconceiled aversion; but our want of space prevents us fron pursuing this train of remark.

Our Connecticut friend of the Church Chronicle. will find Governor Simcoe corroborating, in the main, his stitements relative to the number of Clergy in that state, at the commencement of the rebellion.

It will be gratifying to many of our readers to learn that Governor Simcoe's widow still lives in dignified affluence at her husband's country seat in England, and that, while enjoying a serene old age, she regards proceed to state, rest on a testimony unimpeachable in this country, and particularly the branch of the Church every respect, we commence the painful task of show- planted in it, with a strong feeling of affection, that exhibits itself in many generous acts. Governor Simcoe's eldest son is an exemplary Clergyman, and resides in the county of Cornwall, in England, dedi-

> The editor of The Wesleyan has taken some remarks of ours in a personal sense. We protest against any such construction of them, and assure our cotemporary that we alluded to his editorial conduct, and not to his private character. In the later, we respect him; and in the former, amidst much hat we object to, we are happy to acknowledge his localty and British feeling, and particularly his aiding us in our endeavour to caution the public against jurchasing the scandalous Almanacs sold by Messrs. Lesslie.

The Church Temporalities Act will befound on the fourth page. It is an important document.

Our Adelaide papers, we learn, reach their destination very irregularly, and after long and unnecessary delay. The fault is not in the Post Office there, nor in the office in this city. Will our Agent at London kindly inquire into the matter, and see whether the delay originates in the office there?

Communications.

ON THE LIBERALITY OF CHURCHMEN AND METHODISTS. To the Editor of The Church.

Toronto, January 25, 1842.

Sir.—It is a common law of the newspaper world to allow the medium of mis-statements for their correction. Although you will not grant us the designation of a Church, which has been granted both by Royal Charter, and Act of Parliament, I trust you will not deny us an act of justice due from man to man. I refer to the statements contained in last Saturday's Church, especially your article on Female Collectors for the Missionary Society of the Wesleyan Methodist Church in this by great violence and bitterness of party-feeling; and the warm-hearted Irishmen who espoused his cause, and whom he had certainly been very assiduous, at that time, in visiting both as a clergyman and a medical his defence, as to prompt the testimony from the Arch- ladies for doing in England, and what they could not do without calling at "offices" or "private houses;" but I think you have no right to make statements both unjust and injurious to a whole body of people. I am persuaded you would not have made the statements of which I complain had your residence Milton had been betrayed; but upon the whole it was of a character so different from what the Arch-deacon would have been obliged to render after a ferdeacon would have been obliged to render after a far-ther development of Mr. Milton's deportment and things, of both of which I complain as incorrect and unjust; but of the latter of which only I will furnish any formal cor-

First, you represent every one dissenting from, or not of the First, you represent every one dissenting from, or not of the Church of England, as an enemy to it, and that even his professions of regard are to be viewed as the deceifful pretensions of a supplanting Jacob in Esau's clothing. I deny this as strongly, as I disbelieve that every member of the Church of England is an enemy to every other Church, and that his professions of regard for any other Church are but the schemes of jesuitical heaven and determined the schemes of jesuitical hatred and determined destruction.

But, secondly, you assert, in different places and forms, that

the liberality of any members of the Church of England to our Missionary Society is never reciprocated. You may indeed meet with instances of bigoted and penurious Methodists as well as Churchmen; but your assertion is not only a most unjust imputation upon a whole body, it is also opposed to many facts—some of which are the following:—

1. To the House of Industry, or Strangers' Friend Society,

in this City, Methodists have contributed from the beginning yet the books will show that there have been as many hundred mbers of the Church of England relieved by it, as there have been individual Methodists.

2. Very few Churches of England have been built in Ca-

nada to which Methodists have not subscribed more or lessalthough they have to support their own clergy and institu-tions, from which the members of the Church of England have, in a great measure, been relieved by public endowments and

3. Clergymen of the Church of England have been accustomed to officiate in Methodist Chapels in various parts of the Province where there were no Churches. In former years this was very common; indeed there were few other places of worship but Methodist Chapels. The only time that I ever heard he late venerable Dr. Stewart (afterwards Bishop of Quebec) oreach, was in a Methodist Chapel, and I recollect of his stating that Methodist Chapels had been every where open to him, and that he had been entertained at the houses of Methodists. know of no instances in which the use of Methodist Chapel and accommodations have been universally refused to our Ministers on the part of your Church. Applications for them on your part have been lately less frequent, on account of the discussions of late years, and the increased number of Churches. But I know of instances in which Clergymen of your Church have officiated regularly in Methodist Chapels, for one or more years, previously to the erection of Churches in those places; and, on inquiry, you will learn, that a Clergyman of your Church regularly officiates in a Methodist Chapel in Streetsville in this

District, and is listened to, I trust with pleasure and profit, by many members of the Wesleyan Methodist Church.

4. Many hundreds of Church people, in various parts of the Province, have been supplied with the preaching of "Christ crucified" by Methodist Ministers and Missionaries for years, during which they were wholly destitute of the ministrations of their own Church. This fact is too notorious to require amplification. In the absence of all Sabbath ministrations, the religious and social feelings of new settlers, in the persons of members of the Church of England as well as of other Churches, ting Methodists how "they should continue to evidence their as the Lord Bishop of Toronto has, in a printed discourse, ably shown, declined to such a degree that the whole man—the once

developed themselves in most active exertions to secure the to more valued ministrations of his own Church. The grateful recollections and feelings of many a Churchman and Presbyterian in Canada will bear witness to the truth of this remark.

5. And in the last place, let it be recollected that the entire field of our Missionary labours has been occupied, when in a state of complete religious destitution, and is, at the present time, for the most part, wholly dependent for religious minis-trations upon the labours of our Missionaries.

I submit, that in view of such facts, and under such circumstances, our Church is not liable to your sweeping charge, any more than benevolent members of the Church of England are censurable for contributing to aid our Missionary Society to supply the destitute settlers and Indian tribes, with the cardinal doctrines of the Church of England itself, as preached by Cranmer and Latimer. Your's, very respectfully,

E. RYERSON.

P. S.—As one reason to induce Church-people not to subscribe to our Missionary Society, you say—"We have heard of instances where charitable societies among Dissenters in this City, after having obtained funds from Church-people, have refused to relieve any but those belonging to their own sect. If you did not in this passage refer to the Methodist female benevolent Society in this city, you convey a false impression against our Church; if you did refer to that Society, I reply as follows, upon the authority of its Depositary and Books: 1. That only six Methodists have been relieved by the Society since its establishment in 1838. 2. That at least nine out of ten of the 1650 garments and articles of clothing distributed by that Society, have been given to relieve poor Members of the Churches of England and Rome. 3. That no poor person properly recommended has ever been refused relief when the Depositary had the means of granting it. The correction of a statement so groundless, so injurious to many suffering poor, and so unjust to the benevolent managers of a Society so purely catholic in its charities, ought to be made in the most ample manner I think imputations upon benevolent institutions ought not to be made upon hear-say, or without careful inquiry.

The Editor of The Church offers the subjoined remarks on

the Rev. Egerton Ryerson's letter.

We can never grant the title of a Church to the Methodist

body. We consider the ordination of their preachers to be invalid. Mr. Wesley, their founder, had no more right to ordain, than any clergyman in the diocese of Toronto has at this pre Neither a Royal Charter, nor an Act of Par liament, can make a Church; they may recognize and endow, but they cannot make one. We contend, in the language of our Prayer Book, that "it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." Methodism has not these orders, and therefore is not a Church. Besides, if there is one Methodist Church in this Province, there must be several; for Methodism here is divided into many distinct, and some hostile, bodies. Therefore, there must be three or four Methodist Churches, or none at all. It is impossible that there should be three or four, and therefore there is none at all.

The female collectors had better be left undefended: for no defence can avail them. They called on persons designated as "carpal," "inebriates," &c. by their own official organ, edited by one of their own ministers, and speaking the language of their own conference. This was bad enough. Their conduct their own conference. This was bad enough. Their conduct too was obtrusive and annoying. To female agency we do not object: we highly commend it, and consider it indispensable. But it must be exercised with propriety.

Dissent, we repeat, is and always will be hostile to the Church. Our proofs, to which we again refer, were irrefragable. Mr. Ryerson does not venture to touch them.

The liberality of Churchmen is not, as a general rule, recipient of the the Mathediate.

procated by the Methodists.

1. The House of Industry is principally supported by Churchmen. The number of Church people relieved by it has not been in proportion to the sums contributed by Churchmen. This, however, is no case in point. For the poor are not relieved as members of any particular denomination, but as suf ering from want. This charitable institution has no distinct tive religious character, and for Mr. Ryerson to press it into his service, shows that his position is a very weak one.

2. A Methodist here and there may help to build one of our

Churches, but in most cases our people do not apply to them, or any other Dissenters. In Toronto, for instance, the rebuilding of the Church (the present Cathedral) cost about £9,000. How much of this did the Methodists give? We doubt whether there is a single name upon the Subscription List for this purpose, of a person belonging to any other denomination but our own. It may be that there is, but it is a solitary exception to the general rule. Mr. Ryerson, the Reverend Mr. Leach, and perhaps some other ministers, on the occasion of the fre, offered us the use of their places of worship; but their offer was gratefully and courteously declined. We have heard that a few of the British Methodists, on the suggestion of a Churchman,—desired to contribute, but their assistance was declined, and the individuals who went round to collect subscriptions, made a point of calling on none but members of the Church. According to their principles they might have asked a Dissenter for his assistance, and yet, when called upon to re-

Clergymen doubtless have officiated, and still do officiate n Methodist Chapels in various parts of the Province. Some of these Chapels, we believe, were built on the understanding that they should be open to all denominations, and the money of Churchmen has gone towards their erection. Besides, the Methodists will admit almost any Protestant Minister to the use of their Chapels, and would be acting injuriously to their interests if they refused to do so. Of course our Church has invariably refused the use of her places of worship to any but her own Clergy, for she does not consider that Methodist preachers have any more right than a layman to exercise minis-terial functions. At Streetsville, it is true that a Clergyman officiates in the Methodist Chapel, but only after very strong attempts have been made to prevent his holding service there An Irish Churchman, who joined the Methodist Society some years ago, because there was no Church in the neighbor but who still retains an attachment to the Church of England, and whose children love it and are determined to support it, this venerable Protestant interfered to prevent some arrange ments which were devised virtually to exclude the Clergyman from the Chapel, and even was prepared to resign the office he held among the Methodists, had any more obstacles been thrown in the way of the performance of the Church service there. To the Church-feeling, therefore, of this warm-hearted Irish Protestant, and of a few others who thought like him, and not to Methodist liberality, is the Clergyman, in this instance, in debted for the use of the Chapel. Such is our version of the matter at Streetsville, and we write upon excellent authority.

4 and 5. The Methodist Missionaries may have been the

regular means of doing much good in the earlier days of Colonial history; but, from all that we have heard, we consider that they did much harm, both in a political and religious point of view. Far be it from us to deny that some of them have died beneath the pressure of duties conscientiously undertaken and zealously followed up; but, regarding them as a body, we do not believe that they have effected so much good as Mr. Ryerson ascribes to their exertions. We say this in self-

We now proceed to remark, that the hostility of the Methodists towards the Church of England in this Province, while comparatively weak and struggling against combined denominations, was systematically bitter and persevering. Mr. Ryerson himself, though he has had the manliness to avow an alteration in his feelings, has been the most determined enemy that our Church ever had in this Province. Whether he was right or wrong, is not at all to the question. He has written against the Church in such a manner, -whether intended or not, as to stir up the people, not only against its temporal rights, but its actual existence. Such has been the effect of his writings on the popular mind. We recall not the past to aggravate, but to justify our statements. The Christian Guardian, speaking the sentiments of the Methodist Conference, still manifests the same spirit of hostility, except upon the eve of a Missionary Meeting, when some unsuspicious Churchman is to be decoyed into the chair. As to the Methodists in general, they are still hostile to the Church. One fact will suffice A Methodist chapel was built in a town in this district, but

because it bore a resemblance to the places of worship of the Church of England, the Methodists refused to assemble within it, and, for this reason, it has been sold to the Church of England. If this is not hostility, and that too in a matter of mere externals, we know not the use of terms. And if the exterior fabric of the Church of England be offensive to the Methodists, how much more so its forms of worship, and its distinctive characteristics?

desire of salvation":-

OF THE HOUSEHOLD OF FAITH, OR GROANING SO TO BE; SOON after addressed a personal friend of his own, the EMPLOYING THEM PREFERABLY TO OTHERS; Rev. J. Sandys, Incumbent of St. Paul's, Islington, on BUYING ONE OF ANOTHER "By Doing Good, ESPECIALLY TO THEM THAT ARE BUYING ONE OF ANOTHER; HELPING EACH OTHER subject. A further order for books was then sent, acco

WORLD WILL LOVE ITS OWN, AND THEM ONLY."

This rule is anything, we are told, but a dead letter. In plain and fair English, it means buy your meat of a Methodist butcher, your bread of a Methodist baker, your clothes of Methodist tailor, your shoes of a Methodist shoemaker. every thing that you want buy it of a Methodist if you can.
What if Churchmen should imitate This exclusive Dealing "buy of one another;" and employ Churchmen "preferably to others"? What if they should "evidence their desire of salvation" in such a manner? This rule, it must be borne it mind, is not the dictum of an individual, but an injunction of Conference. Were the sentiments of individual Methodists to be declaration, from a correspondent of the Guardian of the 19th January, who, in denouncing the British Wesleyans, very modestly asserts, "The Province is ours by right:—It is our native soil." Without hazarding a conjecture as to whether this expression may be fairly to be a some soil. taken as the voice of the whole body, we might quote a start this expression may be fairly taken as the opinion of the Methodists belonging to the Canadian Conference, we are quite content to let the liberality of Methodists be tested by their ways Rock of Disciplinary own Book of Discipline.

P. S.—Circumstances, over which we have no control, hard prevented us from inquiring into the case mentioned in Mr. Ryerson's Postscript. We will not however omit to institute the necessary investigation, and if we find ourselves wrong, we will promptly correct our error. But, either way, it will have

ittle effect upon the main argument.

In conclusion, we will state that the money and land given by Churchmen to the Methodist College at Cobourg, and the Presbyterian College at Kingston, would almost build two of three churches, similar to that lately erected near the Toll-Gate. On the low ground, then, of expediency alone, Churching ought to supply the wants of their own Church, and aid the noble exertions of the two great English societies, before extending their assistance to other denominations. Let them just before they are generous: let them supply the wants of their own mother, and not divert that which ought to nourish her, to the sustenance of the stranger and, sometimes, of the

Here must end this discussion.]

CHURCH TEMPERANCE SOCIETIES. To the Editor of The Church.

Sir,—It is possible that my understanding may be blinded, 35 your correspondent R. R. very charitably supposes, but this much is certain, that I am at a loss to comprehend what be means when he speaks of his own endeavours at this present juncture to establish a Church Temperance Society, that Society being Christ's Church, which I should hope has been already established "within the bounds of his mission."

If he would intimate, that at the time when my untoward

communication appeared, he was beginning to direct special stention to the subject of Temperance, whether from the pulpitor in his visits from house to house, I can only entreat him not the he diverted from his purpose he are the pulpitors. to be diverted from his purpose by any thing which I may have

said, but to "go on and prosper."

The matter in dispute between us seems to be this: he is content that Christ's Church should be "united as it were, in content that Christ's Church should be "united as it were, in content that Christ's Church should be "united as it were, in content the demon of intemperance." I wish to battle-array against the demon of intemperance." I wish to effect a real union among Churchmen because I fear that in point of fact they are engaging single-handed in this so arduous

I am not concerned to prove that total abstinence is enjoi I am not concerned to prove that total abstinence is enjoying in Scripture as binding upon all men. I never asserted any thing of the kind; I believe that with the vast majority of persons it is the wiser and better part to abstain; but I know that with some persons it may be a duty to "use a little wine. All that I do contend for, is this; that whenever used, this gift of God be used religiously, with a view to the glory of Giver, and not "with a view to present gratification." doubt in seeking the glory of God, the Christian may hope to find somewhat of present gratification. ind somewhat of present gratification-but if he mak gratification the sole, or chief object of desire, he is (need I say?)

Permit me to renew the request that I made in my former Permit me to communication, and to remain,
Your's faithfully,

Canadian Ecclesiastical Intelligence

FIRST REPORT OF THE EASTERN DISTRICT COMMITTED OF THE SOCIETY FOR PROMOTING CHRISTIAN

KNOWLEDGE. It had long been the anxious wish of some of the Members of the Eastern Clerical Association to associate themselves with the truly excellent and Venerable Society for Promoting Christian Knowledge, in order that they their congregations, and the congregations. their congregations, and the community at large, might derive some of the advantages, and share, though in very humble degree, in a measure of the responsibility which would necessarily arise from such a connexion.
This desire was happily accomplished in June, 1840. the Association resolving itself into a District Committee of the Society. The Lord Bishop of Toronto having first given his sanction to, and approbation of, the measure, kindly consenting to become its President. The folloing Rules and Regulations were then adopted for

I. That each Member of the Eastern Clerical Association (on this mifying his desire to that effect to the Secretary) be a Member of this Committee.

III. That Members, so contributing, shall be entitled to a deep proportion of the books received from the Parent Society, for the purpose of establishing Depositories of the Society's publications in the parents, and who shall annually account to the Secretary of the arishes, and who shall annually account to the Secretary of the subscriptions, sale of the subscriptions, sale of books, &c. they receive.

IV. That all the funds of this Committee, arising from donators, unscriptions, sale of books, or otherwise, shall be expended under the Irection of the Committee.

V. That the Committee shall meet at each session of the Eastern Secretary shall submit a report of their proceedings annually.

VI. That not less than three Members do constitute a quorum for the transaction of business.

VI. That not less than three Members do constitute a quorument the transaction of business.
VII. That the Lord Bishop of Toronto (who has already kindly signified his assent) be the President of this Committee.
VIII That the Rev. J. G. Beek Lindsay be appointed Secretary and Treasurer of this Committee.
IX. That the Secretary be requested to transmit a copy of these proceedings to the Lord Bishop of Toronto, and also to the Parent Society, with a list of the books, &c. immediately required by the Committee, together with the Rev. R. D. Cartwright's letter recommending the Rev. R. Blakey, E. Denroche, H. Patton, and J. G. Beek Lindsay, as Members of the Parent Society.

The thanks of the Committee are due to the Rev. R. D. Cartwright, of Kingston, for his friendly attention in recommending the gentlemen named in the ninth resolution as Members of the Parent Society; a step, which the Committee are due to the Resolution in the committee are due to the Resolution in the committee are due to the Resolution in the Reso Committee were led to believe indispensably necessal in organizing a District Committee. In accordance with this resolution, the Secretary immediately forwarded the Parent Society a list of the books, &c. required by the Committee of the books Committee, together with a Bill of Exchange for sterling. The whole of the publications applied for Co not be sent, owing to the late resolution of the Board, which declared that payment for books must in all cases accompany the order. This circumstance, which the Committee were not aware of when the order was sent, necessarily rendered the first importation but small only amounted to 181. 9s. 7d. sterling. The case containg these fortunately reached the General Depository. Williamsburg, just before the close of the navigation, were distributed shortly after between the Brockyl Prescott, Kemptville, and Williamsburg Depositories. Trifling as the amount of brocks Trifling as the amount of books received may appeal was a commencement. Another channel was now ally opened for disseminating Gospel truths, by me the Society's publications, through the length and bread of the wide-spread limits of the Association, which course the Eastern, Johnstown, and Bathurst Districts.

At the January (1841) meeting of the Commit another order for books was made out, and 50% ster. remitted to the Society. By one of the spring ships a case of books was received, amounting in value to 43l. 12s. 4d. sterling, upon which there was a charge of 4l. 4s. 3d. sterling for ships a solution. 3d. sterling for shipping expenses, &c. in London all These charges the Committee felt themselves constraints to object to, as they are in proportion much higher the Prayer Book and Homily, or Bible Society's, up orders for books received by Members of the Committee who were letting to the contract of the Committee who were letting to the contract of the Committee who were letting to the contract of the Committee who were letting to the contract of the Committee who were letting to the contract of the Committee who were letting to the contract of the Committee who were letting to the contract of t who were lately in connexion with those Societies These heavy expenses, together with the discount of per cent. on Upper Canada money, and other unavoida charges, increased the actual cost of the books upwards one-fourth. In order, therefore, to compete successivith the before-named Societies in the sale of books, The Methodists are a most exclusive body, and ought to be the last persons to talk about liberality. At p. 73 of the "Doctrines and Discipline of the Wesleyan Methodist Church in Canada," printed by order of the Conference, and sold at the in future at the Society's Depository, and ship them as little expense as possible. Through the kindner the Rev. A. Williams, Rector of Cornwall, one of Members of the Committee, this has been effected.

panied by a F have been du tary of the Secretary, t corresponder packed and Unfortunate the last ship orning the this has been bers of the forwarded, tained the b have crept charges the Secretary's

in June las together wi make to the General De The Com of the East of their res the books, expended s EASTERN The Honour

for

From the wide are scat hope magreat ar feeble ar fast see tually d congreg no dista Parish v The (the Me

Sunday in Baie which h tions, w The

with ro
The
having
facing
the enc
of whice into ou In the Gothic of stair be add