

verently slighted as vain and empty signs alone, how often have we paraded to the world, in starting colours, the unbounded efficacy of those creations of a very modern date, Religious Revivals and Temperance Societies? We have no objection whatever to any legitimate means, based upon principles strictly Christian, for the revival of religion when it appears to languish, or for the furtherance of temperance when it seems to be needed; but when such means assume the form and consequence of a system, in manifest rivalry of the Sacraments and ordinances and other channels of grace which God himself has instituted and left with his Church, we naturally feel a jealousy for the truth, and are constrained to warn men against profaning and degrading the Divine institutions from an overweening confidence in their own plans and devices.

This, indeed, is to be "wise above what is written,"—to set the Bible aside, and substitute for its lessons the inventions of men. A profane! that the temper of the fallen angels is fostered still, and is doing its work of destruction. Pride—who can doubt it—is at the root of all the unbelief, and negligence of duty, and contempt of God's ordinances, which we never observe amongst men,—the pride of fancying that they know better than their teachers; that they are above being counselled by the instructions and rules of the Church; that they are as qualified as were the Apostles themselves to lay down directions for its government and discipline;—a pride, which gradually leads them to reject the Scriptures themselves; which makes them traitors to God, and thus ensures his curse instead of his blessing.

It is a sad and melancholy sight to see the really and essentially Christian, the present generation need more of the temper and spirit of "little children,"—of those who can sit meekly and submissively, as Mary did, at the feet of the Saviour, and now that their Saviour's personal presence is withheld, can wait, in an humble and teachable temper, upon the ministrations of those who hold their Lord's commission to "teach and exhort, and rebuke with all authority." If this temper were better cultivated, we should be more contented and prosperous as a people,—more established as Christians,—better in every social and domestic relation,—happier in our progress as probationers in an evil world,—holier in life and more peaceful in death.

Our sound and valued contemporary of the New York *Albion* says, that one word of five short syllables is likely to prove the ruin of England,—viz., CONCILIATION; and if this remark be applicable to the civil condition of our beloved Mother Country, it is perhaps quite as much so to the religious. The concessions to sectarian presumption and to Romanist arrogance have been, during the last quarter of a century, so manifold and so frequent, that if they should proceed unchecked for a quarter of a century longer, we should have to look in vain for that holy structure, the Catholic Church, in these realms. That orderly, well-constituted, harmonious, and united society,—such as it was planted by our Lord and his Apostles, and designed to the very end of time to be,—will be no where, at least in our long favoured land, discernible; for there would be a wiliness, at the least, in the thought that such a society can be said, in the fulness and integrity of its purpose, to exist, when all that we can behold of the Church of Christ is a number of sects and parties, individually insignificant,—holding different forms of government, discipline, worship and doctrine,—scowling hate at, and bidding defiance to each other,—making it their chief study and effort to exalt their own pretensions and advance their own respective interests,—their aim, not the evangelization of the world, but the consolidation of their individual strength, and the establishment of their local and political influence. If this present a true picture of what "the Church of the living God" is designed to be, well may the infidel triumph!

But there are those who, in faithful adherence to the truth and in unwavering dependence upon the Divine aid and blessing, are bold enough to stand forth to arrest the plague of these destructive principles,—to stand between the living and the dead, and stay the progress of the blighting contagion. Let them have but courage and perseverance to do so, in humility and gentleness, united with uncompromising firmness, and, with the blessing of heaven, the victory at last will be won.

Of course, if this infatuated system of conciliation,—of heartless immolation of principle, we should rather call it, upon the altar of selfish expediency,—if this is to be complained of in the Mother Country, it cannot wonder that it should form a subject of equal lamentation in her Colonies. Thus far it has produced a fearful sacrifice of the property of the Church; and now another assault is being made upon this accommodating temper of the times. The charter of the University of King's College at Toronto, is felt to be too conservative,—to possess in it too many remaining elements of soundness and strength, notwithstanding the many that have been withdrawn,—to allow the envy and jealousy of our pseudo-reformers in Church and State, to slumber. A similar sort of distrust is felt towards the constitution of McGill College in Montreal; and with the persuasion that both these institutions have too many elements of self-preservation in their present construction, a regular marshalling of the forces of our political and religious malcontents has been made against them.

The great grievance against King's College at Toronto, is, that the first Professor of Divinity,—appointed under a Royal Charter, and in an institution endowed by lands from the Crown,—belongs to the Church of the Sovereign; and that daily morning and evening prayer is conducted therein according to the forms of the National Church of England! This is the solitary grievance; because the constitution of the University, unhappily, does not restrict the composition of the Council, nor yet the Professors, to any particular religious creed; but so long as they believe in the authenticity and inspiration of the Scriptures, and hold the doctrine of the Trinity, they may be anything, or everything, amongst the multifarious religious "denominations" of the day. At the same time, no test whatever is exacted from the Students, and to such as desire it, on the ground of religious scruple, a dispensation from the Chapel services is granted.

The only thing, therefore, really to blame in the Charter of the University of King's College, is the door that is so freely left open to sectarian and even Romanist influence: we hope it may long be guarded against both; but we have no guarantee that it will, and circumstances may even arise which would put, for instance, a Baptist preacher, or a Romish priest, in the Divinity Chair, and that without a violation of the Charter of the University! We speak of these possible results with the deepest mortification and regret; but their very possibility shows the wickedness of the clamour against the alleged exclusiveness of the University.

To show, further, how utterly groundless, as well as pre-eminently wanton, this agitation is, we may instance the fact that the Bishop of Toronto,—in the very midst, too, of his own zealous preparations for carrying the University into operation,—from distrust of its religious provisions, and because a fear was so reasonably entertained that by and by the Church of England might be shoved out of its precincts altogether,—that the Bishop of Toronto, we repeat it, at the very moment that he was engaged in vigorously forwarding the opening of the University of King's College, laid the foundation of a Diocesan Theological School, which should be beyond the reach of party caprice or sectarian hostility, and in which the distinctive principles of the Church of England might be taught, without provoking opposition or incurring jealousy. This institution, humble and unpretending as it is, was actually some months in operation before the ceremonial of laying the foundation-stone of King's College took place. This single fact ought to convince the opponents of King's College, who ground

their opposition upon the alleged religious exclusiveness which pertains to it, that they have nothing to fear, at least from the Bishop of Toronto, or the Clergy of the Diocese over which he presides.

We repeat, that we regard this state of things with mortification and pain,—that in consequence of the emendation (1) of the original Charter, a separate Institution should have been found necessary for the instruction of Candidates for the Ministry of the Church of England; and that the profections of so learned and excellent a Divine as Dr. Beaven should, in a manner, be superseded by the humbler, though perhaps not less zealous, efforts which are made in a separate institution to ground the aspirants to the ministry of our holy Church in the great principles of her polity and doctrine.

Sincerely do we wish, that the paltry prejudice of party could be so far laid aside, as to express, in the stead of the agitation which has been commenced, congratulation that so sound a scholar, and so good a clergyman as Dr. Beaven, has been attracted to this new country through the instrumentality of the University of King's College.

We are firmly of opinion,—though without a particle of direct interest in this Institution, further than that we hope to see the day when a son of our own shall be fitted to enter it, provided it maintain its present character of respectability and promise,—we present character of respectability and promise,—we are firmly of opinion, that the University of King's College, if allowed to proceed unshackled and unalloyed by the rising spirit of party, will, under the vigorous and able management which it at present enjoys, be an ornament, and a blessing, and a blessing, to the cause of the present character,—we throw it open to the ignorant and mischievous declaimers against it, to send it on an even keel,—we throw it open to the ignorant and mischievous declaimers against it, to send it on an even keel,—we throw it open to the ignorant and mischievous declaimers against it, to send it on an even keel.

We observe in our contemporary, the *Toronto Herald*, a notification of a friendly Cricket Match to have been played, on Monday last, between the Club at Toronto and one lately formed at Cobourg.—We are great admirers of the ancient and manly English game of Cricket,—as furnishing a very harmless recreation, at the same time that it promotes vigour of limb and healthfulness of spirits; but we regret exceedingly that the arrangements of this, or of any match, so unexceptionable in its object, should have been so made as to render necessary the starting of the whole of the Cobourg Club on a Sunday Morning, in order to be ready for their engagement at Toronto on the following day. It may be said, that the appointment, as made, did not render their starting on the Sunday necessary, because that could have been just as easily done on the Saturday; yet the temptation to the violation of the Lord's Day was very direct, and we are not aware that any member of the Cricket Club in question had the Christian firmness to resist it.

What the moral effects of this species of Sabbath desecration must be, it is easier to lament than to excuse: we can make allowance for the thoughtlessness of youth, and the momentary indiscretions into which buoyancy of spirits will betray them; but we could have hoped, in the present instance, that Christian principle would have evinced its triumph, and that bidding defiance to each other,—making it their chief study and effort to exalt their own pretensions and advance their own respective interests,—their aim, not the evangelization of the world, but the consolidation of their individual strength, and the establishment of their local and political influence. If this present a true picture of what "the Church of the living God" is designed to be, well may the infidel triumph!

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into effect the important purpose of the proposed meeting. We should recommend, as an arrangement of convenience, that a regularly constituted deputation should proceed from each Parish, or District Association at the least, as the representatives of their fellow-churchmen therein; though we are assured that all, whether thus formally deputed or not, who can give their attendance, will be most cordially welcomed.

Canadian Ecclesiastical Intelligence.

DIOCESAN THEOLOGICAL INSTITUTION, COBURG, CANADA WEST. The following embraces the Course of Study for the Three Terms of the Year, commencing on Tuesday, October 3rd, 1843, and ending on Friday, August 9th, 1844:—

FIRST TERM.—From Tuesday, October 3rd, 1843, to Friday, December 15th, 1843, inclusive.

DAYS AND SUBJECTS OF LECTURE.

TUESDAYS.

Greek Testament.—Gospels, from Matt. xxi. 28, to xxii. 47; Mark, xi. to xiv. 51; Luke, xii. 20, to xxii. 47; John, xii. 12, to xv. 27.

Natural Theology.—Paley.

WEDNESDAYS.

Greek Testament.—Epistle to the Romans to end of chap. xi.

Thirty-Nine Articles.—Articles xxv., xxvi., and xxvii.

Clement's Romanus.—Ad Corinthios, Epist. I.

Church Government.—The argument from the Scriptures, to the end of the Apostles' times.

FRIDAYS.

Lectures.—Lib. iv. De Verbo Sapientia.

Ecclesiastical History.—From the Lord's Ascension to the end of the Second Century.

SECOND TERM.—From Tuesday, January 9th, 1844, to Friday, March 29th, 1844, inclusive.

DAYS AND SUBJECTS OF LECTURE.

TUESDAYS.

Greek Testament.—Gospels, from Matt. xxvi. 57, Mark xiv. 51, Luke xxii. 47, John xviii., to the end of those Gospels respectively.

Evidences of Divine Revelation.—The Authenticity and Inspiration of the Pentateuch, and other Scriptures of the Old Testament.

WEDNESDAYS.

Septuagint.—Book of Judges.

Thirty-Nine Articles.—From Article xxviii. to Article xxxi., inclusive.

THURSDAYS.

Ignatius.—Epist. ad Magnes. Trall. Smyrn. et Polycarpum.

Liturgy.—The Communion Service.

FRIDAYS.

Lectures.—Lib. iv. De Verbo Calu.

Ecclesiastical History.—From the commencement of the Third Century, to the Establishment of Christianity by Constantine.

THIRD TERM.—From Tuesday, April 16th, to Friday, August 9th, 1844, inclusive. [A week's recess being allowed at Whitsuntide.]

DAYS AND SUBJECTS OF LECTURE.

TUESDAYS.

Greek Testament.—Acts of the Apostles to end of chap. xiv.

Evidences of Christianity.—Paley, as far as chapter on Undesigned Coincidences.

WEDNESDAYS.

Greek Testament.—Epistle to the Romans from chap. xii. to the end of the Epistle of St. James.

Thirty-Nine Articles.—From Article xxxii. to the end.

THURSDAYS.

Justin Martyr.—Apol. I. (in part).

Liturgy.—Baptismal and Confirmation Offices.

FRIDAYS.

Cyprian.—De Unitate Ecclesie, et de Opere et Elemosynis.

Church Government.—Testimonies of the Fathers, and of the first Reformers, &c.

Hour of Lecture.—A quarter-past twelve o'clock, precisely.

An Examination upon the subjects above detailed will be held on Tuesday, Wednesday and Thursday, the 6th, 7th and 8th August, 1844.

TO THE EDITOR OF THE CHURCH.

Rev. and Dear Sir,—Having had nothing of particular importance to communicate respecting my parish for some time, I was unwilling without sufficient cause to trespass on the patience of your readers. But I have at length, after many unavoidable delays, succeeded in establishing a Parochial Association in this Township in connection with the Diocesan Church Society, through the Branch Association for the Districts of London, Brock, Talbot and Huron, I gladly avail myself of the earliest opportunity at my command of sending you a short account of our proceedings on that occasion. The Meeting was held on Wednesday the 2nd instant, and though not numerously attended, owing to the short notice which was given, and the population being so much scattered, yet for a first attempt, for such it may almost be termed, it was quite as large as could be expected. The Resolutions which were passed were of the usual kind, excepting that which was moved by Arthur J. Kingston, Esq., a gentleman, residing in Ireland, but now on a visit to this country, who owns a large portion of the land, and is very interested in the welfare of this Township. On moving this Resolution, Mr. Kingston very handsomely came forward, and offered to guarantee half the estimated expense of building the Church (which is not to exceed £200), upon condition that the Chairman would enter into contract for the completion of the whole work. These terms having been assented to by the Chairman, and thanks having been given to Mr. Kingston for his munificent offer, the Resolution was unanimously passed. And here must not omit to acknowledge my obligations to our much respected and able friend, Arthur J. Kingston, for his kind and valuable assistance in the formation of the Society. Our speakers were but few, and yet we were scarcely conscious of the deficiency while listening to his earnest appeals, treasuring up the important information he communicated, and marking the very happy and effective manner in which he pressed the claims of the Society upon the attention of all who were there present. In order to show that we are exerting ourselves with regard to the building of the Church, I may mention that the contract for its completion will be given out at a meeting to be held for that purpose, on Thursday the 31st instant. I also beg leave to submit a list of the Donations to the Church Society, to be applied exclusively towards building a Church in this Township.

I remain, Rev. dear Sir, Yours very truly,

ARTHUR MORTIMER.

Warwick, Western District, 17th August, 1843.

List of Donations to the Warwick Parochial Branch of the Diocesan Church Society, to be applied exclusively towards building a Church in that Township:

Table with 2 columns: Name and Amount. Includes Arthur J. Kingston, Esq. (£100), Mrs. Courtney (£10), Rev. N. Gosnell (£1), T. Richardson (£1), J. Richardson, Esq. (£1), W. Bond, Esq. (£1), Mrs. Courtney (£1), Wm. Gosnell, Esq. (£1), R. Courtney, Esq. (£1).

£25 10s.—Stg. = 31 0 6

Rev. Arthur Mortimer, Esq. 25 0 0

Col. A. W. Frear, Esq. 5 0 0

Chas. R. Nixon, Esq. 5 0 0

Mr. J. F. Elliot, 1 0 0

Mr. John P. Curran, Junr. 2 10 0

Mr. Hamilton M. Carroll, 2 10 0

£122 0 6

CEREMONY OF LAYING THE FOUNDATION STONE OF CHRIST'S CHURCH, HOLLAND LANDING.

On Friday, the 4th of August, the Corner Stone of Christ Church, Holland Landing, was laid by the Lord Bishop of Toronto, in the presence of an extraordinary number of the Clergy, and of a large number of the laity, who were assembled for the purpose.

After holding a Confirmation at Newmarket at twelve o'clock, His Lordship proceeded to Holland Landing. A temporary booth had been erected for the occasion, and the site of the proposed Church, and close to the north-

east corner, where the stone was to be placed. Long before the appointed hour for Divine Service, the booth was occupied, and numbers, who were unable to obtain seats, stood outside; in all there must have been upwards of two hundred persons present.

At 4 P. M. Service commenced, the Rev. G. C. Stoner presiding, and the Rev. W. S. Darling the Lecturer. The Lord Bishop preached a sound and excellent Sermon from Romans, vii. 14. "For as many as are led by the Spirit of God, they are the sons of God." After which His Lordship addressed the congregation in a most feeling and eloquent manner, pointing out the advantages which would be the result to the neighbourhood generally, by the erection of the proposed Church.

The address was listened to with profound attention and at the close His Lordship proceeded to lay the Corner Stone, commencing with the following Prayers from the Psalms were read, after which the Stone was laid in the form by the Lord Bishop. A cavity had been formed in the stone for the reception of a bottle, carefully sealed, and containing an inscription engrossed on parchment, a silver medal, and several other articles, which were deposited by the two last rings, and two pieces of Provincial money.

The following is a copy of the inscription upon the parchment:—

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

This Corner Stone of Christ Church, Holland Landing, Township of East Gwillimbury,

Home District, Canada West, and in the Diocese of Toronto,

was laid on Friday the 4th day of August, A.D. 1843, and in the seventh year of Her Majesty

Queen of Great Britain and Ireland, By the Honourable and Right Reverend John Strachan, D.D., B.L.D.,

Lord Bishop of the Diocese.

The Reverend George Charles Sturt, Visiting Missionary at Holland Landing.

John Barwick, William Laughton, Edward Wilcock, Edward Morton,

and James Barry,

The Committee for the erection of the Church.

John G. Howard, of Toronto, Esquire, Architect.

Except he Lord build the house, their labour is in vain, and they are as a wind that passeth away.

Upon the face of the Medal was inscribed as follows:—

The Corner Stone of Christ Church, Holland Landing, laid 4th August, 1843,

by the Lord Bishop of Toronto.

Upon the reverse:—

The seventh of Victoria.

Sir Charles Metcalfe, Governor General.

At the loss of the interesting services of the day, the 100th Psalm was sung in full by the present choir, the services rendered by the Choir attached to St. Paul's Church, Newmarket, should not be left unnoticed, they kindly attended and contributed much towards the solemnity and interest of the occasion. In the course of evening, the following hymns were sung:—"Gloria in excelsis deo," "Te Deum," and "Gloria in excelsis deo," and the Psalms sung at the usual intervals.

The site for the proposed Church was liberally given by the Chief Justice, and covers something less than an acre of land. It is beautifully situated, commanding an extensive view.

The Church is to be built of burnt brick, in the simple Gothic style, and when completed will probably cost from £200 to £300. The subscriptions, including a handsome donation of £25 from His Excellency Sir Charles Metcalfe, do not yet amount to more than £250, but it is confidently hoped, that many who may happen to peruse the above statement, may be led to express their sympathy with those who are striving to raise a temple to the service of God, by contributing according to their means, towards the furtherance of this good work. Persons who disposed to confer a favour by communicating their intentions, by letter or otherwise, either to the Rev. G. C. Stoner, Newmarket, or to John Barwick Esq., Holland Landing.

The Building Committee appointed to superintend the erection of Christ Church, Holland Landing, thankfully acknowledge the receipt of £25 Currency, from His Excellency Sir Charles Metcalfe, towards the completion of the Church.

English Ecclesiastical Intelligence.

FALMOUTH CHURCH MATTERS.

(From the Church Intelligencer.)

THE following is a copy of a paper which ought to be well supported by every Christian in Cornwall.—

The address to the Bishop of Exeter will be found in the Intelligencer of the 22nd inst. The object of the paper of the Lord Bishop to the Memorialists is just what might have been expected from so able a theologian and so powerful a writer. His Lordship admirably exposes the deplorable ignorance, if nothing worse, of the Memorialists, and settles their business to the satisfaction of all who are not blinded by their own passions. He does not, as they would have us believe, expose their ignorance, but rather their craft and wickedness, as follows:—"The proceedings at Falmouth have attracted so much attention, (for we find them noticed in the Exeter, Bristol, and even in the London papers,) that it is necessary to give the fullest and fairest account of them in our power. In justice we must avow our own preference for chanting the entire Psalms of David, instead of singing extracts from the Psalms of Sternhold, or of Tate, and that we have very much to regret that it is necessary to give the fullest and fairest account of them in our power. In justice we must avow our own preference for chanting the entire Psalms of David, instead of singing extracts from the Psalms of Sternhold, or of Tate, and that we have very much to regret that it is necessary to give the fullest and fairest account of them in our power. In justice we must avow our own preference for chanting the entire Psalms of David, instead of singing extracts from the Psalms of Sternhold, or of Tate, and that we have very much to regret that it is necessary to give the fullest and fairest account of them in our power. 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