the unbounded efficacy of those creations of a very fear, at least from the Bishop of Toronto, or the of convenience, that a regularly constituted deputation modern date, Religious Revivals and Temperance So- Clergy of the Diocese over which he presides. timate means, based upon principles strictly Christian, mortification and pain,—that in consequence of the churchmen therein; though we are assured that all, for the revival of religion when it appears to languish, emendation (!) of the original Charter, a separate whether thus formally deputed or not, who can give or for the furtherance of temperance when it seems to Institution should have been found necessary for the be needed; but when such means assume the form instruction of Candidates for the Ministry of the Church and consequence of a system, in manifest rivalry of the of England; and that the prelections of so learned Sacraments and ordinances and other channels of grace and excellent a Divine as Dr. Beaven should, in a manwhich God himself has instituted and left with his ner, be superseded by the humbler, though perhaps not Church, we naturally feel a jealousy for the truth, and less zealous, efforts which are made in a separate instiare constrained to warn men against profaning and tution to ground the aspirants to the ministry of our degrading the Divine institutions from an overween- holy Church in the great principles of her polity and ing 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 proof, alas! that the temper of the fallen angels is fostered still, and is doing its work of destruction. Pride-who can doubt itis at the root of all the unbelief, and negligence of duty, and contempt of God's ordinances, which we now observe amongst men,-the pride of fancying that they know better than their teachers; that they are above being counselled by the instructions and were the Apostles themselves to lay down directions present character of respectability and promise,—we for its government and discipline;—a pride, which are firmly of opinion, that the University of King's gradually leads them to reject the Scriptures themselves; which makes them traitors to God, and thus ensures his curse instead of his blessing.

eminenty barryian, due 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 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.

CONCILIATION; and if this remark be applicable to that the arrangements of this, or of any match, so unwell-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, discernthe thought that such a society can be said, in the that we can behold of the Church of Christ is a number of sects and parties, individually insignificant,holding different forms of government, discipline, worthip 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 true picture of what "the Church of the living God" is designed to be, well may the infidel triumph!

the truth and in unwavering dependence upon the day desceration, the starting he a collective body, and Divine aid and blessing, are bold enough to stand an excursion of pleasure, on the Sabbath morning,-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 firmness, and, with the blessing of heaven, the victory and excursion of pleasure, on the Sabbath morning,—for the Cauch of the substitution of particular to be well supported by every Christian in Cornwall.—The address to the Bishop of Exeter will be found on thing of particular importance to communicate respecting my parish for some time, I was unwilling without sufficient cause to error, and a solemn determination, with the help of 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 of the cause of the substitution of the Districts of London, Brock, and while the Bishop of the cause to be well supported by every Christian in Cornwall.—The address to the Bishop of the address to the Bishop of the address to the Bishop of the communicate respecting my parish for some time, I was unwilling without sufficient cause to communicate respecting my parish for some time, I was unwilling without sufficient cause to communicate respecting my parish for some time, I was unwilling without sufficient cause to communicate respecting my parish for page 603, of The Church Intelligencer, for June 28.

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 communicate respecting my parish for some time, I was unwilling without sufficient cause to communicate respecting my parish for some time, I was unwilling without sufficient cause to communicate respecting my parish for some time, I was unwilling without sufficient cause to communicate respecting my parish f

-of heartless immolation of principle, we should rather heart is stronger still than the lessons of God's Holy call it, upon the altar of selfish expediency, -if this Word, or the promptings of the S, irit of truth. is to be complained of in the Mother Country, we But this is beside the question. We are not to cannot wonder that it should form a subject of equal allow ourselves to be swayed either by fear or affeclamentation in her Colonies. Thus far it has pro- tion, where duty interposes: affection would prompt duced a fearful sacrifice of the property of the Church; much more strongly than fear to hide such faults beand now another assault is being made upon this accom- neath an indulgent silence, but to withhold exposure modating temper of the times. The charter of the where God's commandments are publicly broken, is University of King's College at Toronto, is felt to be to encourage their reiterated and more aggravated too conservative,-to possess in it too many remaining | violation, and thus to provoke His heavier chastiscelements of soundness and strength, notwithstanding | ments upon our country and upon ourselves. 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 Governor General has graciously consented to become felt towards the constitution of M'Gill 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 in the Cathedral Church of Quebec, on Sunday, the the National Church of England! This is the solitary 24th of September, instant, immediately following the grievance; because the constitution of the University, Ember days; but this arrangement not being found thing, or everything, amongst the multiform religious "denominations" of the day. At the same time, no and the examination of the Candidates will commence test whatever is exacted from the Students, and to on the Thursday preceding. 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 at 11 A. M., and at Port Hope at 31 P. M., on Sunday Arthur J. Kingston, Esq. the Charter of the University! We speak of these the 10th instant, -on both which occasions his Lordpossible results with the deepest mortification and ship has kindly consented to preach in aid of the funds regret; but their very possibility shews the wickedness of the Church Society, in pursuance of the Circular of the clamour against the alleged exclusiveness of the Letter recently published. University.

To shew, 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 conviction, the proposed Church, and close to the proposed Church, and the Te Deum, the Nicene Suffice it at Creed, and Anthem operation before tion, we shall enlarge in a future number. Suffice it at Creed, and Anthem operation, the parading of the creemonial of laying the foundation-stone of King's College, who ground to conviction, that there are the proposed Church, and close to the north-law operation before the operation before to the north-law operation before the operation before the operation before the formulation at Newmarket at twelve operation, the parading of the wholengal conviction, that there the operation to the proposed Church, and close to the north-law operation at Newmarket at twelve of long preparation, the parading of the operation at Newmarket at twelve operation at Newmarket at twelve of long preparation, the parading of the wholengal conviction, that there are though some of its plans for doing so may appear fanciful, it then the proposed Church, and close to the north-law operation at Newmarket at twelve of long preparation, the parading of the wholengal conviction, that there are the state of the wholengal conviction, that there are though some of its plans for doing so may appear fanciful, it then the creed, and Anthem operation at Newmarket at twelve of long preparation, the parading of the wholengal conviction, that there are the state of the wholengal conviction, that there are the state of the wholengal conviction, that there are the state of the wholengal conviction, that there are the state of the wholengal conviction, that there are the state of the wholengal conviction, the parading of the wholengal conviction, the parading of the wholengal conviction, the substitutio

often have we paraded to the world, in staring colours, ness which pertains to it, that they have nothing to meeting. We should recommend, as an arrangement

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 loyed by the rising spirit of party, will, under the vigorous and able management which it at present enjoys, be an ornament, and an honour, and a blessing throw it open to the ignorant and mischievous declaimers against it, render it an arena for religi and political parties to pursue their strife in,-subject it to this confusion of tongues, and creeds, and interests, and passions, - and the glory is gone from it for ever. and teachable temper, upon the ministrations of those Better to stay at once the progress of its rising walls, or convert it into-what, if our agitators have their will, it must inevitably prove—a LUNATIC ASYLUM!

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 Cohourg.-We are great admirers of the ancient and manly English game Our sound and valued contemporary of the New of Cricket,—as furnishing a very harmless recreation, York Albion says, that one word of five short sylla- at the same time that it promotes vigour of limb and bles is likely to prove the ruin of England,-viz., healthfulness of spirits; but we regret exceedingly the civil condition of our beloved Mother Country, exceptionable in its object, should have been so made it is perhaps quite as much so to the religious. The as to render necessary the starting of the whole of the Ecclesiastical History. - From the commencement of the concessions to sectarian presumption and to Romanist Cobourg Club on a Sunday Morning, in order to be arrogance have been, during the last quarter of a cen- ready for their engagement at Toronto on the followtury, so manifold and so frequent, that if they should ing day. It may be said, that the appointment, as proceed unchecked for a quarter of a century longer, and covers something less than an arrowed unchecked for a quarter of a century longer. proceed unchecked for a quarter of a century longer, made, did not render their starting on the Sunday we should have to look in vain for that holy structure, necessary, because that could have been just as easily the Catholic Church, in these realms. That orderly, 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 Greek Testament.—Acts of the Apostles to end of chap. estion had the Christian firmness to resist it.

What the moral effects of this species of Sabbath ible; for there would be a wildness, at the least, in desecration must be, it is easier to lament than to excuse: we can make allowance for the thoughtlessness fulness and integrity of its purpose, to exist, when all 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 even the pleasure of the "friendly match" would have Liturgy.—Baptismal and Confirmation Offices. even the pleasure of the "friendly match" would have been foregone, if the consequence of its indulgence must be the violation of the sanctity of God's holy day.

We make no apology for this public rebuke of a sin thus publicly committed: we rather claim the thanks of our young friends for being bold and faithful enough their local and political influence. If this present a to charge them with a fault which, in contravention of a solemn Christian obligation, they have committed in the face of the world. We know that palliations and But there are those who, in faithful adherence to excuses will be pleaded, but the very fact of the Sunthat we had over-estimated their good sense and Of course, if this infatuated system of conciliation, Christian feeling, and that the pride of the natural

We are gratified to learn that His Excellency the

to the arrangement of Studies for the Year commencing on the 3rd of October next, which will be found under the head of Canadian Ecclesiastical Intelligence.

We are requested to state that the Lord Bishop of Montreal had intended to hold his next Ordination

We regret that the above notification did not reach We regret that the above notification did not reach us last week, until Saturday morning,—when our entire impression had been struck off.

I remain, Rev. and dear Sir, entire impression had been struck off.

The Lord Bishop of Toronto will hold a Confirmation at Peterboro', and, as we understand, will consecrate the Church in that town, on Thursday next, the 7th instant, at 11 A.M.

His Lordship will hold a Confirmation at Cobourg,

We have just received the following important NOTICE.

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

JOHN TORONTO. Upon the highly interesting objects of this notifica-

verently slighted as vain and empty signs alone, how their opposition upon the alleged religious exclusive- into effect the important purpose of the proposed east corner, where the stone was to be placed. Long be-We repeat, that we regard this state of things with | tion at the least, as the representatives of their fellow-

Canadian Ecclesiastical Intelligence.

DIOCESAN THEOLOGICAL INSTITUTION, COBOURG, 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:-

DAYS AND SUBJECTS OF LECTURE.

TUESDAYS. Greek Testament.—Gospels, from Matt. xxi. to xxvi. 57; Mark, xi. to xiv. 51; Luke, xix. 28, to xxii. 47; John, xii. 12, to end of xvii.

Natural Theology.—Paley. WEDNESDAYS. Greek Testament.-Epistle to the Romans to end of chap. Thirty-Nine Articles .- Articles xxv., xxvi., and xxvii. THURSDAYS.

Clemens Romanus .- Ad Corinthios, Epist. I. Church Government.—The argument from the Scriptures, to the end of the Apostles' times.

FRIDAYS. Lactantius.—Lib. iv. De Verâ Sapientià.

Ecclesiastical History.

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. Imatius. - Epist. ad Magnes. Trall. Smyrn. et Polycarpum. Liturgy .- The Communion Service. FRIDAYS.

Lactantius.- Lib. vi. De Vero Cultu. Third Century, to the Establishment of Christianity by Constantine.

August 2nd. 1844, inclusive: [a week's recess being extensive view. allowed at Whitsuntide]. DAYS AND SUBJECTS OF LECTURE. TUESDAYS.

Evidences of Christianity.—Paley, as far as chapter on Undesigned Coincidences. WEDNESDAYS. Greek Testament .- Epistle to the Romans from chap. xii.

to the end, and Epistle of St. James Thirty-Nine Articles .- From Article xxxii. to the end. THURSDAYS.

FRIDAYS.

Cyprian.-De Unitate Ecclesiæ, et de Opere et Eleemosynis.

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.

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 at Falmouth have attracted so much attention, (for we approached the strength of the satisfaction of every body, except themselves. And while the Bishop every body, except themselves. The Cornwall Gazette lays bare their craft and wickedness, as follows:—The proceedings are their craft and wick numerously attended, owing to the short notice which find them noticed in the Exeter, Bristol, and even in the was given and the population being so much scattered, yet for a first attempt, for such it may almost be considered, 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 constitution of the property of the prop to this country, who owns a large portion of land in the Township. The Resolution was to the following effect: "That the want of a place of worship in this Township." To this country, who owns a large portion of land in the and only authorized practice universally restored. Those of the reformed religion, and assimilating our services to those of Rome, I, as their Bishop, am bound to deplore has been felt as a serious evil by the members of the Church. That this Meeting pledges itself to adopt mea-Sures for immediately completing the Church which has been commenced, and that the Committee just named to the Rector (that addressed to the Bishop was nearly which says that, 'whereas the church is the house of God, commenced, and that the Committee just named (viz. the Clergyman and Churchwardens, with power to add to their number,) be requested to make application, through our Bishop, to the Societies in England for assistance, also to His Excellency the Governor General, and to such other persons as may be expected to have a last twelve months, various alterations have been introduced to His holy worship, and therefore ought to dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His divine Congregation thereof, sheweth:—That whereas within the last twelve months, various alterations have been introduced. Governor General has graciously consented to become add to their number,) be requested to make application, a patron of the "Church Society" of the Diocese of through our Bishop, to the Societies in England for assistance, also to His Excellency the Governor General, and to such other persons as may be expected to have a lively interest in the spiritual welfare of this Township." and to such other persons as may be expected to have a lively interest in the spiritual 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 the reformed religion, and to assimilate the ceremonies of the Roman World.

Interest in the spiritual welfare of this Township." duced in the mode of celebrating Divine Service in our us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good destroy the beautiful simplicity and spiritual character of the reformed religion, and to assimilate the ceremonies of the Roman Hierarchy. The attention of Students in Divinity is requested | On moving this Resolution, Mr. Kingston very handbecome responsible for the remainder, and immediately 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 additional and the serious and the serious consideration, and the serious consideration consideration, and the serious consideration consideration consideration consideration. munificent offer, the Resolution was unanimously passed.
And here I must not omit to acknowledge my obligation

make such serious alterations in the present mode of conducting the service, as will restore it to what it was at the mend to the serious consideration of all people; not with And here I must not omit to acknowledge my obligation to our much respected brother, the Rector of London, for time you commenced your ministry in this place. And his kind and valuable assistance in the formation of the Society. Our speakers were but few, and yet we were Society. Our speakers were but few, and yet we were unhappily, does not restrict the composition of the capable of being conciliated with his Lordship's visit, and yet the Professors, to any particular religious creed; but so long as they believe in the authenticity and inspiration of the Scriptures, and the composition of the Scriptures, and the composition of the capable of being conciliated with his Lordship's visit, and no otherwise carried and nor particular for the purpose of holding Confirmations, and inspecting the communicated, and marking the very happy and effective manner in which he pressed the claims of the Churches in the Divine authenticity and inspiration of the Scriptures, and this to a capable of being conciliated with his Lordship's visit, and no otherwise carried constained, in so doing, but only for the advance manner of them the capable of being conciliated with his Lordship's visit, and no otherwise carried constained, in so doing, but only for the advance manner of persons whom we much respect, and from whom we should always; but this address bore 269 signatures, many of them the capable of being conciliated with his Lordship's visit, and no otherwise carried and nor otherwise and the purpose of holding Confirmations, and inspecting the communicated, and marking the very happy and effective manner in which he pressed the claims of the communicated, and marking the very happy and effective manner in which he pressed the claims of the communicated, and marking the very happy and effective manner in which he pressed the claims of the capable of being conciliated with his Lordship's visit, manner of persons whom we much respects and from whom we should always; but this address bore 269 signatures, many of them the manner of persons whom we much respects and from whom we should always; but this address bore 269 signatures, and to give Him alone that home of persons whom we much respects the capable of being conciliated with his Lordship's visit, and the persons whom we much respects that the capable of being conciliated with his Lordship's vi authenticity and inspiration of the Scriptures, and hold the doctrine of the Trinity, they may be anythe month, the Ordination is now fixed for the 10th, gard 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 subjoin a list of the Donations

> 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:

31 0
25 0
5 0
5 0

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

On Friday, the 4th of August, the Corner Stone o Christ Church, Holland Landing, was laid by the Lord Bishop of Toronto, in presence of a large assemblage of persons from Newmarket and from the surrounding

fore the hour appointed 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.
Soon after 4 P. M. Service commenced, the Rev. G. C. Street reading Prayers, and the Rev. W. S. Darling the Lessons. The Lord Bishop preached a sound and excellent Sermon from Romans, viii. 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 nost feeling and eloquent manner, upon the advantages which would, by God's blessing, result to the neighbourhood generally, by the erection of the proposed Church. address was listened to with profound attention,

and at the close his Lordship proceeded to lay the Corner Stone, commencing with prayer. Portions from the Psilms were then read, after which the Stone was laid in due 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 FIRST TERM.—From Tuesday, October 3rd, 1843, to silver medal, and several silver coins of the present reign, as well as of the two last reigns, and two pieces of Pro-

The following is a copy of the inscription upon the

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 fourth day of August, A.D. 1843,
and in the seventh year of Her Majesty Queen of Great Britain and Ireland,

By the Honoursble and Right Reverend John Strachan, D.D., LL.D., D.D., Ld.D.,
Lord Bishop of the Diocese.
The Reverend George Charles Street, Visiting Missionary at Holland Landing.
John Barwick, William Laughton,
Horace Wilcocks, Edward Morton,

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 but vain that build it.' Upon the face of the Medal was inscribed as follows: The Corner Stone of Christ Church,

laid 4th August, 1843, Lord Bishop of Toronto. Upon he reverse:

The seventh of Victoria. Sir Charles Metcalf , Governor General.

At the lose of the interesting services of the day, the 100th Psam was sung and joined in by all present. The services rudered by the Choir attached to St. Paul's Church, Newmarket, should not be left unnoticed, as they kindly atteded and contributed much towards the solemnity and inerest of the occasion. In the course of even-ing service he "Magnificat," "Nune Dimittis," and "Gloria Patri" vere chanted, and Psalms sung at the usual

The site for the proposed Church was liberally given

The Church is to be built of burnt brick, in the simple Gothic style; and when completed will probably cost from £500 to £600. The subscriptions, including a handsome onation of £25 from His Excellency Sir Charles Metcase, do not as 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 sympa-thy with those who are striving to raise a temple to the service of God, by contributing according to their means, towards the furtherance of the good work. Persons so disposed will confer a favour by communicating their intentions, by letter or otherwise, either to the Rev. G. C. Street, Newmarket, or to John Barwick Esq., Holland

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.

exceed £200), upon condition that the Chairman would of our parish Church to those of the Roman Hierarchy, ledgment, by doing reverence and obeisance, both at their

signed twice, and this also we noticed when we had an opportunity of seeing the Memorial; and that scarcely a dozen in the whole list are communicants. The first sentence of the Memorial also presents a strange inaccuracy. Mr. Coope is addressed as Rector of the parish which I have no right nor inclination to interfere. I do not understand that he attempts to impose them as duties on his people. He performs them, it seems, himself, thereby exercising his Christian liberty, with which I have no right nor inclination to interfere. I do not understand that he attempts to impose them as duties on his people. He performs them, it seems, himself, thereby exercising his Christian liberty, with which I have no right nor inclination to interfere. I do not, indeed, practise this obeisance myself in coming in and going out of the church, but I respect in coming in and going out of the church, but I respect the freedom of others, and I from my heart subscribe to the freedom of others, and I from my heart subscribe to the wise and charitable language with which the Canon machinery upon which the hou member for Sheffield so strongly invisited as being an insupportable burden to Ireland?"

was presented, of which the following is a copy:—To the approach and the following is a copy:—To the Rev. the Rector and Clergy of the Town and Parish of Falmouth, and members of the Church, having seen a public requisition to the church, having seen a public requisition and the following is a copy:—To the short of the Church, having seen a public requisition and the following is a copy:—To the any proof that they are of an improper character, I shall ners in the House of Commons on this subject, will be read the following extract from a Speech by Lord John Man and proof that they are of an improper character, I shall ners in the House of Commons on this subject, will be read the following extract from a Speech by Lord John Man and proof that they are of an improper character, I shall ners in the House of Commons on this subject, will be read to the common of the character, I shall ners in the House of Commons on this subject, will be read to the common of the character, I shall ners in the House of Commons on this subject, will be read to the common of the character, I shall ners in the House of Commons on this subject, will be read to the common of the character, I shall ners in the House of Commons on this subject, will be read to the common of the character, I shall ners in the House of Commons on this subject, will be read to the character, I shall ners in the House of Commons on this subject, will be read to the character, I shall ners in the House of Commons on this subject, will be read to the character, I shall ners in the House of Commons on this subject, will be read to the character, I shall ners in the House of Commons on this subject, will be read to the character, I shall ners in the House of Commons on this subject, will be read to the character, I shall ners in the House of Commons on this subject, will be read to the character, I shall ners in the House of Commons on this subject, will be read to the character, I shall ners in the House of Commons on this subject, will be read to the character strue it) the right of prescribing to you the mode of conducting the Divine Services of the Church, and the churchwardens' appointment of a public meeting pursuant thereto, beg respectfully to express our sorrow at such a proto such an irregular interference, offering at the same time our entire confidence in you as our lawfully appointed Minister.

This was signed by 160 of whom nearly 100 are sent in the suppose of the congregation. This was signed by 160 of whom nearly 100 are sent in the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing the principles of our regret that you should be thus subjected to the principles of our reformed religion, and distressing the principles of our regret that you should be thus subjected to the principles of our reformed religion, and distressing the principles of our regret that you should be thus subjected to the principles of our reformed religion, and distressing the principles of our regret that you should be the principles of our regret that you should be the principles of our reformed religion, and distressing the principles of our regret that you should be the principles of our regret that you should be the principles of our regret that you should be the principles of our regret that you should be the princip ceeding, and our regret that you should be thus subjected

The daily service, at eight every morning, and seven in the evening, continues to be well attended. On Saturday week we counted 50. Last Saturday we attended again, and there were about 70. From 60 to 70, we learn,

CHURCH SERVICE AT FALMOUTH .- THE BISHOP OF EXE-TER'S LETTER.

"Bishopstowe, Torquay, June 30, 1843. "Gentlemen,—I yesterday received a packet, containing a letter from you, a copy of resolutions passed at a meeting convened by you, and a memorial numerously signed by persons calling themselves 'the congregation of the parish church of Falmouth,' which memorial states that within the last twelve months various alterations have been introduced in the mode of celebrating service in their church, which, in their opinion, in a great measure destroy the beautiful simplicity, and spiritual character, of the reformed religion, and assimilate the cere nonies of our Church to those of the Romish hierarchy The memorialists therefore 'pray that I will examine int those recent changes, and issue such directions as shall induce the Rector to restore the services to what they were before he commenced his Ministry among them.

"The memorial states no particulars of the changes into which it prays me to examine. But the resolutions enumerate certain matters, designating them as 'grievances,' into which I proceed, as requested, 'to examine.' "They are as follows:—
"1. The chanting of Amen—of the Psalter—of the

"'2. The repeated bowings to the altar." . The display of Sacramental plate thereon. "Of the first of these things, the clanting, one of the resolutions states, that it has rendered the Psalter and the Creeds almost unintelligible to the congregation,' that is, to the memorialists, 'and especially to the poorer and

"Now this is to me, I frankly avow, very surprising. Psalms are spiritual songs, and therefore it surely is fit that they be sung or chaated; which I need not say is only a simpler mode of singing, and in which even those who have no skill in music may join. The psalm which precedes the rest in morning prayer commences, as the memorialists well know, with the words, 'O come let us sing unto the Lord.' The Apostle Paul had no apprehension that singing made the matter sung unintelligible, for after saying to the Colossians, 'Let the word of Christ dwell in you richly in all wisdom,' he immediately adds, as a mode of effecting this, 'teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.' Accordingly, the Church of Christ in the earliest and purest ages was in the habit of doing what the Apostle enjoined; the singing of psalms, especially the Psalms of David and the other inspired psalmists, was always a large portion of the worship of God. Our own Church at the Reformation followed the course presented in Holy Scripture, and pursued by the primitive Church, without being afraid of doing this because it was also done at Rome. Nor did the apprehension of thus making 'this part of the service unintelligible' even occur to them. For in prefixing the Rubrical directions for the performance of this part, they expressly say 'these shall be said or sung.' Now what Cranmer, Ridley, and other martyred fathers of the Reformation who composed our Liturgy permitted in plain terms, and sanctioned by their practice, I can hardly be expected to forbid, as rendering the service 'unintelligi-If, indeed, the congregation at Falmouth, differing herein from the congregations in other towns, not superior to it in intellectual advancement or general refinement, happens, from whatever cause, to dislike chanting, and will be content to ask their Rector to gratify them by courtesy and kindness, I cannot doubt that he will most readily comply. If he will not (which I do not anticipate

"Under this head of Chanting I had almost forgotten to notice Creeds (I do not forget, but absolutely refuse to notice the Amen). Now the creeds are already fully understood, or supposed to be understood by those who recite them, whether they be said or sung. The chanting of creeds, therefore, cannot reasonably be an objection as 'rendering that part of the service unintelligible.' I turn

as possible) they may then very reasonably call on me to

"2. The next is the frequent 'bowings to the altar.'-These bowings may or may not be proper; and you give me no intimation whatever which may assist me in dis-

covering in which description they are to be placed.
"They may be merely those bowings which are commanded by the 18th Canon of 1603, which command, with the annexed reason, I here subjoin for the edifica-tion of yourselves and of the other memorialists.

". When in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and our acknowledgment (From The Church Intelligencer.)

The Note is gossible gound, and admirable article is from The Cornwall Royal Gazette, a paper which ought this life and the lifesto come are fully and wholly com-

'That the reverence here enjoined was indeed accus-The tomed, is manifest from the 52nd of the injunctions of Queen Elizabeth in the first year of her reign (which injunctions were subsequently recognised in an Act of Par-liament). 'That whensoever the name of Jesus shall be in any lesson, sermon, or otherwise in the Church proounced, due reverence be made of all persons young and

belong, and hereunto hath been accustomed.'
"Need I remind you of a higher authority than Kings hallowed usage of even the Word of God itself? came obedient unto death, even the death of the cross Whereunto God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.' Now, if such be the 'bowings' of which the memorialists complain, as de-"Again, 'the bowings to the altar' may be the bowings

own congregation: but a Clergyman is Rector, not of the parish. No one would sign the last cited by me concludes—in the practice or omission Memorial without reading it, and it is strange such a mistake should pass unnoticed by Churchmen. It may be added, that the chairman of the meeting, when he waited upon the Rector with the Memorial, after a long conversation on the subjects it embraced, admitted that he and his brother Memorialists had been in error; and that one of the most respectable of the mos of the most respectable of those who signed it has since declared himself satisfied with the change. In consequence of the public Vestry, a counter address of the Canons. If he practise any others, and if you offer calling on him even to explain them.

"3. There remains the third and last of your 'grie-

This was signed by 160, of whom nearly 100 are comit,) when the Holy Communion is not celebrated.

it,) when the Holy Communion is not celebrated.

if this harmless, customary, and in my opinion seemly highest sense of the word, than Young France, Young Ger usage—the exhibition of the sacramental plate to decorate the table of the Lord, and to testify man's wish to honour God's service with the choicest of his substance, had been deliberately thus characterized by some hundreds of per- their attendance in the House of Commons, and attention sons, it would be most painful to contemplate. But I am not so unjust, so uncharitable, or so blind, as to believe that words so palpably extravagant, and even inapplication. There lies at the bottom of it the same conviction which all the contemplate is going on there. Their fastidiously elegant thouse that words so palpably extravagant, and even inapplication. On Sunday, in compliance with the desire of the Bishop, conveyed in his published letter which we noticed last week, the Weekly Offertory was restored. The contribution was a trifle over 3l. 10s., of which 10s. was in pence. ble, have been deliberately adopted by the great majority of those who voted for the resolutions, or subscribed to tire, will attempt to make his conduct correspond; and the resolutions of those who voted for the resolutions, or subscribed to This, we understand, is about double the amount of an ordinary Communion Offertory. The whole service, in which, as usual, the Psalms for the day, the Venice, and Jubilate, were chanted, and the Te Deum, the Nicene Creed, and Anthem, and a Sanctus, sung, was finished, including the Offertory and Prayer for the Church Mijingly the

more correct than the manner in which the Offertory was ought to warm and soften the heart of every one that received. Not an individual, as far as we could see or hear, left his seat till all was over. It is evident that the only difficulty in the duty is in finding resolution to begin.

-by the use of words which charity itself cannot believe them sincere in using on the occasion to which they applied them. 'The display of the sacramental plate' on the Lord's table—a display which is made almost in every church where the plate is worthy of being displayed—may, it seems, be described at Falmouth as 'contrary to the principles of our reformed religion, and distressing to consciences of the congregation.' Certain of the professing Christians and members of the Church in that town have, after much premeditation, solemnly declared this; and hundreds of others have, ignorantly and heedlessly, subscribed to it.
"As their Bishop, I dare not forbear telling them all

Lo

existi

not to the se

one p matte mome

a mea

that

Crow (Lore the h

groun

state

move given the

more

then tee a for t

red 1

to w

cenc

the

pleas led L

dista

in a in w

afrai tle e

to bl

respo divid trust

nigh feren prac the

this which

have

tions

confi

of ot

Geo an h mor ceed perp gave

othe producable the

that they have all grievously sinned, although doubtless in different measures, in what they have thus done.—Heedlessness can little extenuate in so plain a case, though helongs to the proceeding itself. May God give them grace to see and deplore their sin! Of one thing they may be sure, that they will not have seen—much less plored and repented it, as they ought-till they recogise the sacred tie which binds them to their minister If there be truth in God's Word, 'The Holy Ghost hath made him an overseer over them to feed the Church of God,' (Acts xxii. 28,) they are bound to 'know him as over them in the Lord, and to esteem him very highly in love for his work's sake.' (Thess. xii. 13.) He may have, and doubtless he has, as every one of us has, many faults He may have acted on several occasions, as every one of us is liable to act, with imprudence, rashness, want of due consideration for the feelings or prejudices of others. He may even have exhibited these qualities in a more than ordinary degree (I know not that he has; certainly nothing brought to my notice on this occasion proves to me that he has). But he cannot have so conducted himself as to justify or to excuse the conduct which he has expeas to justify or to excuse the conduct which he has experienced from those who have borne any part in the transaction which I have been compelled thus to deal with. He is on the point of quitting his house and his parish, in search of bodily health to her who is most dear to him. For God's sake, for Christ's sake, for your own soul's sake—if you know what Christian love is, let not the pain of his absence for so afflicting a cause be embittered by the recollection that in his last lingering sojourn at Fal-mouth he was insulted, cruelly persecuted, foully maligned, by those who ought to honour him as a father, while they mourn for him as a brother "I will say no more; I have said enough to those who

have hearts to feel, or consciences to bleed. May God, in his mercy, pardon and finally accept us all, for his dear Son's sake! May he hear and grant this, the humble and fervent prayer of one, who is too conscious of his own manifold unworthiness, to dwell unnecessarily on the faults of others. I am, gentlemen, with the sincerest wishes for the spiritual and temporal good of yourselves, and of all who joined you in addressing me, your faithful friend and servant, "H. EXETER. "The Churchwardens of Falmouth."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. The following letter from the Lord Bishop of Montreal to the Secretary, dated Quebec, April 10, 1843, was read: "My Dean Sta,—This note will be presented to you by the Reverend H. D. Sewell, one of my Chaplains, and a very active and efficient Missionary of the Society for the Propagation of the Gospel. He is a son of the late Chief Justice of the Province, and an Oxford M.A. He is now paying a short visit to England, on account of his health, and will take the opportunity of doing anything which may be in his power for the benefit of the Church in this Diocese. Arrangements will, I hope, be made for his becoming Principal of the College at Lennoxville, in relation to which Institution I should be glad that he should fully communicate with yourself and the Standing Com-

G. J. MONTREAL. A letter from the Rev. H. D. Sewell to the Secretary was then read. The following are extracts:—
"The College will be in the strictest sense a Church of England Institution, under the superintendence of a Clergyman of the Church, and the immediate supervision of the Bishop.

"It is not, nor ever has it been, contemplated that any dissenter should either hold office or have any vote in the

College, or in matters connected with it. "All students will be obliged to attend the daily prayers in the College chapel at all times: none will be exempted from these, on any pretence whatever; and on Sundays it will be only by special permission that students who are not of our Church, will be allowed to attend their own places of worship, and that only if there should be one in the town; for in any other event they will be required to attend the service of the Church in the College chapel, or

in the adjoining parish church."

The Secretary stated, that the subject of these letters, as well as previous letters from the Lord Bishop of Montreal, had been brought under the notice of the Standing Committee, who had also had personal communications with Mr. Sewell. The Committee having considered the reference made to them in December, 1842, recommended that, in accordance with their former notice, the sum of £500 should be granted for each of two successive years towards the establishment of a Diocesan College at Lennoxville, Lower Canada, the several sums to be drawn for by the Bishop of Montreal within the years 1843 and 1844

From our English Files by the Hibernia.

THE IRISH CHURCH.

We mentioned in our last, the summary manner in which the revolutionary motion brought forward by Mr. Ward, in the House of Commons for the destruction of the Established Church of Ireland had been dealt with. " The House being liged to adjourn for want of a quorum, and Mr. Ward sigregret that our limits prevent us giving a lengthened Extract from the able speech of the Irish secretary Lord Eliot, in reply to Mr. Ward; we can only make room for the following statistical Table of the revenues of the Church of Ireland,

read by His Lordship in the course of his speech.

The total income of the Protestant church of Ireland was £433,023 4s. 5d. This sum consisted of these items:— Rents of lands, houses, &c., duties, fees, &c., reserved by lease, £62,945 9s. 7d.; value of demesue and glebe lands, &c., not reserved by lease, £28,128 13s. 3d.; fines on renewals, £84,-556 3s. 11d.; rent-charges, &c., £239,047 18s. 6d.; ministers monies, £11,249 16s. 8d.; dividends on Government stocks, £926 15. 2d.; from other sources, £6,168 7s. 4d. The following statement would place the question in clear view :-

'Total income of the Irish church was ... £432,023 Deduct revenue of bishoprics ... £80,553 And of suppressed bishoprics ... 38,076 - 118,629

The gross property of deans and chapters (subject to heavy necessary deductions) Parochial clergy, rent charge, and ministers' money 248,500 Interests on stocks and other funds 7,094 There are 1,396 parochial clergy and 744 curates. Their average income, including deans and chapters who have pro-

perty exclusive of parochial benefices is £306,300, say 2,150, is 142/. each, subject moreover to numerous charges."
We trust we shall hear no more declamatory remarks, on the overgrown wealth of the church of Ireland.

insisted as being an insupportable burden to Ireland?"

And we notice that Lord Brougham, no great churcuman, in the House of Lords stated in his usual forcible language-

"They (the Irish Roman Catholics) had a right to that they paid their own priests while, not they but the tithe which did not belong to them, and the church lands which did not belong to any man, defrayed the expenses of the Protestant LAW OF MORTMAIN.

The following extract from a Speech by Lord John Man

prominent member of that youthful conservative party now forming in the House of Commons which by the frivolous and vances'—of the matters which you, and the other persons who passed the resolutions which you have transmitted to me, have the confidence to characterize as 'contrary to the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing to the principles of our reformed religion, and distressing the fanatical, in this age of frivolity and fanaticism has been the fanatical, in this age of frivol

many, or any other "young" of the age.

"But there is something beneath these white waistcoats and neckcloths. All can see that their wearers are punctual

beyour deat beyour ignored to us Boar comments while the bitt comments the they bein com leav of it the The cha cath the