

HENRY HOWARD.

CHAPTER XXVII.

CONVERSATION CONTINUED.

Said then the hostman, Palmer, sternly, and kept an even course.

On the following day, punctual to his appointment, Henry walked up to Weston, where, in addition to his friend, he found Miss Croft and Rachel, who at the time of his entering the room were discussing some of the points upon which the conversation had turned on the preceding evening.

As soon as Henry was seated, Miss Croft commenced by saying, "Well, Mr. Howard, I find out from the remarks I have just heard from Charles, that you are almost as much a Catholic as he is."

"A Catholic!" said Henry; "I trust I am not only almost as much, but altogether as much as he is; that is," added he, checking himself, "as far as the profession goes; for, alas, few of us practise as Catholics should practise."

"You know what I mean," replied Ann; "you are almost as much a Roman Catholic as he is."

"Indeed," said Henry, "I was not aware of it; that is," he said, again correcting himself, "if Charles is any thing of a Roman Catholic."

"Yes," replied Ann, "he is indeed a great deal of a Roman Catholic, as I suspect you are; for he tells me that you admit a great many things, which, I am sure, none but Roman Catholics would admit, such as no Protestant can for a moment receive. For instance, he says that you allow traditions, and think that the Fathers are equal authority with the Bible."

"I fancy," replied Henry, "you must have mistaken Charles, as he cannot suppose that I place any thing on terms of equality with the written Word of God."

"Oh," said Charles with a smile, interrupting him, "I have told her almost fifty times, I think, what you said of the traditions of the Church, and how you considered them valuable, as witnessing matters of fact, and teaching us the proper interpretation of the Bible; and, indeed, I must say, that after much reflection and the inquiry I have made of the books you recommended yesterday, I am disposed to agree with the view of the Church of England in respect of traditions, in preference to that of the Church of Rome. Have repeatedly endeavoured to explain the difference to Ann, and to show her that while the Church of England values the traditions of the Church, as explanatory of the hidden and difficult parts of Holy Scripture, subsidiary in fact to the Bible, the Church of Rome places them on terms of equality, nay, even practically makes them superior. I have told her this very often, as I said; but she will not or cannot see the difference, and persists in saying that both views are the same; and concludes her remarks by stating, that you are a Papist in disguise, and quite as bad as Mr. M'Adams."

"I am very sorry," remarked Henry, "but Miss Croft should see the matter in that light; but perhaps the time will come when she will do the Church of England justice."

"And now," said Rachel, who, although silent, was evidently much interested in the conversation, "I suppose we ladies must depart. Theology is," she continued, smiling "beyond our province; and you men always think that poor women have nothing to do with these matters, but that we ought to spend our lives in worsted-work, mending stockings, and such like."

"No," observed Henry, "you must not bring quite so strong a charge against us as that. Perhaps it is better, every thing considered, that ladies should enter as little as possible into theological controversy; indeed, I think the less of it any one does the better; but far from consigning your sex to an ignoble life of darning and patchwork, I have heard it very frequently regretted by men, whose opinions are worthy of respect, that women are as ill educated as they are, and especially in matters connected with religion. For my own part, I do not see why ladies should not be well read in the history of the Church, especially in that portion of it to which they belong; and also be fully instructed in the doctrines and principles which they profess to hold. If this were done more than it is at the present time, we should have less fear of young ladies falling a prey to the insidious arguments which are brought against the Church by her adversaries."

Rachel blushed, and felt the remark, whether intended or not, to be applicable to herself. She continued, "Well, then, Henry," (they had never ceased to call each other by their Christian names), "will you allow us of the weaker sex to be present during your conversation with Charles; for he has told us the object you have in view this evening? I can assure you that I, for one, am very much interested in this matter, more so perhaps than you imagine; and that I shall consider it a very great favour if I am allowed to remain."

In support of her request, Charles added, that he had been alone with Rachel during the whole of the morning, when they had gone over, one by one, the very same points which he and Henry had conversed upon on the preceding evening.

Henry again expressed his regret that he should be called upon to answer objections, and treat on subjects beyond his province, an office which he felt himself unable to perform; but on their promising to consult Mr. Milles on any points which he could not explain, he consented that Rachel and her cousin should remain.

"Now, then," said Charles, "before I begin, I must tell you that Mr. M'Adams has been here to-day, and that we had a brief conversation upon some of the subjects we treated of last night."

"Indeed," said Henry, "and what was the result?"

"He smiled at some of the things I said," replied Charles, "and denied others; but I told him I was not to be laughed out of the truth, whether it be with them or with us; nor would I take a simple denial as an evidence against another person's assertion. Our conversation ended, however, by his stating, that even if we had a right to be considered as belonging to the Church, our doctrines were so false, and our discipline so bad, that no really conscientious man could possibly remain in the Church of England."

"Well," said Miss Croft, "although Mr. M'Adams made that remark, there is certainly some truth in it; I am certain that the lives of some clergymen are so careless, and even worse, that I am not surprised many really spiritually-minded persons leave the Church; and as to the doctrines of the Church, I am sure that I do not know what they are, although I have very often attempted to find out."

"Come, come," said Charles, smiling, "we must not be too hard upon Henry, who, I suppose, we must not to-night regard as the champion of our Church; for I fancy we there have all of us several objections to it. Let us, therefore, hear what he has to say to Mr. M'Adams' first objection. He says that the Church of England has no sacraments."

"How does he mean," asked Henry, "that she has no sacraments? I suppose he alludes to the disputed succession; and says, that having lost the succession, we cannot have the sacraments."

Miss Croft smiled, and remarked, "I should not think the succession has much to do with that."

Charles replied, that such was one part of Mr. M'Adams' objection, but he had driven him from that point; and then he said, that the Church of England did not hold the true doctrine with regard to the sacraments,—that she denied some, and the two she did admit, she regarded as nothing more than empty signs, the one as an admission into a state of external privileges, the other as a commemoration of our blessed Lord's death.

"Mr. M'Adams at all events," remarked Rachel, "appears to be well acquainted with the doctrines of the Church of England."

"I cannot say so," replied Henry; "at all events in the point before us. But did he make any further remarks on this matter?" asked Henry.

"Yes," said Charles, "he did; he said that with these errors in doctrine, he could not see how the Church of England could properly be said to have the sacraments. Of those which we altogether deny he said he would not speak, but of the two which we professed to admit, he must say that we frittered them away so entirely, that they could not be of any validity to us. 'Baptism with us,' he remarked, 'was an unmeaning form; and the holy Communion a profanation of the most sublime of all Christian mysteries.'"

"Did he bring any evidence from Scripture or antiquity against the doctrines he imputed to the Church of England?" asked Henry.

"Yes," said Charles, "he brought some quotations from the Fathers; but what was most conclusive to my mind that he had some ground for his objection, were passages from two chapters (the 3d and 6th) in St. John's Gospel, which he read; and explained in what way they applied to the two sacraments of Baptism and the Supper of the Lord."

"But," said Henry, "you surely knew that those passages were applied by the Church of England to the two sacraments of which we are speaking?"

"No, indeed," said Charles, "I did not; with regard to the first, the discourse of our blessed Lord with Nicodemus, I have always been taught that the expression there used, of being born again, relates to the regeneration that takes place when a man is converted; and with regard to the expressions used in chap. vi., I have always thought that they had reference to faith alone, and had nothing to do with the sacrament of the Lord's Supper."

"Strange," said Henry, "that you should have been taught this, as our Church expressly in one instance, that of the 3d chap. of St. John, applies it to Baptism; and in the other, chap. vi., by implication, sanctions it as applying to the holy Eucharist; a view indeed always taken by our standard divines."

"Is such really the case?" asked Rachel; "does the Church of England really apply those passages to the two sacraments?"

"I have always understood so," answered Henry; "but if you carefully peruse our services for these two sacraments, you will see how very evident this is."

"You will say then, I suppose," said Miss Croft, "that a new birth takes place at Baptism, and that there is a real presence in the Lord's Supper?"

"Undoubtedly," answered Henry, "the Church of England asserts both these doctrines."

"Where," asked Charles, "for this is the point M'Adams denies, and upon which, I can assure you, he has shaken my mind very considerably as to the orthodoxy of our Church."

"Where?" repeated Henry; "why where I have begged Rachel to look for them, and where you might expect to find them."

A Prayer-book was accordingly produced, and Henry pointed out from it, first of all from the Catechism, the view of the Church of England as to the number of sacraments necessary to salvation, viz. Baptism and the Supper of the Lord. He then showed them, from the same place, her view of the nature of a sacrament, viz. "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." From this he went on to explain what the outward part of each of the sacraments was—in one case water, in the other bread and wine; and then the inward and spiritual grace—in the former, a death unto sin and a new birth unto righteousness, in the other "the body and blood of Christ."

"Yes," observed Charles, when his friend laid down the Prayer-book, "what you say is very true, and M'Adams is wrong. I must, however, confess, that I never looked upon these matters in this light before; and I cannot but regard the sacraments with much higher veneration than I have hitherto been taught to do."

With this remark Rachel coincided; but Miss Croft said, "That she could not believe that Henry was right, for she always thought that the opinions he had just attributed to the Prayer-book were popish. She considered the sacraments as very good things, and very proper to be observed; but as to their possessing that inward spirit which he claimed for them, it was altogether to reason, and she could not believe it."

"Nevertheless," said Henry, "I trust that on further inquiry, you will at least allow that such is the view of the Prayer-book; and therefore will lay the blame of error upon it, and not upon me, as I am only undertaking to show what are the doctrines of the Prayer-book, not to prove that they are right."

"You have now told us," remarked Charles, "what are the views of the Church of England upon these points; can you tell me what is the difference between ourselves and the Church of Rome on these two sacraments, and what objection you have to the opinions she holds upon them?"

"I fear," said Henry, "that even if we had time, I have not ability thoroughly to go into this question, which is a very long one properly to investigate; but I will give you, as well as I can, one or two objections that I have to the Church of Rome on this head; and which I conceive constitute some, at least, of the most important points of difference between us. In the first place with regard to Baptism, I imagine that the Church of Rome does not attribute that importance to the vows and promises there made, which she ought to do. I say nothing of her views of the efficacy of Baptism—I believe in that respect she agrees generally with our own Church; but it appears to me, that she does not regard the baptismal vow as of that great importance in preserving baptismal grace, which I have always been taught that the early Church, equally with ourselves, does."

"What proof of this," asked Charles, "should you adduce?"

"I should adduce," replied Henry, "the other vows which at different periods of life she proposes to her members,—her vows of obedience, or of poverty, or of celibacy, or, as at the present time, her vows of temperance;—all these I think are superfluous, and have a tendency to persuade men that their baptismal vows do not bind them sufficiently; that they are in themselves of so weak and trifling a nature, that by them alone a man is not bound to serve God with all his heart, mind, soul, and strength in every state of life. Now, I must say, that when this is the case,—when a man forgets the deep obligation of the baptismal vow, and the fearful loss he suffers by neglecting to keep it at all times and in every respect, I think that the doctrine of baptismal grace becomes perverted, and that many and most important errors arise. I hope I am not presumptuous in saying, that I believe these errors do exist among the Roman Catholics, and that they are attended with very serious evils to the members of that communion. With regard to the Sacrament of the Lord's Supper, I have much stronger objections. In the first place, your strict definition of my mind appears irreverent and profane; again, they deny that there is any outward sign, or at least the outward sign is confounded with the inward part, or thing signified; this appears wrong; but I have another objection, perhaps a greater one; I mean, their denial of the cup to the laity; I look upon this as most grievous loss to all the lay members of the Romish Church; and I can only pray, that since that Church has thought fit to depart from our Saviour's institution and the practice we receive from him, it may please God to put into their hearts to lay aside what appears so unwarrantable a practice. I esteem much the deep reverence with which they regard the sacrament."

"Sunday, October 15.—A very numerous congregation. The Bishop preached, and having confirmed eighty-seven young persons, he addressed them, as well as the young men, with much effect. We dined with the Rector, Mr. Harris, and returned to the evening service at half-past six."

"Monday, October 16.—This morning proved rainy and disagreeable. We reached Wilson's College, some ten miles distant, a little before 2 o'clock, the hour of proceeding to the University, but were accommodated with a large upper room, which, notwithstanding the rain, was crowded. The Catechist, John O'Neil, had been very active in this neighbourhood in preparing candidates for Confirmation; and the University stands unfortunately arrayed against it, he does not despair of a successful result."

"Tuesday, October 17.—We reached Lamb's Pond in good time, though somewhat impeded by a snow-storm. The Church is beautifully situated on an eminence looking down upon a small lake, which has been named Lamb's Pond. The congregation was very numerous; indeed the Church, which is rather small, was crowded to excess, notwithstanding the inclemency of the weather. The Bishop preached, and confirmed 145 persons,—88 females and 57 males; the largest confirmation, we believe, that had ever had. After the service, we set forward to Brockville, where we arrived in time for dinner.—Here we parted with the Rev. Mr. Morris, who had accompanied the Bishop through the greater part of his travels from Gananoque, and acted as Chaplain to the Bishop. He was much pleased with him, and considers him an active and valuable Missionary."

"Wednesday, October 18.—We embarked for Kingston this day at 12 o'clock, and arrived there at half-past five. It was very dark, and raining violently; but the Bishop did not mind that, and went on as usual, and finding that the morning boat would be too late, determined to take advantage of one which was just about to start.—The luggage, therefore, was shifted to this boat, and we were soon under weigh. The night proved very dark and stormy, so much so that we found great difficulty in finding the little harbour of Amherst Island, where the Rev. W. A. Adams, who was with us, was to land.—On reaching Bath, Captain Boster was exceedingly kind, sending his men up to the inn with the luggage, and a man with a lantern to guide us; nor would he let us pass without offering us any thing whatever for our trouble. We were very cold and wet, but the servants at the tavern got up a good fire of dry wood, and the Bishop, after drinking his usual beverage, a cup of milk, retired to his room about 12 o'clock."

"Thursday, October 19.—The Rev. Mr. Harper and the Rev. Mr. Shirley called, and both spoke dependently on account of the weather, and seemed, on account of its inclemency, to expect very few candidates for confirmation. After morning prayer, Mr. Harper presented ten candidates, which the Bishop confirmed, and read as usual. Towards the close of the service, the weather, though still stormy, cleared up, and the rain entirely ceased. We then crossed to Amherst Island, finding the Bay very turbulent. Mr. Adams met us at the beach, took us to the Parsonage, and introduced us to his very friendly family. Mrs. Adams, with much kindness, insisted on our taking an early dinner before proceeding to the Church, which is at some distance. The Church is very neat, though small, and the congregation was good. Fifty-two persons were confirmed.—A large number, for the clergyman. The service being ended, we proceeded to the harbour; and just as we got there the steamboat appeared, and we reached Kingston by 6 o'clock. It was reached at noon on the following day. The journey thus far described was, for the most part, rough and tedious, and attended with more than the usual share of bad weather at this season; but it afforded throughout cheering proofs of the rapid increase of Church people, and during the progress two Churches were consecrated, and upwards of 1000 persons were confirmed."

"Friday, October 20.—Embarked this evening for Toronto, which we reached at noon on the following day. The journey thus far described was, for the most part, rough and tedious, and attended with more than the usual share of bad weather at this season; but it afforded throughout cheering proofs of the rapid increase of Church people, and during the progress two Churches were consecrated, and upwards of 1000 persons were confirmed."

"Saturday, October 21.—The morning proved very fine, and the congregation large. The Bishop preached, and afterwards confirmed fifty-seven; a good proof of the zeal and diligence of the Missionary. After services, we proceeded to Franktown, nine miles, and found the people exceedingly friendly, and very desirous to be confirmed. They were very civil, and did all in their power to make us comfortable."

"Sunday, October 22.—The congregation here is quite primitive and rural, for there is nothing of the kind in Canada. From some of the hills, and therefore a village,—no straggling hamlets, and a large number of families to congregate together. The little Church was full, and Mr. Padfield brought forward thirty-eight candidates for Confirmation, who seemed all very well prepared and alive. He did not preach, but confined himself to his Address. The reason of this abridgement of the service was, that Mr. Padfield had another station, Smith's Falls, of great importance, which he was anxious that the Bishop should visit. As it was a new station and not reported on the Bishop's list, he left home, it had not been included in his list of appointments; so that it required double exertion to supply this and fulfill all other engagements.—Leaving Franktown immediately upon the conclusion of the service, we pushed forward with more than our usual speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

regard this blessed sacrament; and I could almost admire the very motive which induced them first of all to discontinue the cup to the laity, viz. a dread of profaning so holy a rite. I wish that in this respect, I mean so far as deep reverence is concerned, we were to copy their example; but I dare not be wise above what is written, and since our blessed Lord has said, 'Unless ye eat my flesh, and drink my blood, ye have no life in you.' I must contend that order, whether it be considered as a matter of doctrine or of discipline, which denies the blood of Christ to the laity."

"They say," observed Charles, "that the blood of Christ is given along with the body, that both are contained under the appearance of bread, in the wafer."

"Yes," replied Henry, "they say so; but as such an assertion is neither borne out by the Holy Scriptures nor the belief or practice of the primitive Church, we are surely right in declining to receive it."

"I am greatly disposed to agree with you," said Charles; "but shall like to refer to quite admit all your matters quietly by myself, before I must allow; that on your say. Thus much, however, I say, my mind is far every point we have touched as yet, I am certainly more at rest than it has been; and I was warmed as surprised that you, against whom I was warned as being a concealed Papist, appear likely to be the person, under God, who is to prevent me from going over to the Church of Rome. Before quitting this subject, there is one other thing upon which I should like to have your opinion. I mean the frequency of communion."

"Not to-night," said Henry. "I am sure we have had enough of discussion for the present; Rachel begins to give symptoms of fatigue; and poor Miss Croft has been tired with us for this half-hour."

Both ladies disclaimed any fatigue.

"Well, then," said Henry, "to be honest, I am very tired myself; so, if you have no objection, we will postpone our further conversation until another evening."

"On one condition," replied Charles, "I will agree to this: which is that you come to-morrow."

To this Henry assented; and in a short time the party separated, mutually pleased with each other, and all of them really obliged to Henry for the kind way in which he had answered all their questions.

Miss Croft, however, in spite of appearances, could not satisfy herself but that, after all, he was a bit of a Papist at heart.

Colonial Ecclesiastical Intelligence.

DIocese of Toronto.

PASTORAL VISITATION OF THE LORD BISHOP OF TORONTO DURING THE SUMMER AND AUTUMN OF 1843.

(Concluded from our last.)

Friday, October 13.—The morning proved very fine, and the congregation large. The Bishop preached, and afterwards confirmed fifty-seven; a good proof of the zeal and diligence of the Missionary. After services, we proceeded to Franktown, nine miles, and found the people exceedingly friendly, and very desirous to be confirmed. They were very civil, and did all in their power to make us comfortable."

"Saturday, October 14.—The congregation here is quite primitive and rural, for there is nothing of the kind in Canada. From some of the hills, and therefore a village,—no straggling hamlets, and a large number of families to congregate together. The little Church was full, and Mr. Padfield brought forward thirty-eight candidates for Confirmation, who seemed all very well prepared and alive. He did not preach, but confined himself to his Address. The reason of this abridgement of the service was, that Mr. Padfield had another station, Smith's Falls, of great importance, which he was anxious that the Bishop should visit. As it was a new station and not reported on the Bishop's list, he left home, it had not been included in his list of appointments; so that it required double exertion to supply this and fulfill all other engagements.—Leaving Franktown immediately upon the conclusion of the service, we pushed forward with more than our usual speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed."

"It was late in the afternoon before we left Smith's Falls; but it was absolutely necessary that his Lordship should reach Perth the same evening, because the next day was Sunday. Much rain had lately fallen, and the roads were very deep and heavy; still the first seven miles were very comfortably got through with. After this it became very dark, and the horses became tired and discouraged: from time to time we were, therefore, obliged to stop to allow them to rest, and when moved, it was at so slow a pace, that we appeared to be literally crawling along. Patience and perseverance, however, prevailed, and when the horses came in sight of the lights of Perth at about a mile's distance, they speed through a very intricate road, and reached Smith's Falls, a distance of 12 miles, at 2 o'clock. Service was held in a log building comfortably fitted up, and filled with respectable people, all of whom appeared eager to have the Church established here, and to be confirmed. This, unfortunately, there are no means of doing at present, but the opening is so favourable, and there are so many of the inhabitants of this prosperous village attached to our communion, that the Bishop instructed Mr. Padfield to divide his Sunday labours between Franktown and Smith's Falls, so that there may be some one on duty at each.—This being the first Confirmation ever held here, it excited no little interest and perhaps curiosity; the place of worship was crowded, and, though it was not certain that the Bishop, from his other engagements, should be able to visit it on this occasion, twenty-eight persons were confirmed