we the clergy indulge ourselves in our pews. The cupants occurred." last step in deliberation is the first in practice. If Had not the Pope and his emissaries, the Jesuits, we cannot all of us make this offering to the commu- poisoned the Irish mind, the Reformation in that nion of saints, some of us may. Let us, as many of country would have probably been as complete as it us as are able, begin by twos and threes, and let us was in England. As regards the clergy, it was much low where we ought to lead.

THE CHURCH.

TORONTO, FRIDAY, FEBRUARY 3, 1843.

CONTENTS OF THE OUTSIDE.

First Page.

Reasons for returning to the Catholic Church of England—Dialogue vii.

Methodism—Its bearing on the interests of the Church in a parish where there is a falthful minist.

The Little Islander, &c. Hostility to the Book of God.

Masses for His Excellency's recovery. But it must tain and perpetuate its principles.

to be found in the service for The Restoration of the denominations. Royal Family:

"Infatuate and defeat all the secret counsels of deceitful and wicked men against us. Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign, Queen Victoria, and all that are put in authority under her, with judgment and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, FROM ALL TREASONS AND CONSPIRACIES.

While mourning over the countenance afforded by to the false doctrines of Romanism, we rejoice to perceive that he has not fallen into the error, committed by the Presbyterian Earl of Aberdeen, and called the University of King's College. Papists "Catholies." In replying, through Mr. Raw-

We have been unable to bestow an earlier notice upon the following paragraph, which appeared in the Hamilton Catholic of the 11th January:

Our attention has been called to an editorial note in the Toronto Church of the 16th December. The editor says, "In England, all the Romish Bishops were recusants, save one; but in Ireland, only two of the Bishops rejected the Reformation." This is not correct. In England, under Elizabeth, all the [Roman] Catholic prelates remained faithful to the Holy See, with the exception of Anthony Kitchin, Bishop of Llandaff, called by Camden (a protestant) "the calamity of his Sec. And even Kitchin only conformed as much as might enable him to keep his See, and no more; he took the oath of supremacy, but was otherwise [Roman] Catholic in belief. In Ireland, Hugh Curwen, Archbishop of Dublin, was the only one who, at that time, apostatized. He consecrated Adam Loftus Archbishop of Armagh, in 1562, according to the ordinal of Edward VI., introduced by the Act of Uniformity, &c. in 1560; and the "Irish Protestant Bishops derive their succession through and in various languages, acquitted themselves most him." (Ware's Bishops; p. 94.) All the other Irish Bishops proved faithful to God and the [Romish] Church. Erck places the names of one or two more [Roman] Catholic Bishops among those of the Protestant Bishops; but he is evidently mistaken; for it has never been proved that, at that period, more than one (Curwen of Dublin) had been hase or wicked enough and sentiment. to purchase their dignity at the price of their soul.

We repeat our original statement, and say that our cotemporary is incorrect. He does not indeed attempt to deny the greater part of our editorial note, which, to show how skilfully he has excluded the most unwelcome part of it, we here reprint:

Southey (Book of the Church, p. 390) states, on the authority of Strype, that "of 9.400 beneficed clergy, only 177 resigned their preferment, rather than acknowledge the Queen's supre-macy," and wor-hip after the Reformed manner. In England, all the Romish bishops were recusants, save one: but in Ireland, only two of the bishops rejected the Reformation. With regard to England, it seems we are agreed

But it may here be advisable to mention that Parker, the first Archbishop of Canterbury in Elizabeth's reign, was duly consecrated by four bishops, viz. Barlow, Scory, Coverdale, and Hodgskins. "Two of the consecrators, Barlow and Hodgskins' says the means by which he evades the performance of them.

Tishall not attempt to follow him through his strictures on been ordained Bishops according to the Roman Pontifical, the other two according to the Reformed Ordinal." Vol vii. p. 293, Am. Ed.

With regard to Ireland, our cotemporary is strangely misinformed, and will find it, we think, impossible to overthrow the facts brought forward by Bishop Mant, in his History of the Church of Ireland, vol. I. p. 269:

"One of the lines of connexion by which the Apostolical Succession was continued and perpetuated in the Church of Ireland after the Reformation, was from Archbishop Browne, through Goodacre, Archbishop of Armagh. Another unbroken series of Episcopacy is traced for the Protestant Irish hierarchy through Archbishop Loftus; and that without any cavil or pretence of irregularity, such as might possibly be alleged in the former case, from the consecration having been solemnised by a ritual, which had not been authorised by the laws of Ireland (Ware's Bishops, p. 94). From Curwin, the Archbishop of Dublin recognised by the Papacy, and who had been conse-erated in England according to the then legal forms of the Roman Pontifical, in the third year of Queen Mary, Archbishop Loftus received his Episcopal ordination and consecration; and, on his translation to the see of Dublin, he conveyed the same Episcopal character to Lancaster, his successor in the primacy; and by them the same was uninterruptedly transmitted, through the several channels which have since distributed the blessings of an Apostolical ministry through the Church of Ireland. Indeed, not a shadow of doubt can be thrown on the Apostolical Succession in that Church. Even the popish prelates, so long as any of them survived who were in their sees before the Reformation, were ready to assist at the consecration of Protestant bishops; so that the true Episcopal character of the hierarchy of the Irish Church is unquestioned and unquestionable, and

protected against all exception, even from the papists themselves." Farther on, Bishop Mant observes with reference to the two non-conforming bishops,—Leverous, of him? Indeed, so far as the Surplice is concerned, time would Kildare—and Walsh, of Meath,—who were deprived of their sees, that, "had any others been deprived, the into and out of the Church, backwards and forwards, into and out of the vester. Would Bentzing at the time fact must have been known and recorded, and can hardly have escaped the notice of the ecclesiastical would, in a case where the Baptisms were deferred till after the historians of the time. Indeed, upon an inspection congregation was dispersed, in order that the Minister might London, 1842.

richer setting the example; and that the laity will of the condition of the different sees about this time, hide the indecent haste with which the ceremony was gone and the Chapel of the Holy Trinity in Quebec, a composition tioned to the maintenance of one Apostolic Church, and whereas many are necessarily overlooked in the circulanever betake themselves to open seats so long as it is evident that IN ABOUT TWENTY, no change of oc-

ness to make the sacrifice, then most assuredly we Murray, in his History of the Catholic Church in Iremust give up all hope of seeing our lay brethren do land, "the whole body of the Romish priests abandoned what we do not; unless, indeed, it be reserved for us their connexion with Rome, and adopted the liturgy to read the daily Service at home. We see by his letters, how to be so openly rebuked by them as to be left to fol- of the Church of Ireland, and the entire mass of the population outwardly conformed to the ritual of our subject. It is too hot in Sammer. It is too cold in Winter. Established Church; in short, that the whole island did actually profess Protestantism in the time of Elizabeth, is a fact as certain as any other in the records

> In England, as well as in Ireland, the Roman Catholics are schismatical Dissenters.

From the Montreal Herald, we have inserted an account of the re-establishment of the Jesuits in Caaccount of the re-establishment of the Jesuits in Canada. Our cotemporary has also commenced a long and animated article, descriptive of the miseries and confusions which this powerful order has brought upon an expectation of the provided by the Act of Uniformity. What uniformity would there be, and at the risk of increasing the anger of the devotes the valued privilege of the devotes the characteristic and the sentence now quoted by the Act and had had been the valued privilege of the devotes the valued privilege. This has been the valued privilege of the devotes the valued privilege of the devotes

for the birth of the Prince of Wales.

Moreover, the Church prays specially for the Governor General on every Sunday in the year, in a "Prayer for the Governor General, to be read at Morning and Evening Service, after the Prayers for the Queen and the Royal Family."

Queen and the Royal Family."

All ages as body, may be opposed to Sir Charles Bagot, and however severe may be the opinion which they enter-tain of His Evenllance's fatal policy they do not for-tain of this Evenllance's fatal policy they do not for-tain of the several at Morning and Evening Service, after the Province, as a body, may be opposed to Sir Charles Bagot, and the however severe may be the opinion which they enter-tain of His Evenllance's fatal policy they do not for-tain of the several at Morning with the truth has characterized our community to the principle, or rather want of principle, contained in the to the principle, or rather want of principle, contained in the was in many instances uncouth, and in some tended to excite to the principle, contained in the word quoted by A. B., necessitas non habet leges—which are to the principle, contained in the word quoted by A. B., necessitas non habet leges—which are to the principle, contained in the word quoted by A. B., necessitas non habet leges—which are to the principle, contained in the word quoted by A. B., necessitas non habet leges—which are to the principle, contained in the word quoted by A. B., necessitas non habet leges—which are to the principle, contained in the totally involved to excese, the doing any thing with the truth has characterized our community throughout the Province; but we hope that it is now nearly extinct. Popery, if we be not vigilant, will steal a march upon us. It lays aside its most repulsions, would be "so unfaithful to either," as to bind them to the principle, contained in the totally involved to excese, the doing any thing with the review as a loophole, whence to escape or by which to excese, the doing any thing with the truth has characterized our commu tain of His Excellency's fatal policy, they do not for- it usurps the greater share of Protestant charities, to and furnish the fuel at my own expense; any thing rather than Psalm, being omitted. But I proceed to incomparably the get that he is the Representative of their Sovereign. it usurps the greater share of Protestant suffering; and, in a continued disobedience to the Rubric, when I am once continued disobedienc Their conduct has been unfavourably contrasted with this very city, it has conceived the design of erecting that of the Roman Catholics, who have offered up a cathedral and other institutions, intended to main-home, which gives, a most faithful picture of the Church is invaded. In proof, allow me to the composition I have transcribed:—to the composition I have transcribed:—

nation in money towards St. Anne's College, in the some lessons will be gradually learned; and that Lower part of the Province, an educational Institution inalienably connected with, and under the control of, the Romish Church, and on that account, as well as connected with the Church. The only exception that on others, has particular claims upon the Roman Ca- we know, would be in the relief of the poor. And we know, would be in the relief of the poor. And even in this, we are strongly of opinion that Church-Were the Church to act irrespectively of the State, in matters such as we are now discussing, her daily own,—rendering, however, after making provision for during Divine Service, to catechize children publicly, to prayer, embodying the feeling of the people committed | their own, such support as may be in their power, to her spiritual care, would be part of a supplication towards the relief of the indigent belonging to other

> The Conversations between Mr. Secker and Mr. Brown are brought to a close in this number, and those who have read them through, we think, will pronounce them the most clear and minute exposure of the evils and schismatical character of the Methodist system, with which they ever met. We part from the excellent and able writer with regret, in the hope, however, that his plain and forcible logic will soon be exercised able to their degrees."
>
> "Taking it always for granted, that there is a reason for

We perceive by the London Times that at a congregation holden at Oxford, on the 1st December, for granting degrees, the degree of Doctor in Divinity was his Excellency, the brother and nephew of a Bishop, Hall. We have little doubt that the name is wrongly spelt, and that the divine in question was the Rev. J. Beaven, lately appointed Professor of Divinity in the

stitutional and Scriptural enough to direct his answer point, we think that their arguments, in the main, are and by our declaration of assent and consent as prescribed by to be sent to "The Roman Catholic Bishop of King- unanswerable, and the mind that breathes through the Act of Uniformity, -1 say we have in all these several them, such as becomes Christian Gentlemen and lovers whole case from the Toronto Herald, and that many other journals have bestowed more or less notice upon it. We look for the happiest results from the spirit it. We look for the happiest results from the spirit of ecclesiastical inquiry which these proceedings are have professed, ex animo, into this Covenant with the Church, sure to excite.

> We much regret that even now we are unable to give a proper account of the recitations and distribution of prizes, which took place at Upper Canada College, on the 25th January.

We had intended noticing those Boys, who, in our judgment, were most worthy of commendation. But we can only find room to say that MAULE was decidedly the best speaker—that all, in different degrees, creditably-that the College Hall was filled to overflowing—and that Dr. McCaul delivered several brief benefit of such exemption or dispensation, as might perhaps be and appropriate addresses, especially one in defence reasonably alleged in several other merely statutable or canon-

As the best means of doing justice to the Boys, we elsewhere insert entire the List of Prizes, Honours, and Speeches, - among the latter will be found pieces in German and Hebrew.

Nothing but necessity prevents us from dwelling at large on a subject so congenial.

Communications.

THE RUBRICS.

Dear Sir,-I have been much pleased and entertained by two letters of your correspondent A. B., the first addressed to Philokosmos, and the second to me. I was pleased at seeing the effect of conscience, and entertained by his attempts to stifle its voice. His conscience informs him that a Clergyman is under certain vows and promises. His letters point out the

my letter, nor attempt to defend the particular modes of ex-pression which seem to offend him. In writing, I have but ne object, to make myself understood; and I find that I generally am successful. The manner is to me a matter of perfect rence. Presuming, as he does in the case of Philokosmos, that he is a Clergyman, the remarks I have to make will be made with that presumption.

So soon as I saw the strictures of A. B. on my letter, I read it, for the first time, with any [qy. every] attention,—for the purpose of discovering, if I could, the cause of his anger,—and the only cause discoverable by me is, that it awakened him to what his duty is; but that as he has determined not to perform it, his anger rises against any one who may set him the example of the performance of it; for as to any reflection either cast, or intended to be east upon my brethren of the Clergy, I think that he is the only person who looks upon it as having been written with any such intention. Indeed it is worded so as to prevent any such interpretation. I acknowledge my ignorance of the rubrics being observed by more than two Clergymen. What more could I have done? The truth is, the communication was sent in consequence of your often expressed wish, Mr. Editor, to be made acquainted with what might be doing in any Parish that was unusual-and I am sure that you,

at least, were pleased at the communication. The excuses of A. B. for the non observance of the Rubrics are not very good. In his first letter they are "the supply of ee congregations at remote distances from each other. and that Baptisms frequently take place at each, with the Churching of women also." He supposes, I presume, that Philokosmos is a Clergyman in the front, who has not a great deal to deal to the control of the control deal to do, and is ignorant of the labours of his brethren in the back-woods. Whatever Philokosmos may be, or what his labours, mine are just such as A. B. has described in the above quotation. I live in the back-woods, and have three places to supply. I will ask, in what way can this interfere with the observance of the Rubrica? Would wearing the Surplice during the Sermon, and the other alterations, tend to prevent into and out of the vestry. Would Baptizing at the time pointed out by the Rubric lengthen the Service? Perhaps it

through to save time. See the Bishop's Charge on this subject.

This, however, is not the only excuse. A. B. asks, Is not Divine Service frequently performed in places, the cold of which at some seasons, and the heat and inconvenience of others, is almost intolerable both to Minister and people? I am sorry that he is so difficult to please. Heat and cold both stand in the way of the observance of the Rubrics.

But neither heat nor cold could prevent him from reading

remember that, if we are restrained by any private feelings, or wishes, or preferences, or by any unwilling"In the reign of Queen Elizabeth," says Dean
Murray in his History of the Catholic Church in Irethus: The first Rubric is intended for Clergymen without a Parish—but I have one—of course therefore I am not bound he quiets his conscience in regard to the second Rubric on this

ference in point of obligation between the Rubric and the Canous; the real distinction seems to be, that the Canons man certain cases, by competent authority, he dispensed with, but not the Rubrics, except when it is specially so provided." And thus, with all due deference to A. B., the sentence quoted by where there his parish I be little Islander, &c.
where there his parish I be little Islander, &c.
where there his parish I be little Islander, &c.
where there his parish I be little Islander, &c.
where there his parish I be little Islander, &c.
where there his a fallfull minish. Hostility to the Block of God.
The Church in this Province has been censured, in the world. He is entitled to the thanks of the Protestant community for this, and we are gratified to the world. He is entitled to the thanks of the Protestant community for this, and we are gratified to the world. He is entitled to the thanks of the Protestant community for this, and we are gratified to the world. He is entitled to the thanks of the Protestant Community for this, and we are gratified to the contest which we foresee approaching the world. In the world in the world in the world in the world. He is entitled to the thanks of the Protestant Community for this, and we are gratified to the world. He is entitled to the thanks of the Protestant Community for this, and we are gratified to the world. He is entitled to the thanks of the Protestant Community for this, and we are gratified to the world. He is entitled to the thanks of the Protestant Community for this, and we are gratified to the world. He is entitled to the thanks of the Protestant Community for this, and we are gratified to the world. He is entitled to the thanks of the Protestant Community for this, and are gratified to the world. He is entitled to the thanks of the Protestant Community for this, and are gratified to the world. He is entitled to the thanks of the Protestant Community for this, and are gratified to the world. He is entitled to the thanks of the Protestant Community for this, and are gratified to the world. He is entitled to the thanks of the Protestant Cobourage of this with an incomplete performance of this dut, or provide himself with an incomplete performance of this dut, or provide himself with an incomplete performance of this dut, or provide himself with an inco

Masses for His Excellency's recovery. But it must be stated that His Excellency contributed a large donation in money towards St. Anne's College, in the nation in money towards St. Anne's College, in the be open more than once every day. It is too painful to ask, What is her practice? A general disregard of the directions use the Offertory every Sunday with the Sermon. What would he have found? Children baptized in their father's dining room, Catechizing entirely neglected, the beautiful prayer of the Church Militant bunished, the Offertory never used but Communion Days, and perhaps not then."

Here I finish my quotation. My letter is about Rubrics-not about doctrine. But I would recommend the whole pamphlet to the Clergy of the Dicesee, as one from which they may obtain much knowledge of the Church, and from which some would rise better, because more charitable, Christians.

Excuse a few more quotations in proof of the propriety of a strict adherence to the Rubrics: "The Rubric obliges the Ministers of the Church at the times of their parish min to the use of no other ornaments, but surplices and hoods agree-

whatever is prescribed in a rubric, and such an one as is not to be contradicted by our private practice, or rejected for the sake of any modes or customs, brought in we know not how." One more, and I think this will be sufficient.

"Will you then give your faithful diligence, always so to minister the doctrine and Sacraments, and the discipline of Christ; as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your. cure and charge, with all diligence to keep and observe the same?

"Answer—I will do so, by the help of the Lord.

"The Rubric—to which we here bind ourselves by express

son, the Chief Secretary, to an Address purporting to In another part of the paper, will be found two consent and promise, is upon a different footing from all other son, the Chief Secretary, to an Address purporting to proceed from "The Catholic Bishop and Clergy of the Diocese of Kingston," his Excellency has been conways tied ourselves down to a regular, constant, conscientious of justice. We perceive that the Montreal Herald; of justice. We perceive that the Montreal Herald; book of Common Prayer according to the usage of the Church of England. And seeing it hath been the wisdom of our Church to lay us under these engagements, in order to preserve exacconformity in the public worship, and all the liturgic offices, nay, since it hath been judged proper to carry us through a and have deliberately renewed it, as often as there bath been occasion,-how frivolous is it for any of us to say, that the connivance, or the presumed consent of our ordinary, or the private conveniency of ourselves or families, or the obliging of any of our Parishioners, or the apparent inexpediency of adhering to the letter in some few cases, will dissolve this our obligation to conformity! Surely we must know, that these and the like allegations are quite out of the case, -that however our Church Governors may dispense with our breaches of the rubric, howourselves, on account of the forementioned engagements, to which God and the Church are made witnesses in as solemn a manher, as they are to our stipulations at Confirmation or Matrimony, or whether we have not precluded ourselves from al

"This indeed we must always take along with us, that our obligations to observe the Rubric, how indispensable soever, are subject to this proviso, namely, that the rule prescribed be a thing practicable, which perhaps cannot be said of all rubrics in all Churches, or in all places of the Kingdom,—nay, that it be a thing which falls within the Minister's power, so that he be not deprived of his liberty in acting—or restrained in it, by the previous acts of other people, whereby that, which would be practicable in itself, is rendered not practicable by him. will not positively say, that no other proviso is to be allowed of or admitted, because this cannot be determined absolutely. or otherwise than by a particular consideration of each rule of injunction under several different circumstances. But we may affirm in general, that we are under higher obligations to observe the Rubrics than any other ecclesiastical law whatsoever, that excepting a very few cases, or under some necessary limi tations and reservations, we are bound to adhere to it literally punctually, and perpetually,—and that whosoever among the Clergy either adds to it, or diminishes from it, or uses any other rule instead of it, as he is in the eye of the law so far a Nonin point of conscience he be not a breaker of his word and trust and an eluder of his engagements to the Church."—Archdeacon Sharp. And I will add in the words of the pamphlet before quoted, that "men who in practical matters, daily disobey the express command of the Prayer Book, in almost every one of its Rubrics, are not even qualified to be guides as to its meaning, and are not quite in a safe position to abuse their brethren, who are endeavouring gradually to come round to the observance of the Rubrics, and to overcome the repugnance of their

congregations to the change,—a repugnance, be it remembered occasioned by the laxity of the Clergy themselves. One more quotation, Mr. Editor, and I have done. applicable, not verbally in all its parts, but throughout in its spirit, to the letters which have caused this lengthy epistle. "We are told of writers, relying on the authority of the darkest ages of popery,—of their irrational fanaticism,—intellectual drivelling,—of their writing like the most ignorant popish fanatics,—of their reviving the figments of the darkest ages of papal superstition, &c. &c. Brave words surely! well and good,-take your fill of them, since you choose them for your portion. It does but make our spirits rise cheerily and hopefully thus to be encountered. Never were such words on one side-but deeds were on the other. We know our place and our fortune, to give a witness, and to be condemned, to be ill-used, and to SUCCEED. Such is the law which God has annexed to the promulgation of the truth. Its preachers suffer, but its CAUSE PREVAILS. Be it so. Joyfully will we consent to this compact. And the more you attack us personally, the more, for the very omen's sake, will we exult in it." E.

[This controversy must positively end here.—ED. CH.]

ON A BOOK OF PSALMS AND HYMNS, LATELY INTRODUCED INTO THE DIOCESE OF QUEBEC.

Sir,—I am desirons of calling the attention of the Lord Bishop of Montreal to what I believe to be an unquestionable invasion of the unity and purity of the Church, which has lately been made in two Chapels, which, though proprietary, are I believe nevertheless under his pastoral supervisal. In order to put the nature of the case in as clear a light as possible, I will ranscribe from a Book of Psalms and Hymns, lately introduced for the use of the congregations of Trinity Church in Montreal

* What is the meaning of those words in italics?

introducers of this selection I am tempted to address the peremptory challenge put to the sons of Sceva, "Jesus I know, and Paul I know, but who are ye?" Laying aside the arguguments drawn from the scriptural authority of Episcopacy, and, arguing as a layman, from the fitness and expediency of hings, I have been used to say that one of the great advantages of the Episcopal Order and of our form of Church Government, onsisted in the stability and uniformity thus secured to the

A Churchman travelling, upon entering any place of worship (professedly in communion with the Church of England), finds the service the same as that with which his infancy was familiarized. He is at home, and may with undivided attention bear his part in the whole service, uninterrupted by extraneous

PSALM III. 1. O God, how endless is thy love, Thy gifts are every evening new, And morning mercies from above Gently distil like early dew.

2. Thou spreadst the curtain of the night Thy sovereign word restores the light And quickens all our drowsy powers.

3. Lord, may we yield to thy command; Vo thee still consecrate our days! Perpetual blessings from thy hand Demand perpetual songs of praise.

Now, I put it to you, Sir, whether this be even a paraphrase of the 3rd Psalm of David? If I am justified in my assertion that it is an entirely new composition, having no one idea in common with that penned by the sweet Psalmist of Israel (which it purports merely to versify), then it must be admitted that we have here an attempt to palm off upon the unwary a mere human effusion as the inspiration of the Holy Ghost; and if in one single instance this be sanctioned, what guarantee has the Church that some latitudinarian may not introduce "Pope's Universal Prayer," or More's Sacred Melodies, or any other insidious poison, and foist them upon his congregation, as versions of the Psalms of David?

Sir, I am sprung from singularly pious parents, members of the Church of England, who taught me to love the Church, and satisfied my judgment that she was worthy of my love,—such as she was, I will, hy God's grace adhere to her. Modern ovators may change her, but they shall not change me until my reason is convinced that she may be made more scriptural; and, with my present views, I cannot consent to remain a member of a congregation where such changes are made. It is within my personal knowledge that many members of the Version of the Psalms of David (the man after God's own heart) to be superseded by a work not only very inferior as a literary production, but which, in offering false translations, carries deception on its face, and opens the door to a thousand abuses.

Quebec, 17th January, 1843.

A LAYMAN.

Canadian Ecclesiastical Intelligence.

RECTORY OF COBOURG.

The communication of statistical information relative to the several Parishes throughout the Diocese, is desiment,—as the case may be,—to members of the church within its proper bounds, but in order also to convey to our influential and benevolent friends in the Mother Country some idea of the great moral and spiritual results which, through the Divine blessing, are made to flow from the diffusion of their bounty in the Colonies and Foreign Parts. On this ground, it may be added that the dissemination of statistical knowledge of this kind, - now that an organ has been supplied through which such know- at as early a period of the New Year as circumstances of desirable only, but a matter of duty.

at all allow, to enter upon the following arrangements:—

"I. That Baptism should henceforward be administered."

gratifying manner, by His Excellency Sir John Colborne

considered as the instrument, in the hands of Providence, through which this Rectory has been mainly sustained. In the year 1833, when the withdrawal of the usual their list in Upper Canada, was assumed by Government, still, as they undertook the whole maintenance of the Clergy in Lower Canada, it might fairly be considered that they were as much as ever the patrons of the Church far as their personal interest and convenience was con-cerned, the Clergy then upon their list have every reason ring which the Offertory will be read, and at the concluto lament; because not only was the sum of 30% sterling per annum abated from the amount of stipend previously ssessed, but from being obliged henceforward to draw their income from the Provincial Treasury, they lost, to them, the important benefit of the premium attendant upon the drawing of Bills upon England. This annual subtraction, conjoined with the other loss referred to, rendered to the primitive Church them. the diminution of the income to the Clergy, then upon the ciety's list, not less than 50l. currency per annum;from a stipend in itself but moderate at best, and the more serious because it was experienced, by the generality of Sermon. those who sustained the loss, at a time when their own rising families, and consequently increased expences, caused them to require an augmentation rather than a diminution of income. - In many cases, the loss thus sustained has been made up, in whole or in part, by voluntary contributions on the part of the congregations, but experience has, in most instances, demonstrated the pre-carious character of a maintenance like this; and the acceptance of it at all is, in not a few cases, attended with e circumstances of mortification and pain. Not that any Christian believer is exempt from the contribution of a share of his substance to the maintenance of the Lord's altar, and the Lord's ministers; but not unfrequently, in this mode of its appropriation, the recipient is led to feel that a private favour has been conferred, rather than a public and religious duty fulfilled.

Still, with some reasons for passing discouragement, we have grounds for congratulation that a more correct and religious spirit is rising up, and pervading the land, on the subject of the appropriation of our temporal substance to the cause of God, and so to the spiritual weltare of our fellow-creatures. The reiteration of admonitions and explanations upon this point, has not been without its effects, and professing Christians are being brought to feel that a portion of what earthly means we have, belongs to God, and the very first debt which we are, in consc ence, bound to discharge, is that which is owing to His service. We are gradually less and less distressed by what we may well term an anomaly in Christian ethics,—that the last expence to be thought of, or taken into account, that which concerns the service of religion; and in cases of a reverse of fortune, or change of circumstances, the first item to be swept away from the list of pecuniary obligations, is that which has reference to (hristianity in the land,—to the missionary enterprise, or to the local charity. A holier spirit is gaining ground, and along with it a more exact obedience, to the dictates of the honest

cast it away to the rending and striving factions of dissent. Before proceeding, it may not be amiss to premise that this one is not unique, but merely a fair specimen of many of the Psalms (so-called) which are to be found in the book in question to the violence of religious strife, and frequently to the advancement of social disorganization. We know, too, 1696, His Majesty was pleased, upon the humble petition of that such a misapplication of our worldly substance is Nicho as Brady and Nahum Tate, to order in Council "that often impelled by motives with which right christian feeltheir version of the Psalms of David be allowed and permitted to be used in all Churches, Chapels and Congregations as shall think fit to receive the same." I recognize and acknowledge from those with whom in religious tenets we profess to think fit to receive the same." I recognize and acknowledge the authority under which their new version was introduced into the public service of the Church; but to the unauthorised introducers of this selection I am tempted to address the peremptory challenge put to the sons of Sceva, "Jesus I know, not make the property of the charge not unfrequently, too, in order to procure the dubious support of those who benefit by this misapplied liberality, in some approaching electioneering struggle; and some-times from the more amiable, though scarcely less excu-sable good-nature, which, solicited as such benevolence often is on personal grounds, can hardly bear to utter a

refusal.

The benefit of this improved view as well of the application as of the motives of Christian liberality, will be felt, largely and extensively we trust, in the working of our "Church Society." Thus far the operations of this noble Institution are promising; and it is hoped that in the Districts of Newcastle and Colborne, the annual funds,—after the contribution of one-fourth to the Parent John Hart Society, - so judiciously required, -will be adequate at least to the support of a Travelling Missionary, to the maintenance of a general Depository of Books, and to the establishment of a Parochial Library, wheresoever an A. Mercer, (don.)

large attendance led to the temporary engagement of a Female Teacher, in addition to the services rendered by J. Durnford...... 1 the permanent Master; and although the winter attendance, from the distance of many of the children, and other J. G. Howard 0 5 causes, does not justify the continuance of that increased expence, it will probably be undertaken again during the Col. W. Chewett... 2 10

The Sunday School is in prosperous operation,—the more so, since it has received the benefit of the services of Mr. Wilson, lately Superintendent of the large and flourishing School of St. James at Toronto; numbering, pon the Books, about 80 boys and 50 girls, with nine Male and seven Female Teachers, exclusive of the Superendent and Secretaries in each.

system of Tract distribution which has recently been adopted. This work, for the present, is undertaken entirely by the Students of Divinity, as serving to habitu-well as Protestants, with alarm, regret, and indignation: ate them to the important duty of Pastoral Visiting; and The Society of Jesuits is formally be-established

lowing that one-third of this whole number are able to provement. attend Church, we ought,-especially in making allowance for the admitted, though perhaps necessary, evils of pew-proprietorships,—to possess Church accommodation "On Sunday last, at the festival of St. Nom de Jesus,

within my personal knowledge that many members of the Charch here participate in the sentiments I have expressed, and I trust that the timely interference of the eminent Prelate, whose pastoral care this Diocese happily enjoys, with prevent schism arising out of this ill-judged attempt to render the Church more evangelical, and will not allow the authorised Version of the Psalms of David (the man after God's own heart). The said that the Kev. Mr. Duranquet is studying the Indian language at the Lake of Two Mountains, to enable him to become a Missionar. Already, have about twenty of the Fathers of this order arrived in Canada; already, has an application been made to the Government for a grant of land for the erection of Version of the Psalms of David (the man after God's own heart).

Table," with a glory diverging from the centre and repeated on the side, encircling the letters I. H. S., together with a napkin to cover the paten and chalice, of the finest white linen satin damask, and having a border composed of alternate mitre and croziers, with a sacred can form an opinion of the part it is likely to play in this monogram and an eastern cross,—has also been presented, as a Christmas offering to the Church, by the wife and daughters of another member of the congregation. These are examples which are recorded not for the gratification of the donors, but as a proof that a correct Church spirit

is gaining ground and extending, here as in other parts.
In order to carry more fully into effect, and with a better practical influence, the directions of the Church, touching her public ministrations, the following Circular has recently been issued by the Rector of this parish to

his congregation:-"In obedience to the earnest recommendation of the Lord Bishop of the Diocese, that the Clergy in their public ministrations, should manifest as strict an adherence to Rubrical directions and to the spirit and discipline of the Church as may be found to be practicable, I design,

THE RECTORY OF COBOURG, like most others in the during Divine Service, and its appointed place, immediatevince, is indebted for its establishment to the Vene- ly after the Second Lesson; and to meet, in this respect rable Society for the Propagation of the Gospel in Foreign the general convenience as far as possible, I propose to Parts; and although through the care of the zealous hold an Afternoon Service on the first Sunday of every arts; and although through the care of the zealous hold an Afternoon Service on the first Sunday of ever month, at half past three o'clock (this to be a substitute of the Diocese, seconded in a very cordial and month, at half past three o'clock (this to be a substitute of the Diocese, seconded in a very cordial and month, at half past three o'clock (this to be a substitute of the Diocese, seconded in a very cordial and month, at half past three o'clock (this to be a substitute of the Diocese, seconded in a very cordial and month, at half past three o'clock (this to be a substitute of the Diocese, seconded in a very cordial and month, at half past three o'clock (this to be a substitute of the Diocese). for the usual Evening Service on that day), at which I (now Lord Seaton), it may be said to possess a very promising Endowment, which, in some future generations for Baptism. It is desirable that the parties, having chilmay constitute the entire support of the Incumbent, the Venerable Society may, up to the present time indeed, be diately proceed to the altar, or font, on the conclusion of the Second Lesson; and to save time and confusion, that they should hand to the officiating Clergyman, or to the clerk, a paper containing the names of the children to be Parliamentary Grant compelled the Society to an arrange- baptized and the date of their birth, the parents' names in ment by which the payment of the Clergy, formerly upon | full, and their residence, and the names of the Godfathers

"II. There will be an administration of the Holy Sacrament, as usual, on the first Sunday of every month, when such Sunday does not fall within two weeks of any both Dioceses. This was an arrangement which, as of the principal Festivals. On Communion-Days, the general sion of the Prayer for the Church Militant, a few verses of a Sacramental Hymn will be sung to allow time for such of the congregation to retire, as do not desire to par-

"III. According to the special recommendation of the Bishop of the Diocese, and in conformity with the practice of the primitive Church (see 1. Cor. xvi. 2.) there will, from and after the first Sunday in February next, be a collection made in the Church every Sunday, before the Sermon. On communion-days, and on other special occasions, there will be but one collection, viz. after the

"IV. There will henceforward, during each year, be four special Collections, for the following objects: -1. The general designs of the "Church Society"; 2. The Parochial School; 3. The Sunday School; and 4. The District Travelling Mission. Of these special Collections, notice will always be given on the previous Sunday.

"In these arrangements I feel that I can anticipate the fullest and most cordial co-operation of my congregation.

They are designed for the advancement of our own spinished designed heards."

ritual edification and benefit; and this result with the Divine blessing; they cannot fail to promote, if persevered in with christian energy and devotion. The mode here proposed for the performance of public Baptism, it will be perceived, is in strict accordance with

the recommendation of the Episcopal Charge, at the Visitation in September 1841; and in reference collections in Church, which are about to be revived on the primitive and Apostolical system, it may be remarked that these, if liberally made and in that spirit which is to be anticipated from every Christian congregation, the annual amount thus raised would suffice to supply not only the physical wants of the poor, but, with the aid of the specialcollections proposed to be made annually in the Church in their behalf, to sustain our Parochial and Sunday Schools besides aiding largely in effecting repairs and improve-ments in the Church itself. A hope, indeed, may reasonably be entertained, that the revenue accruing from Pew-rents, conjoined with the result of the Sunday collections,—if liberally contributed to,—will enable the directors of our local ecclesiastical affairs, to maintain all the proper charities of the Church, as they may be termed, without ever resorting to a special subscription for that object.—And how much better such a mode is, than the circulation of a special subscription for contributed in the deposition of those two gentlemen from the office of Ministers.

tion of a subscription-paper.

The Notitia Parochialis for 1842, is as follows;— Greatest number at one celebration, Average at monthly celebrations, THE CHURCH SOCIETY OF THE DIOCESE OF

TORONTO. ESTABLISHED 28th APRIL, 1842. LIST OF SUBSCRIPTIONS, &c. nued from 5th August.)

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J. Ellis J. Craig 1 Edward Robson ... 0 10 T. Smith..... S. Wood Owen, Miller & Mills 1 5 0 G. Denison, jr..... 1 5 Mr. McCormick Jas. Lepper..... T. H. Robinson J. Rape (Commissariat) 1 5 0 — De Fonblanque 0 5 0 F. Evatt 1 5 0 J. McCabe 0 Wm. James..... 0 Mrs. Johnston..... 0 Martha Johnston... 0 1 Thos. Champion ... 1 Wm. Rowsell 1 5 0 Rev. H. J. Grasett,
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Rev. H. J. Grasett 7 0 0 E. Deedes, (Beach-John Arnold 1 5 0 Thos. C. Patrick... 1 Miss Cameron..... 5 H. T. Norris 1 5 J.W. Gamble (don) 5 0 Chas. Berczy Lt. Riddell, Royal Artillery (don.) 12 10 0
Daniel Brooke..... 1 5 0 John Kichey 0 10 0

(From the Montreal Herald, of the 21st January.) Through the medium of the French Canadian journals, and Sunday School,—is very materially subserved by a system of Tract distribution which has recently been adopted. This work, for the present in the french Canadian journals, mish bishop of Montreal's Chaplain, and styled Mélanges Religieux, we have been put into possession of information it constitutes one amongst the numerous advantages which this Town and neighbourhood possesses in the establishment here of the Diocesan Theological School.

In Canada. Yes, under the auspices of the Bishop of Montreal, this society, whose chronicles are written in blood, whose history from the date of its establishment In common with many other spots in the Diocese, we have to lament our stinted Church-room; for while St. Peter's Church cannot conveniently accommodate more than 500 people, even if every seat had its occupant,— law of God, or man, that could stand between its members which, on the pew-system, is impossible,—there are ascertained to be within the limits of Cobourg alone about 1150 professed members of the Church of England, and not less than that number in the township besides. Al-

The following is a translation of the announcement of

pew-proprietorships,—to possess Church accommodation for at least 1000 souls. It is, however, a gratification to feel that the present Church may, without altering its which the Rev. Mr. Martin officiated, the Veni Creator, portions or materially changing its internal construct to inaugurate the establishment of the sect of Jesuits n, be made to accommodate at least 150 individuals in in this city. The Rev. Mr. Luiset delivered an exceldition to what it can at present contain. The nature lent sermon on the sacred name of Jesus, our light, our of these desirable improvements will probably be stated at the Vestry Meeting at Easter, and little doubt can be

These two Jesuit Priests will have the superintendence felt that they will then be carried immediately into effect. of the Noviciate at Montreal, and commence, from this In connection with these contemplated improvements, it should be mentioned that a handsome Fort of the St. Mary's pattern, was transmitted last summer, by some unknown benefactor, for the use of this Church, and if the winter in the exercises of their sacred ministry, under we are not permitted to thank him personally for so highly prized a donation, he [or she] has at least the gratification of feeling that it was the honour of God's to aid the reverend priests in the city. The duties of the cause and not the desire of the applause of men, which impelled the gift. curé of Laprairie continue to be discharged by the Superior, and Fathers Tellier and Hanipaux. It is said that

Chancel, in lieu of the plainer and less appropriate table a college; already in the neighbouring state, has an which previously stood there. A double damask "fair linen cloth for the Communion tuous arrogance which marked the society in former ages,

Canada.

THE CASE OF MESSRS. LEACH AND RITCHIE. (From the Toronto Patriot of the 27th Jan.)

It is equally foreign to our wishes and intentions to take any rt in the discussion lately excited by the withdrawal of the Revd. Messrs LEACH and RITCHIE from the Church of Scot-We will lay before our readers if not in this, at least in our next impression, the public documents which have already appeared in cotemporary Journals, being the letters of the Revd. ntlemen, announcing their intentions of leaving the Church -the libel found by the Presbytery against them-and the answer of Mr. LEACH thereto-from these documents our readers may form their own judgment on the matter.

But we should be wanting in our duty as independent Journalists did we not point out one strong point in these documents which it does not require a theologian to understand—and which common justice to two gentlemen of irreproachable character requires to be distinguished.

The presbytery has refused to accept Mr. Leach's resignation

and has actually deposed him from the Ministry, which previous to his deposition he had formally abandoned, on the grounds of resy, schism, rashness and a tendency to divisive courses, for the truth of which the solitary evidence adduced is his very act of None of the allegations could ever have been made or heard

of but for the voluntary act of the retiring minister. By ten' dering his resignation he exhibits his tendency to heresy, schism, &c., &c., and for this, and this alone, he is to be expelled. No witness is called-no evidence is adduced except the alleged culprit's own respectful act of resignation, and yet for this he is brought to trial and condemned.

We confess our utter inability to perceive the fairness of this

proceeding on the common rules of sense, to say nothing of logic.

Had either of these Revd. Gentlemen in any way offended against the discipline of their Church previous to their resignations to allow

tion, we at once admit the perfect propriety of refusing to allow them to retire and insisting on punishing them for the pre-exting offence.

An officer in the army will not be allowed to sell out or retire An Attorney will not be allowed to set of duty. An Attorney will not be allowed to have his name voluntarily struck off the rolls of his Court until an enquiry is made that no charge is pending or threatened against him for which he ought to be punished. But in the absence of any such--unless his application to be allowed to retire he actually insulted the Court or therein committed some other offence—the favor

would be granted him without comment. A friend put the case to us thus in conversation-"Your "servant comes to you very respectfully and says—"Sir, I must ask leave to quit your service—I do not like my present "employment—the work is not suited to me or I to it"—or "any other ordinary reason. You say to him "I will not allow ou to quit my service. It is true I have no fault to find with you for the manner in which you have discharged your "duties—but I dismiss and expel you from my employment on "the grounds mentioned by you in your desire to quit—you "have rashly abandoned the work for which I hired you and in

"which you have been long employed—you have no reason for so doing—I discharge you.""

In this familiar case, has the servant of his own accord left his master's employ or has his master discharged him? ith any discussion of the merits or demerits of this remarkable event-but we are naturally desirous to see justice done-

and cannot refrain from expressing our honest opinion that Messrs. Leach and Ritchie have been hardly dealt with for taking a step to which, in the absence of positive evidence to the contrary, we are bound to believe they were led by a conscientious conviction of its propriety.

> (From the Patriot of the 31st January.) To the Editor of the Patriot.

SIR,-The public mind has of late (as the Editor of the

circulation of a special subscription-paper for every improvement that is to be effected, or distress to be relieved, Having carefully read the account of the proceedings, (as or charity to be maintained, is manifest not only from its the Editor on those proceedings, (the latter almost calling for with it a more exact obedience, to the dictates of the honest as well as really charitable principle,—that it is wrong to take "the children's bread," that which should be apportery, I v Colombia to Colombia to Colombia to Chris That a per cof the I ligion that I ligion that I s when thus to p the c Lion quite Le an E their they chan I have to, a some

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