accompanied by the Rev. Mr. White, visited Harbour the Word of God, instead of the indefinite ravings declared that all men should recognise his disciples by the Buffet, Woody Island, Placentia, Isle of Valen, and of modern liberalism for a rule of principle and prac-Oderin, and celebrated two services in each of these tice. settlements, and confirmed in three. Great numbers were prevented meeting the Bishop, from neighbouring islands, by the very tempestuous weather. Sunday With deep regret we announce the decease of the (Oct. 8th) was spent at Harbour Buffet,

centia on Thursday afternoon, the 12th inst., and voted and judicious rulers. Dr. Mant's name will be happily arrived at Ferryland on Friday evening, a permanently associated with those of our standard short time before the gale came up from the N.E., in theological writers. His Bampton Lectures; Notes which so many vessels were blown off the coast, and on the Bible, (in conjunction with the late Dr. several, it is feared, lost. On Saturday, though the D'Oyle) and on the Liturgy; and his History of the vessel was within a cable's length of the shore, no Church in Ireland, are familiar to every ecclesiastical person could land till the afternoon, in consequence student. As a poet, likewise, Dr. Mant possessed of the heavy sea.

fine, and the services of the Church well attended .-In the evening the Bishop administered the Holy Sacrament, and in the afternoon held a confirmation. British Months;" two unpretending little volumes, Twelve young persons of Ferryland, and the neigh- which have never been properly appreciated, and in bouring settlement of Aquafort, renewed on this occa- which there is a constant lookingsion their baptismal vows. The Bishop preached at

The same services were celebrated the next day at Renews, viz., the Holy Sacrament in the morning, and the confirmation in the afternoon. Four persons were confirmed. This was the last settlement to be visited, and on the following morning (Oct. 17th) the good Church Ship sailed for St. John's, and by 9 o'clock that evening was beating into the harbour, and was soon safely at anchor; having, by the good hand of God upon her, performed this protracted and perilous voyage without any accident or hindrance of the least moment; blessed, it is humbly hoped, for the blessings she conveyed.

Much credit is due to the master, Mr. J. Squarry, for his skill and pains in the management of the vessel, and to the whole crew for their willing and faithful

had not received a scratch or strain, or lost a rope or evidence which the eloquent divine brings forward to despar. This may justly be recorded as a subject of monstrate the proposition that "every reign which atthankfulness, when it is considered that the whole tempted to bring back Popery, or even to give it that distance sailed over, reckoning the direct run from share of power which could in any degree prejudice Proplace to place, was 2028 miles, and the time occupied testantism, has been marked by signal misfortune." fourteen weeks and five days; and that the season has He proceeds to remark: clare the wonders that He doeth for children of men! That they would exalt Ilim also in the congregation ic, and praise Him in the seat of the elders.' of the reple, and (Ps. evii. 31-32.)

The Bishon, with his companions returned public morning after their returns and School on the was distinguis

WEEKLY CALENDAR.							
Day.	Date.		tole schoolings are a so		1st Lesson		2d Lesson
	Dec.	10.	OND SUNDAY IN ADVENT.	(M, E,	Isaiah 5.	Acts 10. Jas. 3.	
M	**	11,		(M.	44	35. 36.	
T		12,	T.Suttou, founder of Char- ter-H.Ch., London, d 1611	М, Е.	9/10/	37 38.	
w	**	13.		{ M, E.	"	39. 40,	Acts 13. 1 Pet. 1.
T	"	14,		(M, E,	**	41,	Acts 14, 1 Pet. 2.
F		15,	Gregorian Style adopted	М, Е.	"	43.	
8		16.		{ M, E,	**	45	Acts 16. 1 Pet. 4.
A	"	17.	3RD SUNDAY IN ADVENT.	{M, ⟨E,		25.	LESS CHARLES

THE CHURCH.

TORONTO, DECEMBER 7, 1848. CONTENTS OF THE OUTSIDE.

The Late Rev. W. Archer Butler

Our Monthly Review.
The Late Rev. W. Archer Butler.
Visitation of the Lord Bishop of
Newfoundland.—Concluded.

ROYAL DISCIPLINE.

It was a saying of the wiseman, "When the righteous are in authority the people rejoice; but when the wicked beareth rule, the people mourn." The truth of this divinely inspired proverb has been demonstrated by the experience of all ages. A King is the father of his people, and even as children suffer on account of the delicts of their parents, so are nations affected by the character and conduct of the rulers placed over them by God.

In these circumstances it must ever be interesting to every thoughtfui and inquiring mind, to learn the manner in which the heir apparent of a hereditary crown is trained and brought up. As the most truly philosophical of our modern poets remarks-

"The child's the parent of the man;" and, therefore, the christian patriot will not limit his attention to the reigning Sovereign, but will extend his prayerful interest to the economy of the royal nursery and school room, as furnishing data for an estimate of the future prosperity and well being of the empire, on whose flag the sun never sets.

Sure are we that all who can sympathise with us in these views, will peruse with pleasure the following extract from our esteemed contemporary the Nottin-

"Some time ago, Miss Hillyard, the governess in the Royal Family, seeing the Prince of Wales inattentive to his studies, said,—"Your Royal Highness is not minding your business, will you be pleased to look at your book, and learn your lesson?" His Royal Highness replied that he should not. "Then" said the governess, "I shall put you in the corner." His Royal Highness again said that he should not learn his lesson, neither should be go into any corner, for he was the Prince of Wales, and, as if to show authority, he kicked his little foot through a pane of glass. Surprised at this act of bold defiance, Miss Hillyard, rising from her seat, said,—"Sir, you must learn your lesson, and if you do not, though you are the Prince of Wales, I shall put you in the corner!"
However, the threat was of no avail, the defiance was repeated, and that too in the same determined manner a before, his Royal Highness breaking another pane of glass. Miss Hillyard, seeing her authority thus set at nought, rang the bell, and requested that his Royal High-ness Prince Albert might be sent for. Shortly the Prince arrived, and having learnt the reason why his presence was required, addressing the Prince of Wales, and point-

find the good works, begun by the late highly-gifted sir !" His Royal Highness then went to his own room, liarly rich and varied description. As the Bazaar find the good works, begun by the late highly-gifted find the good works, begun by th in the hands of his friend, the Rev. Mr. Marshall.—
The church now requires enlargement, and though, unhappily, the means of the people are not the same as when they erected the church and school of their as when they erected the church and school of their propriety, you may, some day, he a great man—you may is to be kept open have an opportunity the good cause.

Royal Highness the Prince of Wales—"Now, I want you have an opportunity the good cause.

In the hands, he said to his hand, he said to his have an opportunity the good cause. as when they erected the church and school of their own free-will offerings, their affection is still set to the house and service of their God, and they trust in Him to give good effect to their desires and prayers, in His own way and time. Many partook of the Holy Communion in the morning, though several, unfortunately, were kept off by adverse winds, and could not arrive before the middle of the day. The young persons were before the middle of the day. The young persons were confirmed in the afternoon. On Wednesday, the 27th

and following night encountered another awful storm times, may we not predicate the happiest destinies for from the S.E. The wind, however, suddenly shifted a people whose future ruler enjoys the benefit of such to W.N.W., in the night of Thursday, and in the after- a judicious and scriptural system of training. Sincerely noon of Friday (Michaelmas Day) the Church Ship do we trust that our modern educational theorists was safely anchored at Burin. The Bishop had two will learn a lesson from Prince Albert, and come to services on Sunday (Oct. 1st) in the court-house, see that the rule and warrant of all effectual moral which were largely attended, the room being more training must be derived from the WORD OF GOD. It than full. The congregation appears to appreciate augurs well for the stability of the British Empire, the Rev. Mr. Gathercole's services, and to profit by that in these times of voluntary licentiousness the guardian of our prospective monarch should take such In the extensive mission of Placantia, the Bishop, a decided and orthodox stand, and refer his pupil to

DEATH OF BISHOP MANT.

Lord Bishop of Down and Connor and Dromore, in The Church Ship sailed from Oderin, to leave Pla- whom the Irish Church has lost one of its most depowers of no mean order. We could not easily des-On Sunday (Oct. 15th) the weather was happily ignate any work of modern days, containing more graphic or graceful portraitures of external nature than what are to be met with in almost every page of "the "From nature up to nature's God."

The lamented Prelate died on the 2nd of November, after a few day's illness, his decease being Typhoid Errysipelas. He was born in 1776, and consequently had attained his seventy-third year.

much esteemed friend and fellow-labourer, the Rev. mas of infidelity, in consequence of the reckless Dr. Rudd, Editor of the Gospel Messenger. The particulars of this melancholy event have not yet reached thre are unwilling to subject themselves to the Gospel ticulars of this melancholy event have not yet reached ture are unwilling to subject themselves to the Gospel

A CAVEAT AGAINST ROMANISM.

Apocalypse of St. John"-has grouped together in a of necessity one, and how can we distinguish the gem most graphic manner a series of facts, to show the dire- amidst so many plausible and showy counterfeits." No ful consequences which Popery has been the means of one who has occasion to mix much with the men of the All were mercifully preserved form hurt and sick- entailing upon Great Britain. The most unreflecting world will deny the force or accuracy of our averment. ness, and, until the last day, the good Church Ship cannot fail to be struck by the overwhelming mass of

fourteen weeks and five days; and that the season has been unusually tempestuous. "O that men would therefore praise the Lord for His goodness; and determined therefore praise the Lord for His goodness; and determined therefore praise the Lord for His goodness; and determined therefore praise the Lord for His goodness; and determined the process of the national three days; and that the season has been unusually tempestuous. "O that men would the process of the national three days; and that the season has been followed by one purely of this Popish tendency has been followed by one purely of the national three days; and that the season has been unusually tempestuous. "O that men would the process of the national three days is a moral nuisance earnestly to be deprecated and process of the national three days is a moral nuisance earnestly to be deprecated and process of the national three days; and that the season has been followed by one purely of this Popish tendency has been followed by one purely of the national three days; and that the season has been followed by one purely of the national three days are the process of the national three days are the process of the national three days are the process of the national three days are three days Protestant; and as if to make the source of the national Protestant; and as if to make the source of the national Protestant; and as if to make the source of the national Protestant; and as if to make the source of the national Protestant; and as if to make the source of the national "We thing it would be only fair, however, to ask of those objectors, to inform the Ministry which of the Gods of the various and conflicting churches they would have the University patronize, and whose priests they would endow? Is it the deity of Mother Church, or would endow? Is it the deity of Mother Church, or would be only fair, however, to ask or those objectors, to inform the Ministry which of the Gods of the various and conflicting churches they would have the University patronize, and whose priests they would endow? Is it the deity of Mother Church, or under the Popish: let its loss of honour, or of power, be covered under the Protestant, and more than recovered:

> The following extract from Douglas Jerrold's Journal, to which our attention has been called by the Achile Herald fully coroborates the truth of Dr. Croly's theory. The writer is speaking of the position of England at the close of 1847, the year succeeding that one in which Maynooth College was endowed. It is hardly necessary to observe that Jerrold wrote without the slightest reference to Popery as having the most remote connexion with the disastrous picture which he draws. In point of fact his paper has generally advocated the pretensions of the Romish Schismatics:

"The year 1847 will be memorable as one of the most disastrous in our mercantile annals. A decline in Consols from 100 to 79 represents depreciation of the public securities of 168 millions. The fall in railway shares, estimated at 50 per cent., shows a diminution of 60 millions in the value of this property. The failure of commercial establishments is probably underated at 20 millions. The loss on East and West Indian produce, many control of the state chinery, and manufactured articles is computed at 100 It is difficult to estimate the actual deprecia tion of Colonial property in plantations and buildings; some have raised it as high as 400 millions; and if this prove correct, the loss of imperial treasure during this year does not fall short of the National Debt."

The British Government seem determined still farther to make concessions to the usurping Italian Prelate. The titles of his missionary Bishops have been legally recognized-and a measure is in contemplation for endowing the ecclesiastics in Ireland, who acknowledging his authority have erected altar against altar. Nay more, the nation which rose against the demented James is now represented deplomatically at the Papal Court, an a positively Infidel nature, none we conceive, will be so not. outrage against our constitution, at least equal to any per-

petrated by that luckless witless King. that our rulers had grace given them to profit by the dear misguided person who penned the above quoted remarks. bought experience of the past,-and to learn that Christ to employ the dismal language which he has done. We the King of Kings and Lord of Lords will sternly resent in our land, which has preserved inviolate the faith once the man who would even hint at the banishment of Chrisdelivered to the Saints.

Colonial Church Choronicle which we have perused with enemy of his kind. mingled feelings of indignation and alarm. We are there informed that Earl Grey's circular giving rank to the Roman Catholic Prelates, analagous to, and next after that of the Prelates of the Anglican Church, has the ef- tion of the illustrations to the forthcoming volume of this fect of giving precedence to the Roman Catholic Arch | beautiful annual. After a careful inspection we have no Bishop before the Protestant Bishops. That is to say, in hesitation in saying, that while equal in execution to those Australia, in Hindostan, and in Canada, as also in Malta, of last year, they are of much greater general interest. the "Most Rev." Archbishops Polding, Carew, Sidney, The historical subjects in particular specially arrested our and Caruance (Archbishops of Sidney, Edessa, Vicar- attention, viz: the Funeral of Napoleon; Coriolanus and Apostolic of Bengal, Quebec, and Rhodes, Bishop of his Mother; and the Doge Foscari pronouncing sentence of Malta) take rank before the acknowledged Bishops of Sid- Exile upon his son. From a hasty glance at the literary ney, Calcutta, Montreal, and Gibraltar. This monstrous fact requires no comment. What would our Cranmers, our Ridleys and Latimers say to such a suicidal proceeding by the Executive of a nation whose Sovereign is the volume. temporal head of that Church to purify which they freely shed their blood counting not their lives dear to them? God in his mercy grant that Ichabod be not written ere long on the time honoured ensign of our native land.

BAZAAR.

the Fund for the erection of a Parochial School House, nised, as having a right to take part in the proceedings in connexion with the Cathedral Church of St. James's, of that very important body. There is no better sign which takes place on Wednesday and Thursday next. of vitality in any institution than a scrupulous care on The object is one which must commend itself to the sym- the part of its members, to see that every thing conpathies of every friend of Scriptural education and we nected with its management is correct in the minutest ing to a foot-stool or ottoman, said—" You will sit there understand that the display of articles will be of a pecu- detail.

sometimes go the length of asserting that positive harm submitted, adopted them all by decided majorities .-

Redeemer and his Father are one. But we may go still further, and assert that the doctrine of ecclesiastical unity is one of infinite practical importance, and has a direct and special bearing upon the advancement of Gospel truth; Our Saviour expressly cordial and fraternal manner in which they associated with each other. And the inference is unavoidable, that in proportion to the dissensions which prevail among the professed followers of the Lamb, would be the disinclinacome under the influence of revelation. "Behold" said the heathen of old-" Behold these Christians how they love another." And that winning display of unity, we cannot doubt, had a mighty effect in leading them to investigate the nature of a system which was productive of such beautiful and happy results. Now, on the contrary, the feuds and sectionalities of Christendom act as so many parriers to the spread of divine truth; and the thoughtful Parsee and Hindoo beholding the chequered map of ninationalism is led to exclaim " See how cordially these Christians hate one another." They are led, not illogically to infer, that that faith cannot be heavenderived which issues in such a display of restless rivalism, and contentious controversy. When we say this we speak from personal experience, having ourselves come in contact with intelligent worshippers of Brahma, and of "the sacred fire," who urged to us the divisions of Christians, as one main reason for declining to embrace or study their system of theology.

Not to the dark regions of heathenism, are confined the pestilential effects of the evil which we deplore. It is to be feared that even in Christendom there are multitudes We are deeply grieved to hear of the death of our who are led to embrace the cold and cheerless dogyoke; to bear the Cross they have an instinctive aversion, and hence they gladly avail themselves of the pretext which denominationalism supplies, to stigmatize the whole The Rev. Dr. Croly in his "interpretation of the as a cunningly devised fable. "Truth," they argue, "is

> vocates, what are falsely styled liberal opinions. Referring to Mr. Baldwin's threatened University measure, our cotemporary expresses himself in the following flip pant and most irreverent terms. He is speaking of those persons who conceive that a Seminary without religion

"We thing it would be only fair, however, to ask of charges brought against this venerable chufea; and not being in the habit of amusing ourselves with that very edifying book, Fox's Martyrology, we are scarcely in a position to judge in this matter. Or is it the God of the Calvanistic church, who decrees everything that comes to pass, and fixes unalterably the eternal destiny of all the myriads of human beings that have, or ever shall ex-ist, without any reference to their conduct. Or shall the deity of the University be the God worshiped by the fol-

lowers of Arminius?
We confess "John of Toronto," by the Grace of God, would have the best chance in presenting his divinity; for according to Bishop Burnet's Exposition of the 39 Articles, Calvinism or Arminianism may be taught as scriptural, though no two systems can be more opposite Now, to be serious, we cannot for a moment suppose that all these conflicting and opposite theologies can proceed from the same divinity, as our first and most lasting con ception of God is—that He is one and changes not—trutl ng an essential attribute of His: if this be so, no contradictions can proceed from Him. Forasmuch as the creeds of these different churches cannot proceed from the same God, we would recommend the claimants to agree among themselves as to the divinity and the priest to be endowed by the University Bill that they will ho-

Let the serious minded dissenter who is a nonconformist, most probably, because he has never been led to investigate the question of Catholic unity carefully, peruse this revolting passage, and then tell as whether the divisions of christians be trifling or non-essential. Few radical prints have the candor to speak their minds so equivocally as does the St. Catherine's Journal, but we have reason to believe that the opinions which he so unblushingly enunciates, are held by too many in these latter days of rebuke and blasphemy. That they are of irrational as to deny.

Sincerely do we trust that many a well meaning, but In these circumstances is it strange to the serious ob- heedless sectarian will be incited to search for the good server of God's dealings, that Great Britain should con- old paths from which he has wandered and strayed. We tinue in a state of mercantile peralyzis, and that pestilence implore such a one to consider that but for the cancer of should wave over her its dark and deadly wing. Would Dissenters, no temptation would have been offered to the be seech him to reflect that if our moral atmosphere were every attempt to weaken the pure branch of His Church free from the withering malaria of Denominationalism, tianity from a seat of learning would be regarded as a Since writing the above we have seen an article in the social monster, and as the most dangerous and determined

We have been favoured by Mr. Rowsell with an inspecdepartment of the volume, we should say that both as regards ability and variety, the Maple Leaf for 1849 will

THE CHURCH SOCIETY.

We have handed our respected correspondent, Dr. Mewburn's note, relative to the published list of the Incorporated Members of the Church Society to the Secretary of that Institution, and sure we are that it will be gratifying to the Society to find, that its mem-We beg leave to call attention to the Bazaar in aid of bers are careful to see that they are properly recog-

INFIDEL TENDENCY OF DISSENT.

consider the best means of affording encouragement to those studies, for the pursuit of which professorships the best endeavour to promote devotional harmony. 5th. By continuing some moments after that when are inclined to regard the visible unity of the pursuit of which professorships those studies, for the pursuit of which professorships the best endeavour to promote devotional harmony. 5th. By continuing some moments after the blessing in silent prayer before leaving the church. duals who are inclined to regard the visible unity of We regret that our limits will not permit us to give Let every one feel that this is not a trivial matter, but one Christ's Church as a question of secondary consideration.

They not only profess their inability to discover any sub
They not only profess their inability to discover any sub
Exercised benefit to the effort, that we may, with one heart and with one mouth, glorify God our Heavenly Father through Jesus Christ our Lord. Amen. stantial benefit to be derived from its discussion, but congregation to which the proposed regulations were

A public meeting called by his Worship the Mayor, on a most respectable requisition of the inhabitants of Toronto, is to be held this day, for the purpose of a devising means for the relief of the family of William Thornton, who met with his death at the late calamitous fire in Church-street; and further, for taking into consideration the necessity of providing a fund by annual subscription, to meet any further claim of a annual subscription, to meet any further claim of a similar nature. The neceting takes place in the Town Hall at seven o'clock, P.M., and we sincerely trust that it will be numerously attended.

We hope that Mrs. Jamieson's Advertisement in a succeeding column will attract very general notice, and ensure her that patronage which she deserves .-Her testimonials, which we have read, are most satisfactory. They attest in the strongest terms, her ability to give instruction in the branches which she professes to teach-Writing and the use of the Accordeon .-Her skill and experience entitle her to the utmost confidence; and as she is a widow with a family, her exertions to obtain a genteel livelihood are most praiseworthy, and ought to inspire the sympathy and regard of all christian people in her behalf.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

(For The Church.)

INSTANCE VIL.

"That mischief, for which we see, under Providence, no other preventive than a provision for the Catholic Clergy." - Quarterly Review, Sept., 1848, p. 605.

[This is a sentence from the article which furnished nstance VI. By "Catholic Clergy" the writer means one who has occasion to mix much with the men of the world will deny the force or accuracy of our averment.

An illustration of these remarks is furnished in a late of the St. Catholic Clergy of Ireland are on the standard of the St. Catholic Clergy of Ireland are on the standard of the St. Catholic Clergy of Ireland are the Clergy of the Church of Ireland,—or else the Clergy of the Church of Ireland are no Clergy, but usurpers and imposters. This the writer, zealous though ignorant Protestant as he is, would by no means allow. Therefore, to have rendered his article consistent in all its parts, he should have said. number of the St. Catharines Journal, a print which ad- the Clergy of the Church of Ireland,—or else the Clergy should have said:

than it used to be. The present Church of Ireland was not a new Church set up at the time of the Reformation, 1833,) in the following distinct terms: but it was the old Church of Ireland continued on without any break in its succession or continuity. All the diffeuthority of the Bishop of Rome, together with the errors f Popery, which had but too long and too extensively revailed within it. In thus reforming itself, it did no erfeit its lands and possessions, but retained a perfect right to everything that it had before the Reformation .-Papists are very fond of trying to make out that the present Church of Ireland enjoys what belongs to them—their churches, their tithes, their property. Whereas the real truth is, the Church of Ireland simply enjoys her own,—what she always enjoyed; and the reason why the Irish Romanists do not share in the good things enjoyed by the Church is just this—because they have forsaken her—the ne true and only Catholic Church in the kingdom of Ireland. How important a thing it is, that this should be clearly seen and known: important to the Irish Romanist, that he may return to the Catholic Church of his country which alone has jurisdiction over him; and important to the Protestant, that he may not ignorantly act as a traitor to the Church which he acknowledges, and take up the arguments which her enemies use to destroy her. If what the Romanist says of the Church of Ireland be true, that Church is a false Church, and her ministers are im-posters and intruders, thieves and robbers. How awful to hear a Protestant, who confesses the Church of Ireland to be the Church of Ireland, and perchance his own spirtual mother, yet ignorantly circulating the Popish ders against her, and, on the strength of a false Popish argument, advocating measures that tend to her destruction. This is what the Quarterly Reviewer does in the paragraph below. Not having a clear view or knowledge of the history of the Church of Ireland, or of what the Reformation really was in England and Ireland, he thus makes out the Clergy of Ireland to have been now for many years the receivers of stolen goods, which they are

munity of Ireland,) was originally endowed with all the ecclesiastical property of the Island: that was alienated from them, as in England, at the Reformation, and a large portion of it given, as the original foundation required, to the Church of Ireland; and God forbid that the new and better destination of that property should ever be altered: out equity at least suggests that some decent compensation should be made to those who do so large a proportion of the duty for which that property was originally appro priated."-p. 604.

This paragraph is too erroneous and untrue to be re-modelled and presented in the form of a "correction,"-Let it, therefore, stand just as it is, as expressing, in a brief space, the popular but incorrect notion of the history and position of the Church of Ireland, which makes her out have been a new community, set up at the time of the Reformation, and endowed, at that period, with lands and possessions which did not belong to her. Were this, indeed, the truth, with regard to the Church of Ireland, or the Church of England, which it is not, the position of the Church of Ireland and of the Church of England would not be at all a pleasant one to contemplate.]

A PROTESTANT CATHOLIC. November 27th, 1848.

(For The Church.)

A FEW SUGGESTIONS TO THOSE WHO ATTEND THE ORDINANCES OF GOD'S HOUSE

It appears to be a fault in the character of the religion of our day, that too exclusive importance is attached to preaching, to the neglect of the other part of the Divine Service; yet, needful as it is that we should hear of Jesus Christ and His salvation from the pulpit, this is certainly not more needful than that we should have "Communion with the Father, and with His Son Jesus Christ" in prayer and in the Holy Eucharist.

hearing of the congregation, and when it is used in behalf of, and with the congregation, all feeling their interest in the prayers and praises, and all evincing their interest by cordially

and audibly uniting in the responses.

If such were cur practice, the Service of our Church would no longer be regarded as cold and formal, and the best answer would be afforded to those who may bring this accusation

[The following Letter arrived at the same time with the first replies to "A Catholic," but was overlooked.— Its insertion now is, therefore, no more than an act of justice to the writer—no more than allowing him a privi-lege which he has a right to claim in common with the authors of the correspondence which has already appeared. It is not, of course, a revival of the discussion. We are still

To the Editor of the Church.

OUR BISHOPRICS, ARCHDEACONRIES, AND THEOLOGICAL INSTITUTION.

MR. EDITOR,-As an old Missionary, engaged in active ser-Ale. Editor, — As an old Aissionary, engaged in active service in this Diocese about twice as long as your correspondent A Catholic, I might claim of right a corner of The Church for my "hints" on the above subject of his. This, too, I might also do, on the ground that for one whole year, without an exception, I occupied a corner of the Diocesan paper-that com-

ception, I occupied a corner of the Diocesan paper—that commonly called the poet's.

The subject now on hand is not one of poetry, but of stern figures, and every-day facts, and dismaying necessities. A Catholic suggests that the monies arising from "the Clergy Reserve Fund" be, in the first instance, applied towards endowing Dignatoryships and the Theological Institution. Now, as "A Protestant," but not less Catholic than he, I do most solemnly protest—and that in the name of some other old servants of the Society for Propagating the Gospel in Foreign Parts—against any such application of the funds at her disposal. I do this, Sir, not upon the ground that I scarcely, if ever, heard a sound Churchman advocate, in this country, the propriety of establishing Archdeaconries, nor upon the grounds that, in the neighboring States, where the voluntary system is in full operation, the Bishops are (in their place) better provided for than are the Parochial Clergy in their's, however true it may be. I protest against the dignatorial "hints" of A Catholic, because I think that it would be an ill requital to that Venerable Society, to whose exertions and liberal expenditure of funds the Anglo-Irish Church in Canada is so deeply indebted; to advise her to a step which, as I am prepared to shew, would, in the eyes of any just man—Jew, Turk, or Heathen—necessarily involve a barefaced dishonesty and a cruel falsehood. And if this can be made as plain as that two and two make four, who is he-Catholic or Protestant, Priest or Layman—who will dare to advise, or be base enough to advise, or ungrateful enough to advise the P. G. F. P. Society to the perpetration of an act which could not, in

the eyes of any man of common sense and common honesty, regarded other than a piece of villainous and cruel cheating. Ask any man in business what would be thought of a merour word with and pay you all we agreed for; but, take what we can give for the present, and, if we have it in our power, we will make good your losses." What, Sir, would be thought of no other preventive than a provision on the part of the State, for the ministers of the Popish or Romanist portion of the population of Ireland." [Note.—The writer of this article in the Quarterly no longer Venerable.) were she to take the funds now at her Review labours under the common mistake that the Church of Ireland was a new Church set up in Ireland at the time of the Reformation. This is the notion industriously insulated by Personal and apply them to the endowment of Dignitaryships, without having first made good the covenant entered into beand sense of justice of our Venerable Society, nobly expressed

"These remarks, however, do not apply to the existing Misnaries in British North America. They were engaged at fixed salaries, to be paid them from the mother con othing, save utter inability to meet the expenses of those salaries, could reconcile the Society to the reduction which must even still be made in them. * * * * To these persons, therefore, it is evident that the Society is bound to continue the payments now allotted to them (which is in the same paragraph described as amounting annually to £200 a-year). To their successors it cannot undertake to pay stipends to the same amount." (See pages 42 and 43—and for list of Missionaries see page 176.)

Here, Sir, we all have the honest admission of THE SOCIETY Against her will she was compelled, by the withdrawal of the Annual Grant of the Home Parliament, to break faith with her Missionaries. Again she is placed in a position to redeem her pledges as to them, and no shadow of an excuse can she (nor would she, it is to be presumed,) plead as a reason for not doing them justice.

If it be said that the spiritual necessities of the Diocese are rgent, then, I say, why talk of Archdeaconries? But, AT ALL EVENTS, let truth have its course, and let us leave events with God,—"Ruat Cœlum, fiat Justitia" says the very Heathen. But, if justice be done, we need not fear in the least that the heavens will fall. The God of justice and truth will sustain them and His Church too. The conclusion is plain, that the pledges of the Society ought first to be redeemed, before Bishprics (much less Archdeaconries,) are allowed to occupy a

In these remarks I hope I have said nothing calculated to offend any man. The subject is one of painful and pinching moment to some old Missionaries with large families, and it is one to which you, Sir, have now opened your columns, and thereby to the suggestions of the private views of one side; I therefore claim of right the "clear stage and no favour" in a friendly reacountre in behalf of Christian truth and common institute and shall be a large and properly deal of the stage of ustice, and-shall I say it?-common humanity, Audi alte-For the present I conclude, and beg to subscribe myself,

AN OLD PROTESTANT.

(For The Church.)

THE INFLUENCE OF MEN IN HIGH PLACES OVER THE MINDS OF THE MASSES WHOM THEY INSENSIBLY GUIDE.

Whenever the present state of mens' minds will permit them to see, and their candour allow them to acknowledge, they can-not in sober judgment but admit the influence of position and ower over their actions and bearing, and in thus allowing the uperiority of one class of the human race over their fellows; now great must be the responsibility of those who have by how great must be the responsibility of those who have by talent or tact arrived at a position in society, which gives them the high privilege of guiding and ruling the destinies of a people, and influencing the opinions of generations yet unborn. At no time, perhaps, in the history of the world, was there so much required of our superiors as at the present period when greatness is abused; sound judgment crushed, and order and rule overthrown by the furious hand of ignorance and vice, all to attain an end which no man can as yet understand appreciate; and whilst this infidelity and ruin is working a sad lesson abroad, we are blessed say our friends with peace and happiness at home; is it so? perhaps a greater portion than that enjoyed by others has as yet blessed our favoured land, but who can say when the period shall arrive and demonstrate in our own case, the fearful consequences arising from neglect of power and influence. I cannot help seriously surveying the onduct of many of our influential men, guided I fear by a total neglect of the things of a higher state, or rather negle ing to stand on that sure ground, which connects everything earthly with heavenly precepts and Christian Doctrines; and whilst daily seeing publicly circulated the opinion of one functionary and another, I ask myself if this error of judgement or wilful misapplication of the truth is permitted, for our gvil deeds, to hasten us to chastisement. Let us glance for a moment The congregational use of our highly-prized Liturgy would not fail very much to promote such communion. Every one must perceive the great difference of the Church Service when us, a terrible responsibility at once rests on the most important assembly in the Province, is it strange that such godless intenis merely read over by the Minister and the Clerk in the tions as those on Education and University rule, should emanate from a body, who as it is sorrowfully expressed in the Venerable Bishops late Pastoral, "have excluded prayer from the Legislative Halls of the Province," and whilst carrying on the study of indifference on the part of those high in authority, in what light must we view a charge lately made to a Grand Jury in Canada, wherein it is boldly stated, "that the Normal School under its present system, is destined to lead the coming generation to great intellectual attainment, and prove of incal-It is, therefore, earnestly to be desired that each worshipper would charge it upon himself or herself as an imperative duty attoin to do with this intellect when attained? how are they to chosen to attend.

to promote, as far as possible, the devotional character of our apply it? to study to gain an end, and subvert authority, or to In another column will be found, a document of a service:—1st. By taking care to be in church before the service discharge with humility and thoughtfulness their duty in that service in the service and important patterns. We allude But it has pleased God to place them? a bost of German leaders, &c., all men of acknowledged, intel lect, and no doubt strictly moral, at least, so says the Biographer; and pray is it desired our children should attain as near this perfection as possible, so that they may all be Anarchists and Atheists, tools of a darker master, carrying out his implost ends; and also, what is the duty of judge and jury? is it that the former is to strengthen by his position and influence, by his opinions the minds of a set of men, and circulate his ideas to a is thereby occasioned, by exciting hostile feelings, and diverting attention from matters of more practical and diverting attention from matters of more practical and of moreous importance.

To this it may be sufficient to answer, that the outward oneness of Emanuel's faithful soldiers and servants is specially and unequivocally enjoined by the word of God, and that what the Holy Spirit pronounces to be of more ment, we cannot, without presumtuous sin, pronounce to be trivial or of secondary moment. We can as soon conceive of an earnest childlike believer blotting out of his gibbe the prohibitions against theft or murder, as the injunctions which charge us to be one, even as our blessed Redeemer and bis Father are one.

On this subject the John Bull remarks:

To the Editor of The Clurck.

The paper, the following errors of the press, which occur in my letter published in your last number. In 3rd paragraph, 11 ine, for the land to make it clear beyond all doubt, that age has not statements read statement; in 4th paragraph, 13th line, for the land to make it clear beyond all doubt, that age has not statements read statement; in 4th paragraph, 13th line, for the land to make it clear beyond all doubt, that age has not statements read statement; in 4th paragraph, 13th line, for the land to make it clear beyond all doubt, that age has not statements read statement; in 4th paragraph, 13th line, for the land the land to make it clear beyond all doubt, that age has not statements read statement; in 4th paragraph, 13th line, for the land to make it clear beyond all doubt, that age has not statements read statement; in 4th paragraph, 13th line, for the land to make it clear beyond all doubt, that age has not statements are all the statements read statement; in 4th paragraph, 13th line, for the land the statements read statement; in 4th paragraph, 13th line, for the land the statements read these; and in

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

MISSIONARY FUND.

lections in the several Churches, Chapels, and Missionary Sections throughout the Diagon of Toronto, to be applied to the Fund for the support of Mission -per Rev. T. W. Allen South Crosby£1 0 0 Charleston..... 0 14 0 Princeton 0 5 6½

—per Rev. Charles Ruttan...

Township of London per Rev. C. C. Brough
Trinity Church, Barrie, £1 7 5

Lee's School House, Oro. 0 19 2 Shanty Bay 0 5 0
—per Churchwarden....

150 Collections, amounting to £298 10 3 T. W. BIRCHALL, Treasurer. Toronto, Dec. 6th, 1848.

The Treasurer also acknowledges the receipt of £3 155. ollected at Trinity Church, Barrie, for the Widows & THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. A Special Meeting of the Managing Committee of the ondon and Huron Branch of the Church So held on Tuesday, the 21st November. The Rev. C. C.

Brough, A.B., in the chair. The meeting was opened with the usual prayers. The Chairman in stating the business for which the meeting was convened, dwelt at some length upon the deep obligations under which this Colony is placed to the Society for propagating the Gospel in Foreign Parts, for the unwearied zeal and great liberality with which they have for so many years promoted the interest of the Church in Canada.

But as the venerable body was necessarily obliged to act upon information obtained from this Colony, and as suggestions for the expenditure of the surplus fund arise from the sale of the Clergy Reserves had been o ed by some Presbyters of the Church, it became the duy of her Members throughout the Country, to approach the Society, and to make known the views and wishes of the great body of Churchmen in the Diocese, with reference to the expenditure of this fund. The Chairman then called attention to the recommendation of the The Appendix of the Society's last report, and also to a letter signed "A Catholic" published in the columns of the reputed organ of the Church, in this Diocese, as exhibiting logical Professor of C the character of the suggestions already offered to the into their consideration and to adopt such resolutions as

the occasion required. The following resolutions were then proposed and seconded by the gentlemen whose names are respectively affixed to them, and were unanimously adopted by the

1st. Resolution. Moved by the Hon. George J. Goodhue, and seconded by John Cowley, Esq.,

Resolved,-That the absence of all official information concerning the amount and disposal of the portion of the Clergy Reserve Fund belonging to the Church of England, is highly detrimental to her interests in this Colony. 2nd. Resolution. Moved by L. Laurason, Esq., and seconded by Benj. Bayly, Esq.,

Resolved,-That the Clergy Reserves having been riginally intended for the maintenance of the Clergy and the increase of their number in the Colony, this meeting is convinced, that the portion assigned to the Church of England cannot righteously be diverted from 3rd. Resolution. Moved by H. C. R. Becher, Esq., and

econded by Thos. Phillips, Esq., M.D. Resolved,-That a respectful address be presented to

the Lord Bishop and to the Society, for the propagation of the Gospel in Foreign Parts, remonstrating against the application of the fund at present available, or which shall hereafter become available towards the erection or maintaining of any educational institution, or for the en-dowment of additional Bishoprics or Archdeaconries in 4th. Resolution. Moved by Thos. C. Dixon, Esq., and seconded by W. W. Street, Esq.,

Resolved.—That from the admitted fact that the great majority of the Clergy of this Diocese are most inade

quately provided for, this meeting wish to record their earnest desire that a portion of the available fund of the Clergy Reserves may be at once applied to the increase 5th. Resolution. Moved by Edward Matthews, Esq.

and seconded by C. Monserrat, Esq., Resolved .- That this meeting conceives that it is the duty of every lay member of the Church throughout the Diocese, strenuously to resist any appropriation of these funds not contemplated by the original Grant.

The meeting was then closed with the usual prayers. CHAS. C. BROUGH, (Signed) BENJ. CRONYN,

ENGLAND.

At a congregation holden on Tuesday, the report of the Syndicate appointed to consider the best means of affording encouragement to those studies, for the pursuit of which professorships have been founded in the University, was adopted. The following is a copy of the report :-

The Syndicate, admitting the superiority of the study of mathematics and classics over all others as the basis of general education, and acknowledging therefore the wisdom of adhering to our present system in its main features, are nevertheless that much good would result from affording greater encouragement to the pursuit of various other branc science and learning which are daily acquiring more importance and a higher estimation in the world, and for the teaching of which the University already possesses the necessary means.

In accordance with this view the Syndicate recommend as (A.)

That, at the beginning of the academical year, the Vice. Chancellor shall issue a a programme of the subjects, places, and times of the several professors' lectures for the year to

That all students, who, being candidates for the degree B.A., or for the honorary degree of M.A., are not candidates for honours, shall, in addition to what is now required of them, have attended, before they be admitted to examination for their have attended, before they be admitted to examination for their respective degrees, the lectures delivered during one term at least, by one or more of the following Professors:—Regius Professor of Law, Regius Professor of Physic, Professor of Moral Philosophy, Professor of Chemistry, Professor of Anatomy, Professor of Modern History, Professor of Botany, Woodwardian Professor of Geology, Jacksonian Professor of Natural and Experimental Philosophy, Downing Professor of the Laws of England, Downing Professor of Medicine, Pro sor of Mineralogy, Professor of Political Economy; and shall have obtained a certificate of having passed an examination satisfactory to one of the Professors whose lectures they have

Moral Scien by an exan sophy, Polit dence, Laws Regius Prof Laws of En

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respondend That all and kept Civil Law,