ty, to the amount of millions, which have been the paternity in the case we have represent a fishing hook); the other was called Kaabelja was a munificent donations of the faithful of their own very different, and the reception, nevertheless, equally a dispute between two parties at a feast, as to whether the a dispute between two parties at a feast, as to whether the adjusted by the carliest ages of the second field. This apparatuses the carliest ages of the carlies originated those laws of our country, by which THE PEOPLE of all religious denominations have the like right to be represented in the possession and administration of the temporalities of the Societies or

THE CHURCH.

COBOURG, FRIDAY, JULY 28, 1843.

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First Page.

Poetry—The Martyr's Funeral | The Catholic Church. Hymn.

The First and last Words of a Pastor to his People.

The Bond of Union.

Fourth Page.

The Schoolmaster at Home.

visits:-

HOME AND SIMCOE DISTRICTS. Thursday, August 3,-York Mills, 11 A. M. Thornhill, 3 P. M. 4,-Newmarket, 12, noon. Friday. 5,-West Gwillimbury, 11 A. M. Saturday, Tecumseth, 3 P. M. " 6,-Lloyd-Town, 11 A. M. " 8,-Barrie, 11 A. M. Tuesday, Shanty Bay, 3 P. M. " 10,-Penetanguishine, 2 P. M. Thursday, 13,-Narrows, Township of Orillia, Sunday, 11 A. M. Medonte, 3 P. M. " 14,-Remain at Narrows. " 15,-Take the S. B. to Georgina. Wednesday, " 16,-Georgina, 11 A. M. Thursday and Friday, 17 and 18,-Return to Toronto.

FROM TORONTO TO KINGSTON.

Wednesday, " 30,-Whitby, 10 A. M., and proceed to the Township of Brock. " 31,-Brock, 10 A. M. and 3 P. M. Thursday, Friday, September 1, - Darlington, 4 P. M. Saturday, 2,-Cavan, second Church, 3 P.M. Sunday, Emily, 3 P. M. Monday, lon Falls.

5,-Fenelon Falls, 11 A. M. Tuesday, Wednesday, " 6,-Proceed to Peterborough. Thursday, 7,-Peterborough, 11 A. M. 8,-Proceed to Cobourg. Friday, 9,-Remain at Cobourg. Saturday, 10,-Cobourg, 11 A. M. Sunday,

Port Hope, 31 P. M. Monday, Tuesday,

Wednesday, " 13,-Belleville, 11 A. M. Thursday, 14,-Mohawk Church, 10 A. M. Napanee, 3 P. M. Friday, 15,-Bath, 10 A. M. Amherst Island, 3 P. M. Saturday, 16,-Adolphustown, 11 A. M. Sunday, 17,-Picton, 11 A. M. Marysburgh, 3 P. M. " 18,-Proceed to Kingston. Monday, " 19,—Kingston, 11 A. M.

Tuesday,

folly, styled himself Epiphanes (the Illustrious), when liarity, which it is designed to reprobate and arrest. then are they unworthy to hear the name of Protestants,—unit has been agreed by all to whom history has revealed his vicious character, that a more appropriate appellation was Epimanes (the madman). The artifice was characterized, in order to their more effectual exposure insidious policy of the apostate emperor Julian, who directed that his christian subjects should be called Galileans, with the intention of bringing their faith into disrepute. It actuated, in short, all those notorious characters of antiquity—potorious for their terms. directed that his christian subjects should be called considerable to those who deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the deserve them, unless it is designed to extend the injurious person might refuse submission to its award, had no power to carry and potency to their real abettors by this indiscriminate distribute, afflicted, tornented; who wandered is deserve them, unless it is designed to extend the injurious person might refuse submission to its award, had no power to carry and potency to their real abettors by this indiscriminate distribute, afflicted, tornented; who wandered is deserted to the Chair, and possible to the person aggricate, that the injurious person might refuse submission to its award, had no power to carry into effect its own sentence. "Let him be unto the admitting the probability that the injurious person might refuse submission to its award, had no power to carry into effect its own sentence. "Let him be unto the injurious person might refuse submission to its award, had no power to carry into effect its own sentence. "Let him be unto the injurious person might refuse submission to its award, had no power to carry into effect its own sentence." The Chairman and a publicant, which is designed to the Chair, and morning the result in the injurio

office for the rewards of vassalage to the Papal See? indispensable to their popularity and extension. One very extravagance. It is thus told by Grattan:

s now an epithet in every mouth; it has by this time quarrel; and the partisans of the nobles, and those of the become, even in our own household of the faith, a badges of distinction." common Shibboleth-a watch-word of party distincion. It is bandied about not by the ignorant and the reckless only, but gravely introduced into the passing

PLE entitled to a voice in administering the temporal- two Dioceses of Canada. Far be it from us, or any cation. ities of the Church? On both these questions the others who have the welfare of Christ's Church at United Government of Great Britain and Ireland heart, to vindicate those who are fairly chargeable The subject of the Religious Education of children, takes the affirmative; it asserts the liberty of the with an inclination to forsake "the old paths" of purity if interesting and important in its reference to the English and Irish Churches to manage their own af- and truth for the unscriptural novelties of any modern Mother Country, must be doubly so, when viewed in tairs; and it asserts also the rights of THE PEOPLE to schism or superstition. We are free to brand their connexion with our own Provincial wants. The suba representation in regard to the temporalities of the treachery with all the opprobrium that it deserves. ject has been for years one of deliberation and inquiry Church, election and appointment to Church offices, But let not the senseless vociferations of popular withour local Legislature: committees were appointed and the management of Church property. (That it clamour be suffered to fix the same guilt, with as little to ascertain what system it would be most profitable provides for the exercise of these rights through the justice as charity, upon those who are sound and to adopt, to meet the general necessity: ponderous Crown, is the accident of a monarchical government, immoveable in the faith. Well are we assured,—and reports, framed at an enormous expense to the counand not at all essential to the PRINCIPLE involved.) we speak advisedly from personal knowledge and try, were the result of these inquiries; and after what On both these questions, on the other hand, a large experience,—that many a single-hearted, upright, and was deemed, as we suppose, the necessary preliminaportion of the Irish population take the negative; devoted labourer in the vineyard of our Lord has been ries, an Education Bill was at length constructed, and they deny to a National Church the right and liberty traduced by this unmerited designation: many an promulgated as the law of the land. How wisely and of independent government; they deny to the people able champion of the christian faith has thus been ably our legislators, and especially our Executive, fulthe right and liberty of a vote in administering the charged with a latent attachment to the creed and filled their trust in the Common School Bill which temporalities of the Church; and in the generous but discipline which days of spiritual darkness and despot- they have presented to the country, the universal misguided spirit of religious enthusiasm, they renounce ism have perverted, simply because he manifests a shout of reprobation with which it has been hailed, the independence of their own Church, in spiritual greater reverence for the unaquiterated usages of will sufficiently testify, without any laboured exposure and temporal concerns, and refer all, the election and primitive christian antiquity that coincides with the of its defects from ourselves. Never, indeed, in the appointment to Church offices, the adjudication of restlessness of a sign-seeking generation. And yet annals of rude and incompetent legislation, was there ecclesiastical causes, the management of ecclesiastical do none cherish more faithfully than they, the memory a more whimsical and impracticable anomaly:—a cumproperty, either directly or in the way of ultimate appeal and revision, to the Court of Rome. That other under God, the gloom of superstition was dispelled cite or maintain its motion,—an endless entanglement the dismemberment of the British Empire. Now that presumption, when applied to the method which God peal and revision, to the Court of Home. That difference the collateral causes are mixed up with these, we are not collateral causes are mixed up with these, we are not this excitement has, in a great degree, passed away, of life and salvation. For who can deny the fact that the tain of all the grievances of the Irish people; grievantain of all the grievances of the Irish people; grievantain of all the grievances of the Irish people; grievantain of all the grievances of the Irish people; grievanwickedness as well as the political expediency of such a
the people is written.

The country at large, we are free to confess, have
wickedness as well as the political expediency of such a
the people is grievanwickedness as well as the political expediency of such a
the people is grievanto the people is g ces which can never be redressed, until they have the soul to perceive and assert the independence of their National Church on the Papal See. Papal bondage

National Church on the Papal See. Papal bondage

The country at large, we are free to contest, nave minently those scriptural weapons which Rome, upon the her hollow principles, is constrained to reject. It is, while professing a triendly relation to Great Britain, should at the least maintain a neutral position when the least maintain and the least is the standing barrier that keeps the Irish people from civil freedom and political prosperity.

Should at the least maintain a neutral posterior that keeps the Irish people the nternal interests, and the peace and good order of have been maintained by the pledge which has been mainta conduct, shews that she is fully conscious of a truth to which so many infatuated Protestants appear to be blind; for against such men she joins loudly in the outcry, knowing that the surest way to strengthen her own foundations is to foment the divisions of Protes-

blood of Christ, without the works of the law, excommunicated Hymenæus and Alexander: the same superintendency of the Common Mackie, B.A., his Lordship's Examining Chaplain, and respecting the difficulty of ascertaining whether the rule of faith, as contained in the Scripture, be complete or not. Tuesday, August 29,—Proceed to Whitby from To- christian believers to maintain unmutilated and undi- missioners, they have been compelled to have recourse The Lord Bishop of Toronto will hold a Confirma-

> pursue a different course, in the general tenor of his a solitary qualification for the duty. public teaching, from what we feel ourselves called Of this we might complain, as mere utilitarians; border between us and you: ye have no part in the being remedied. Lord?" Certain it is, that a more correct conception Nor, natural and strong as our indignation is at the other. Again, if this free circulation of a nick-name, posed renovation of the Common School Bill:with which every idea of spiritual impurity and dead-

office for the rewards of vassalage to the Papal See?
What clse has secured to The People of that country
a voice in the administration of ecclesiastical property, to the amount of millions, which have been the
munificent donations of the faithful of their own
Church and their own land, from the earliest ages of
Church and their own land, from the earliest ages of
Church and their own land, trom the earliest ages of
Christianity? What else has secured for the Dissenters of Great Britain the right to possess and administer their own temporalities? What clse has
minister their own temporalities? What clse has
more office for the rewards of vassalage to the Papal See?
What clse has secured to The People of that country
a voice in the administration of ecclesiastical properthat "use will father whole book since the whole of their own
land, from the earliest ages of
Church and their own land, from the earliest ages of
Church and their own land, trom the earliest ages of
Church and their own land, trom the earliest ages of
Church and their own land, trom the earliest ages of
Church and their own land, trom the earliest ages of
Church and their popularity and extension. One
of our poets has told us, with reference of their moticate the existence of two factions,
which, for nearly two centralities of Daniel's image, which where part lay. And how could the primitive Christians,
in the schools the whole of Daniel's image, which where part lay.

"Look at that report, fellow-citizens, and then say whether of
Hocks (fishing-hook); the other was called Kaabeljauws
of our poets has told us, with reference of longuage,
which, for nearly two centrities, divided and Zealand. One book with recognition of Holland and Zealand. One book in the schools the were part lay.

"Look at that report, fellow-citizens, and then easy whether of blocks (fishing-hook); the other was called Kaabeljauws
of our poets has told us, with reference of their invoiciate cannot be consistent to notice the existence of two factions,
which see pible

Churches to which they respectively belong? How comes it that at this moment all the temporalities of all religious denominations in Great Britain, in her colonies and in the United States, are not exclusively possessed and administered by bishops directly and solely responsible to an Italian? If all this forms solely responsible to an Italian? If all this forms solely responsible to an Italian? If all this forms solely responsible to an Italian? If all this forms solely responsible to an Italian? If all this forms solely responsible to an Italian? If all this forms solely responsible to an Italian? If all this forms solely responsible to an Italian? If all this forms solely responsible to an Italian? If all this forms solely responsible to an Italian? If all this forms solely responsible to an Italian? If all this forms the schools? Another the thoughtful and the pious. And discussions of the thoughtful and the pious. And vet the indiscriminate use of this most objectionable to the schools? Thou the schools! Another must be banished because 'Jesus Christ' is mentioned as 'the Son of God? What? Teach children that there is one who can save them from the apostle's own incitation is not to be of the prophet's own incitation is not to be of the prophet's own incitation is not to be of the prophet's own incitation is not to be of the prophet's own incitation is not to be of the prophet's own incitation is not to be content. They give the indiscriminate use of this most objectionable the the indiscriminate use of this most objectionable to the schools! Another must be banished because 'Jesus Christ' is mentioned as 'the Son of God? What? Teach children that there is one who can save them from the apostle's own incitation is not to be of the Prophecy only, and teaches us that the schools! Another must be banished because 'Jesus Christ' is mentioned as 'the Son of God? What solely responsible to an Italian? If all this forms any part of civil and religious liberty, of the rights of any part of civil and religious liberty, of the rights of men and of Christians, it may perhaps be as well to men and of Christians, it may perhaps be as well to men and of Christians, it may perhaps be as well to men and of Christians, it may perhaps be as well to men and of Christians, it may perhaps be as well to men and of Christians, it may perhaps be as well to men and of Christians, it may perhaps be as well to men and of Christians, it may perhaps be as well to mean of the might have died away with the eccentricity dealth of the might have died away with the eccentricity of the might have died away with the eccentricity of them admonishes the papils that God always sees them. Hat produced them, or with the partial and momentative which the Repeal of the Union goes through that the eye of the Deliy should be cheeked by the thought that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeked by the though that the eye of the Deliy should be cheeke which the lapse of time has created, and of the color, which the lapse of time has created, and of the color, is in the first place, unjust; because of Romanism.—is, in the first place, unjus in which the arts of demagogues have painted it, and of Romanism,—is, in the first place, unjust; because ought never to be attached to any servant of Christ, dacious? reduce it to its proper elements, and the points at is- it is really and truly applicable, in that sense, to a unless the clearest evidence of its justice can be sue are simply these:—Is a National Church of right and competent to exercise over its own altars of the National Church at home, and probably of Christ's Church, and the principles of christian independent, and competent to exercise over its own altars of the National Church at home, and probably of Christ's Church, and the principles of christian members independent jurisdiction? and; Are THE PRO Dot to a solitary individual within the bounds of the moderation and forbearance, should regulate its appli-

own foundations is to foment the divisions of Protesand harmonious operation, was to be substituted in its
tants, and balk, if she can, the honest and charitable
tants, and balk, if she can, the honest and charitable
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tants, and balk if she can, the honest and charitable
tants, and the tants are tants and the tants are tants. tants, and balk, if she can, the honest and charitable toom. In this hope,—but too long deferred,—many evidence of the manner in which the Repeal excite-

effort to restore, upon scriptural principles, unity of conscientious men have allowed themselves to be put mentwas viewed by the right-minded and the religious testimony to themselves, do not carry with them internal action in the scattered forces of christian professors. in nomination as School Commissioners; and although in the United States, we have much satisfaction in and irrefragable evidence of their own inspiration and authorities. This is to say the least of it a ways hardy The imputation of Puseyism, in its popular acceptation and popular application, is not unfrequently caused by a gross misannrehension, or at least a onecaused by a gross misapprehension, or at least a one-sided view, of ministerial duty and obligation. He sided view, of ministerial duty and obligation. He We have been instructed to publish the following list of appointments for Confirmation by the Lord Bishop of Toronto, and to say that it is the request of the content to work on with it as they might, in the expectation that a new or amended Law would place the minute of the content to work on with it as they might, in the expectation that a new or amended Law would place them in their proper position as School Commission—

Who procedure the goepal of Christ, has a two-fold task content to work on with it as they might, in the expectation that a new or amended Law would place them in their proper position as School Commission—

The content to work on with it as they might, in the expectation that a new or amended Law would place them in their proper position as School Commission—

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The content to work on with it as they might, in the expectation that a new or amended Law would place the proper position as School Commission—

The content to work on with it as they might, in the expectation that a new or amended Law would place the proper position as the proper position as the proper position as his Lordship that the Clergy would be pleased to consider this as an official notification of his intended

on the discipline it enjoins. The same Paul, who sider this as an official notification of his intended proclaimed justification through faith alone, by the Blinded by the desire of that false conciliation which

We are requested to state, that the Lord Bishop of Blinded by the desire of that false conciliation which

Montreal has been pleased to appoint the Rev. George

blood of Christ, without the works of the law, excom- is the vice of the times, the projectors of the Common Mackie, B.A., his Lordship's Examining Chaplain, and dauntless Apostle who "reasoned of righteousness, Schools should, in all cities and corporate towns, be and Official in the Diocese of Quebec. His ordinary temperance, and judgment to come," before Felix, divided equally between the Roman Catholics and the title will be, the Rev. Official Mackie. until that corrupt governor trembled under the elo- Protestants. In making this stipulation, they were We understand that the Rev. Adam Townley, lately quent exposition of Evangelical Truth, enforced upon engrossed by a contemplation of the Eastern portion Assistant Minister at Thornhill, has been appointed his Corinthian converts, by every argument at his of the United Province, where undeniably the Roman to the Mission of Dunville, Grand River, vacant by command, the observance of Apostolic Order. And Catholics predominate in the population; and if, in the resignation of the Rev. C. B. Gribble; and that this, we aver, should be the conduct of every Minister | the Western portion, the preponderance was the other | the Rev. G. S. J. Hill, instead of proceeding as of Christ, who seeks to be "a preacher such as Paul way, they excused themselves possibly with the plea Travelling Missionary to the Niagara District, has himself would own." In different circumstances, he that they could not, like Argus, look in two opposite been appointed to supply the place of the Rev. M. will act differently,—adapting his plans of assault to directions at once; or, at all events, if this reasonable Harris at Perth, during his temporary absence in measuring the planetary orbits, and instrument capable of the compets or other head ascertaining the the evil he is called upon to assail. If encompassed apology could not be accepted, that, setting the pre- Ireland. by the blinded votaries of the Papacy, and the seduc- ponderance of Romanists in the Lower Province against tion of his own flock to that darkened creed is to be apprehended, he must be earnest in the exposure of its corruptions and deceits; if environed by Dissent, in its multiform aspect and evil workings, he is bound in Protestant towns in the Upper Province, in order to eke out the legal proportion of Roman Catholic Comvided "the faith once delivered unto the saints." to the labouring class of the population, and select for tion in the Cathedral Church on the same day, (the If, then, a christian brother, from the peculiarity of that office individuals,—honest and industrious men 30th instant), during Divine Service, in the afternoon. the circumstances in which he is placed, happens to by the way,—who, by their own confession, have not

upon to adopt,—and that without the slightest com- on higher grounds, our complaints must be louder 3,—Cavan, first Church, 10 A. M. promise of the great principles by which both of us and more earnest. We see neither justice nor decency profess to be guided,—should we be justified in pro- in delegating to Roman Catholics in equal ratio with 4,—Proceed from Emily to Fene- nouncing his measures ill-judged, or his tenets sus- Protestants, the direction of education in towns in picious? Are not all they that dwell on this and on which the Romanists are to the Protestants as 1 to 15; that side Jordan, the children of Israel? Why then but we shall not dwell upon our just cause for comshould either say, "The Lord hath made Jordan a plaint upon this score, because we live in hopes of its and straight-forward method of handling the principal

of the ministerial character, accompanied by a mutual virtual exclusion of the Bible from our Common sinking of imaginary variations, would remove all existing misunderstanding, and extinguish all reciproduces of those who do not like that the light of truth should be shed upon by in the ardour of polemical discussion, which, if duly inconceivable that the light of field should controlled the shed upon by in the ardour of polemical discussion, which, if duly inconceivable that the light of field should controlled the shed upon by in the ardour of polemical discussion, which, if ally inconceivable that the light of field should controlled the shed upon by in the ardour of polemical discussion. 11,-Proceed to the Carrying Place. cal cavilling and reproach. They who fell by the their errors and corruptions, shall we reiterate the 12,—Carrying Place, 11 A. M., and sword of Cromwell's fanatical adherents, because of loud complaint of every honest and religious mind in di afterwards proceed to Belle- their maintenance of prelacy, were martyrs for the the Protestant community, but be patient a little truth equally with those venerable witnesses who were longer, in the hope that this too will be amended. upon the first entrance on a disputed topic, to defin sacrificed by Queen Mary for their protest against We shall just read our Legislators and Executive a Popery. Our Church, indeed, has publicly and ex- lesson upon this topic, from a respectable journal in the plicitly sanctioned this opinion, by calling the execu- United States,—the Commercial Advertiser (July 14), tion of King Charles I. a martyrdom. Scripture, -and if conscience whisper to them that they have reason, history,—the constitution of our Church,— been chargeable in any degree with the sinful comand the glorious example which our martyred fathers pliance to either Romanism or Infidelity contained in have handed down to us their children,—all combine the Report which will be found in another column, others who have equally admired the skill and temper Church they remain perfectly dark, mysterious and unto set before us a middle course, protected from idol- and which is here so honestly deprecated, we trust worship on the one hand, and wild enthusiasm on the they will be profited by this warning voice in the pro-

"If the proceedings of the Board of Education on Wednes-Names and epithets are no unimportant things in ness is meant to be connected, is unjust and unreaday evening, - or rather the document presented to the board, every department of life. So thought at least that sonable, it is no less injudicious, as providing for the cause the Protestants of this city and not of the city and Syrian king, who, to conceal his actual depravity and extension and perpetuation of the error, or the pecufolity styled himself Eviphores (the Illustrious) when the it is designed to any had and arrest tion was Epimanes (the madman). The artifice was impart to them a substantiality,—you concentre them ingenious, and well calculated, with the large class of in a palpable form, which every one can grasp. We the uniquiring, to shield his memory from the odium of his crimes. The same impression suggested the characterized, in order to their more effectual exposure of the same impression suggested the characterized in order to their more effectual exposure out of weakness, so taked promises, stopped the always of the same impression suggested the characterized, in order to their more effectual exposure to the same impression suggested the characterized in order to their more effectual exposure to the same impression suggested the characterized in order to their more effectual exposure to the same impression suggested the characterized in order to their more effectual exposure to the same impression suggested the characterized in order to their more effectual exposure to the same impression suggested the characterized in order to their more effectual exposure to the same impression suggested the characterized in order to their more effectual exposure to the same impression suggested the characterized in order to their more effectual exposure to the same impression suggested the characterized in order to their more effectual exposure to the same impression suggested the characterized in order to their more effectual exposure to the same impression suggested the characterized in order to their more effectual exposure to the same impression suggested the characterized in order to the same impression suggested the characterized in order to the same impression suggested the characterized in order to the same impression suggested the characterized in order to the same impression suggested the characterized in order to the same impression suggested the characterized in order to the same impression suggested the characterized in order to the same impression suggested the characterized in order to the same impression suggested the characterized in order to the same impression suggested the characterized in order to the same impression suggested the characterized in order to the same impression suggested the characterized in or

and the disciples of Fanny Wright have leagued together, not and joined with the first. These would coalesce no better these epithets the whole Christian dispensation and

tertaining such heathenish principles, have been selected to direct the education of the youth of a Protestant land?"

England's poor, for a time at least, the best boon which has been proffered to them since the Revolumemory, but will speak the same things now, totidem et ton of 1688: it will be well if it does not thrust the

By the from over Schools and what according to the

Wherefore it is that from time immemorial all legal Bble from our Schools, and, what according to the present Bill is so practicable, give us the writings of secured by means of this universal agent, the writer's Tim Paine and Voltaire in its room.

would trample on the Protestantism, upon the principles of which the throne and altars of our Mother

It is objected, however, that this kind of testimony is Country are erected, and to vindicate the training of our rising generations in that Christianity without which education is no boon, and the being a British witness? To believe that God has given a revelation of his will to mankind is of the substance of faith, but in

th United States, and that, at public meetings and interpretation there is pray have you recourse to in we need not be at the pains to expose the moral Gospel is written? You ask, with much seeming con

Communications.

THE RULE OF FAITH.

Portneuf, 12th July, 1843. Rev. Sir,-I have read with much interest the account given in the Canadien, of a controversy in which you aries, and have been much gratified by your frank, manly, estin mooted between you. It is with some degree of ffid/nce that I venture to offer any elucidation of a subject which has passed between the hands of such able

the several places and purposes for which they are designed, and not at all upon his relative position or character

ppearance, but the illustration appeared to me so obvious,

quarrel; and the partisans of the nobles, and those of the towns, ranged themselves at either side, and assumed different badges of distinction."

This trivial and absurd dispute was not, it must be owned, the role cause of the civil rupture that succeeded;—it operated upon prejudices already existing. But the incident itself warns us of the necessity of the recessity of the received the recessity of the recess

"There are other features of this atrocious document re- by word of mouth, are in this as well as several other much longer lived, and much more honest and impartial. If nobody should take the trouble to wrest it, the written The cry of "no sectarianism" has wrested from testimony will certainly never wrest itself, nor speak any other meaning than that which it was originally intended

That wills, deeds, covenants of all kinds, are Our enlightened Governor General will, we are sue, bring the vigour of his sagacious mind and the stength of his Christian principles to beat upon this important question,—so far at least as, in the exercise of the prerogative of the Crown, to reject that which the presence of the witnesses alone would avail but little in court if the document which they had a whom the stength of the court of the witnesses alone would avail but little in court if the document which they had a whom the court of the court of the court of the document which they had a whom the court of the

Our readers are aware that the question of the Repeal of the Union has excited much "sympathy" in interpreting the passages which you occasionally cite for

But the objection seems to wear an aspect of treasonable course of their writings. The quotation from Bishop Marsh is somewhat more to the purpose. It contains, however, little else beside the obvious truth, that the Gospel was preached before it was written, leaving the

For one short and simple answer to all the suggestions The Apostle St. Paul declares that "it is not necessary we should climb to the height of heaven, or descend to the centre of the earth." But what saith the Scripture? "The word is night hee, in thy mouth and in thine heart, that if thou confess with thy mouth the Lord Jesus Christ, and believe with thine heart that God hath raised him from the dead, thou shalt be saved." Would it not be as reasonable to suppose that before a carpenter can proceed to apply his folding rule to a piece of timber or scantling, in order to determine its position in the ship or the building, he must be provided with an instrument capable of periods of the comets or other heavenly bodies; as to suppose an humble private Christian obliged to go about and examine all the opinions and authorities that were ever extant, before he admits the truth of a statement earth, because thou hast hidden these things from the wise and prudent, and revealed them unto babes.

There is a rule of interpretation laid down by the judicious Hooker, whom I think you have mentioned with respect, "That in reading the Scriptures, wherever the literal interpretation will stand that rendering which is farthest from the letter is commonly the worst." How much learning might have been spared, and how much precious time have been saved, had this simple rule been always attended to.

The next question, viz., Whether we are now actually in possession of the whole or only a part of the original Scriptures, I take to be wholly irrelevant and superfluous. In matters of merely human testimony, the perfect consistency and agreement of all the parts which compose the chain of evidence is a matter of the last importance, because the agreement of the several witnesses with one another is the only test of their individual truth and accuracy, and because, in evidence of an accumulative or weighed and considered, might very materially influence the judgment of your readers concerning the points in dipute.

that one part of the Word of God should contradict another part, or that the doctrine contained upon one page of the Bible should be cancelled and overthrown by that of another. For how then should that Scripture be true which declares that "every word of God is true and terms. In compliance with this highly reasonable, and in the present instance I would add indispensable requisition, permit me to ask, what is meant by a rule of faith? Is not a rule some well known standard or fixed principle, by which things are tried or measured, in order to ascerby which things are tried or measured, in order to ascerby which things are tried or measured, in order to ascerby which things are tried or measured, in order to ascerby which things are tried or measured, in order to ascerby which things are tried or measured, in order to ascerby which that "every work of tool is the much that "every work of tool is the much that "every work of tool is the much that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and that "not one iota nor one tittle addict the forever," and the forever, and the forever tain whether they agree with or come short of some cer- quence. It is no where said that to all the Clergy of any tain quantity or proportion previously determined?

It appears very evident, not to me only, but to several and clear, whilst to all other members of the Universal displayed on your part, that sufficient discrimination has not been made between the materials with which the Christian edifice is to be constructed, and the fixed rule of God." John vii. 17. Thus the capacity to know is or measure by which the materials themselves are to be clearly made to depend upon the inward disposition and tried and examined, in order to ascertain their fitness for The several piaces and purposes for which they are designed.

The several requisites of a rule are, that it should be easily handled, intelligible, or adapted to the capacities of those who are to make use of it, and of standard authority, so that no reasonable exception could be taken to its advantage to the cause it was intended to serve,—I mean advantage for the several piaces and purposes for which the several piaces and not at all upon his relative position or character:—

"None of the wicked shall understand, but the wise shall understand, but the wise shall understand." Dan. xii. 10. A few words more upon another text, which I think has been adduced with small advantage to the cause it was intended to serve,—I mean application, whenever a doubt or difference should arise that of Matt. xviii. 17. "Tell it to the Church." It cannot be understood to mean that the parties at variance All this, I will freely confess, has rather a mechanical were to refer their dispute to the Church, in order to have determined in the manner of an authoritative tribunal and so likely to simplify the matter at issue, that I could But in each supposed case the number of witnesses is not forbear its introduction: the rather, as I conclude enlarged, in order that the wrongs of the aggrieved perfrom your own method of handling the dispute, that you are not one of those who would strive to mystify a plain question, but would rather be pleased with a mode of part in and redress the injury done to one of its members.

throughout the world. Conceiving this position to be fully and clearly contained in those words of our Saviour Christ himself: "The words that I have spoken to you, the same shall judge you at the last day." John xii. 48. The words were spoken to them, but they are written for our admonition, upon whom the ends of the world are come. Cor. x. 11.

To the Editor of The Church.

Rev. Sir,—Having seen in your paper of the 14th inst. an extract from the Times of June the 16th, which stated an extract from the Times of June the 16th, which stated that the sum of £3000 a year for 45 years at 5 per cent. per annum, Compound Interest, according to the calculation of Mr. Hume, amounts to upwards of £500,000,— I beg feave to say, that I have tried the calculation, and find that it amounts to no more than £283,500.

A STRESONINER.

Cobourg, July 21st, 1843.

Canadian Ecclesiastical Intelligence.

CEREMONY OF LAYING THE CORNER STONE OF TRINITY CHURCH, TORONTO. On Thursday, the 20th July, the interesting ceremony

f laying the corner stone of Trinity Church, Toron was performed by the Hon, and Right Reverend the Lord Bishop of Toronto, assisted by his Chaplains, in the pre-Bisnop of Toronto, assisted by his Chapitalis, in the presence of a large concourse of people, who seemed to take a hearty and lively interest in the proceedings of the day.

At two o'clock, there was Divine Service in the Cathedral; after which the Rev. H. J. Grasett preached an eloquent and admirable sermon on the privileges and duty of Public Worship, from the 7th verse of the 132d Psalm, —"We will go into his tabernacles; we will worship at his footstool,"—concluding with an earnest exhortation to the people, that as they were already provided with a sanctuary for the worship of Almighty God, they would, to the utmost of their ability, give of their means to proreminding the congregation that in a parish containing,

vide the same privileges for their destitute fellow-citizens; reminding the congregation that in a parish containing, inclusive of the Military force stationed within it, upwards of 17,000 souls, nearly the half of whom belong to the Church, the accommodation furnished by the Cathedral, spacious as it is, is utterly insufficient; and that the particular site of the new erection had been judiciously selected would appear, when it is considered that it is in the centre of a thickly inhabited and spiritually destitute subarb,—that the surrounding locality contains a popula-tion amounting at present to about 3000 people, chiefly of the poorest class, its numbers rapidly increasing, and that of this population about two-thirds professedly belong to the Church.
A Collection was made after the Sermon, amounting to

£17 6s. 3d.—a liberal sum, considering the smallness of the congregation. The congregation then proceeded to the ground with a great number of persons who were waiting outside, (who from the early hour of Service had been prevented attending Church,) -accompanying a procession consisting of

The Beadle. Door-keepers. The Clerk. The Professors of the University of King's College.

Bishop's Chaplains.

The Lord Bishop.

The Building Committee The procession was met on the ground by the Architect, H. B. Lane Esq., who attended his Lordship the Bishop a bottle was inserted under the stone containing One of each of the silver and copper coins of the present

The copper coins of the reign of Wm. IV. and 'he copper tokens of the Bank of Montreal. The two last "Church" newspapers.

The programme of the proceedings of the day.

A list of the names of the present Mayor and Corporation

A Silver Medal engraved on the obverse: Corner Stone of

TRINITY CHURCH, Laid July 20th, A.D. 1843, Lord Bishop Toronto.

The Seventh Year Majesty Queen Victoria, Sir Charles T. Metcalfe

With the following Inscription, beautifully engrossed, on parchment, in the Office of Messrs. Wells & Fitzgerald: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. This Corner Stone of Trinity Church, in the City of Toronto, County of York,

Home District,
was laid on Thursday the 20th day of July, A.D. 1843,
and in the Seventh Year of Her Majesty VICTORIA, Queen of Great Britain and Ireland, By the Honourable and Right Reverend

John Strachan, D.D. LL.D., Lord Bishop of the Diocese, Alexander Dixon, Enoch Turner, Joshua G. Beard, Alexander Dixon, Enoch Turner, Joshua G. Beard,
William Gooderham, Joseph Shuter, and Samuel Mitchell,
The Committee for the Erection of the Church.
Henry B. Lane Esq., Architect.
John Ritchey, Builder.
William Cawthra Esq., Treasurer.
"Except the Lord build the home, their labour is but lost that build it."
This Chester Serverted by relayers.

This Church erected by voluntary contributions, with the assistance of one hundred pounds Sterling from the Venerable Society for the Propagation of the Gospel in Foreign Parts, obtained through the Lord Bishop of Toronto.

The Architect then handed to the Bishop the Trowel, who having spread the mortar, the stone was lowered into its place. The mallet was then handed to his Lordship, with which he struck the stone, and then pronounced the words:—"This corner-stone of the foundation we lay in the Name of the Father, and of the Son, and of the Holy Ghost: and may God Almighty grant that the building thus begun in His Name may be happily carried on to its complete termination, without injury or accident, let or indrance; and that when completed, it may be consecrated and set apart for Him and His service, to the honour of His Name, and the salvation of the souls of men, from generation to generation, through Jesus Christ our Amen.

A very appropriate and beautiful hymn was then sung by the Choir of the Cathedral, who had very kindly rendered their valuable assistance throughout the whole service. The ceremony was concluded by the Bishop with THE BENEDICTION.

The procession, in the same order in which it had come

to the ground, then returned to the Cathedral.

THE CHURCH IN THE OTTAWA DISTRICT.

At a Meeting of Members of the Church of England, resident in the Ottawa District, called by public advertisement, and held at Cass's Hotel, in West Hawkesbury, on Saturday, the 15th July, 1843,—the meeting having

lustre of some high-sounding and imposing name.

The reason of this is obvious:—two-thirds of mankind, we may say, are satisfied that, on certain subjects, others should think for them, in preference to the troublesome process of thinking for the value of the troublesome process of thinking for the value of the troublesome process of thinking for the value of the troublesome process of thinking for the value of the troublesome process of thinking for the value of the troublesome process of thinking for the value of the troublesome process of thinking for the value of the provide means for building a place of worship for the value of the extraordinary document to provide means for building a place of worship for the value of the extraordinary document to provide means for building a place of worship for the value of the extraordinary document to provide means for building a place of worship for the value of the extraordinary document to provide means for building a place of worship for the value of the extraordinary document to provide means for building a place of worship for the value of the extraordinary document to provide means for building a place of worship for the value of the extraordinary document to provide means for building a place of worship for the value of the extraordinary document to provide means for building a place of worship for the value of the extraordinary document to provide means for building a place of worship for the value of the extraordinary document to provide means for building a good teport through lath.

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The reader will perceive b the troublesome process of thinking for them, in preference to the troublesome process of thinking for themselves; and with this class, names are far more influential than arguments, since they demand no painful research nor inquiry. Nor is a foundation of truth and reality

The troublesome process of thinking for themselves; and to banish from our public of being accessible, intelligible, universally apprication of the truth we are anxious to convey, from a circumstance in the history of the Netherlands. It partakes, to be sure, of a grotesque and ludicrous character; but perhaps the inquiry. Nor is a foundation of truth and reality

The truth we are anxious to convey, from a circumstance in the history of undoubted anthority, could be found, or could have schools the Bible—the great constitution of civil and religions of the Netherlands. It partakes, to be sure, of a grotesque and ludicrous character; but perhaps the low is aimed even at Christianity. Under this specious cry voltaire in the conveys, is enhanced by its of no sectarianism, it now appears that the Catholies, Jews of questionable authority, were to be placed upon a part of voltaire in the first of truth and reality of being accessible, intelligions of undoubted anthority, could have eligions of undoubted anthority, could have schools the Bible—the great constitution of civil and religions of undoubted anthority, could have schools the Bible—the great constitution of civil and religions of undoubted anthority, well that their case which the conveys is constitution of civil and religions of undoubted anthority, well that their case and the convergence of the iteration is the fine that the case of the convergence of the convergence of the convergence of the convergence of the processor of the Netherlands. It partakes, to be sure, of a distinct the convergence of the processor of the convergence of the convergence of the convergence of th

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