poetry.

THE INFANT'S FUNERAL.

Maidens haste, the dead await ye-resting in this darkened room, Come—yet look on this fair infant, ere ye bear her to the tomb; See, how lightly death hath touched her; here no traces of

Only by her fixed beauty do we learn that life's away. Here a mother's love hath lingered—she hath decked this

And those tiny hands seem nestling still in their accustomed

Neath that cap, whose laced richness golden hair cannot conceal; Little locks of silk-like texture, softly-gleaming, yet will steal; And that rohe of fairest beauty, rich in folds of snowy hue, Though all else it covers amply, leaves the wax-like hands to displays the Christian disposition of this excellent consider these things, and act accordingly."

owers of rarest form and beauty are upon the loved one strown, Death itself in this dear infant e'en more lovely looks than sleep. See yon sun-beam gently stealing, timid messenger of love, Ever living, ever glorious, shadowing forth a world above; Disregard not its sweet mission, learn though all should fail

There are higher joys eternal, in a brighter, better sphere.

Parents weep! but not despairing, think how glorious is the Where the spirit of your darling now rejoices with the blest; Think of Him who loved young children,—could we now his

kingdom see,
We should hear him kindly whisper, "Happy spirit come to to charity, his purse was open to the needy of every shade of religious opinion.

his successors of the means of exercising those virtues, and thus prevents them from shewing themselves to

Gaze, young mourners, mute and thoughtful, gaze upon that placid face;
Is there one who does not envy her young spirit's resting-place?
Let yours be no passing feeling—life admits of no delay,
Therefore, while the Spirit's speaking, answer "while 'tis called

Now your last farewell is taken, let your tears in freedom flow, They will wake the saddened feeling—not the bitterness of wee a Maidens, take the youthful sleeper, meekly bending veil the head,

young, While sweet memories and feelings cling around your heart and

commune with your Maker, in subjection to His will; Praying—till each earthly passion by His power is calm and £4000 in the three per cents; producing an income

Slowly in a hallowed grave gently lay the dead to rest, And while words of life are read, hope should animate each

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Knowing that a voice will come, echoed by earth, sea and skies, When triumphant from the tomb all the dead in Christ shall Н. D. H.

MEMOIRS OF WM. STEVENS ESQ.* (By a Correspondent of The Church.)

This work is not a record of the life of a grave and earned divine, nor a distinguished and subtle lawyer; it was neither by fighting the battles of his country, nor assisting her councils by his eloquence, that Mr. Stevens gained for himself a character which will be regarded with affectionate admiration, while the holy faith which he ornamented by his life, remains.

It is simply the memoir of a London tradesman, who, by diligence and attention to his business, acquired a handsome competence, and, by carefully availing himself of his leisure hours, not only became an excellent Latin, Greek, Hebrew, and French scholar, but also one of the profoundest theologians of his give the quotation entire:—"There is undoubtedly power, even under very discouraging circumstances, hoves every one to enquire wherein it consists, in orby diligence, fidelity, and attention, to advance himself, not only in worldly prosperity, but in learning and wisdom. He wishes also to convince mankind, by the lustre of the bright example here held out to to God, and of the warmest benevolence to our fellow nerally speaking, there is no salvation. And if they men, is strictly compatible with the utmost cheerfulness of disposition, with all rational pleasures, and with the gaiety which young persons naturally feel, of whom many are deterred from the pursuits of piety and goodness, because they have been falsely taught that a life of virtue is not consistent with cheerfulness, and that the pursuits of religion cause gloominess."

It is said by a learned writer "that a good God and a good conscience, and the consciousness of being at peace with both, furnish a perpetual feast, and that it well becomes a wise man to be merry at it," - and in no man was this truth more fully exemplified than in Mr. Stevens, because his whole life and conversation proved that in him was exemplified true and undefiled religion, undebased by superstition on the one hand, Mr. Stevens served the usual apprenticeship to his

business, and afterwards, at an unusually early age,

was rewarded for his fidelity and upright conduct by obtaining a partnership in the firm. After this change in his circumstances, he pursued his avocations with his usual activity for many years, until he became chief partner. In 1801 he relinquished a great part of the profits in order to be relieved from the drudgery of business, and to dedicate more of his time to the society of friends that he loved, and to those studies in which he delighted. We have alluded to his learning, and now proceed to shew that he was a deep theologian. He was well read in the writings of the fathers of the first three centuries: had diligently studied Dr. Jackson's Body of Divinity, a divine to whose itings Bishop Horne frequently resorted, both as authority and example, in his own valuable works.-The writings of Bishops Andrewes, Jeremy Taylor, and Dean Hickes, those fathers of our Church, those masters in the great art of holy living, those giants in religious knowledge, as that excellent sovereign George III. justly styled them, were quite familiar to Mr. Stevens; and there was hardly a writer of his time, at all celebrated for orthodox opinious, soundness of principle, or purity of conduct, who was unknown to him. Of the opinion which was entertained of him as a theologian, we cannot give a better proof than that declared by the learned Dr. Douglas, Bishop of Salisbury. When that prelate preached before the Society for Propagating the Gospel in Foreign Parts, of which Mr. Stevens was an auditor, when the other Bishops were complimenting his Lordship on his discourse, Mr. Stevens offered his tribute of thanks; the Bishop expressed himself much gratified, and turning to the other prelates said, "Here is a man, who, though not a Bishop, yet would have been thought worthy of that character in the first and purest ages of the Christian Church." On a similar occasion Bishop Horsley, who was by no means given to flattery, said, "Mr. Stevens, a compliment from you upon such a

His amiable character and talents gained him the friendship of many of the most distinguished scholars of his day. With Bishop Horne, and Mr. Jones of Nayland, he passed many most pleasant and delightful hours, and the Rev. Dr. Morice, Secretary to the Society for Propagating the Gospel, the Rev. Dr. Gaskin, Secretary to the Society for Promoting Christian Knowledge, and the Rev. Dr. Glasse, were his intimate friends. The Rev. Mr. Parkhurst, whose Greek and Hebrew Lexicons are of such importance to the Christian world, dedicated the fourth edition to Mr. Stevens, Bishop Horne, Rev. Dr. Glasse, and the Rev. J. Boucher; a clear proof, that that great biblical scholar thought Mr. Stevens to be one who, from his acquaintance with the Hebrew language, and the depth of his theological knowledge, was well able to judge of the nature of so important a work.

subject is of no inconsiderable value."

Pauper, and from the time of the appropriation, he outward splendour and territorial possessions of Scot- nified his conceptions of the divine justice, holiness, merely considered himself as a trustee for the funds. tish Episcopacy are no more, yet in soundness of doc- and truth to the uttermost, they will still fall short of Here a mother's love hath lingered—she hath decked this coffin-bed,

And with cunning art hath mingled life-like emblems with the dead;

See the downy pillows shading, as in health, her dimpled face, See the downy pillows shading, as in health, her dimpled face, ful steward for the poor, religiously accounting for the sure word of prophecy, the gates of hell shall not sinner is admitted to the fullest enjoyment of the dievery farthing, and allowing interest upon the capital, prevail against the Church of God, yet in the inscru- vine love, notwithstanding his unworthiness and guilt, till the whole was expended. Besides these two ac- table dispensations of Providence it may hereafter be without any compromise of the divine holiness and

man even more than the others. Under this head But the time was now come when, in the dispensa- rious remedy, to realize the full misery of his case as a were arranged presents of books, wine, &c. to friends, lions of Providence, Mr. Stevens's friends were to be dying sinner. Filling the calm air around them with a fragrance all their own; to whom he either wished to shew these marks of re-All is bright and fair about her, we can gaze, nor sigh, nor weep, gard, or who were unable to purchase them themselves. Many other acts of bounty which to a man less scru- to be called to his reward. He finished his probation pulous than Mr. Stevens, would have appeared as acts and entered into his rest, on the 7th day of February, charity, he inserted as gifts. For instance, under 1307, aged 75. It might have been supposed that a that head he entered about £500 which he advanced man of such extensive benevolence, being a bachelor, to a friend in order to enable him to complete his stu- | would have left large sums for charitable purposes. dies at the University, and which he would never per- His opinions however, were opposed to doing so; he mit to be considered as a debt. He was very careful believed that charity is a personal grace; and that if to avoid subscribing to any religious object which was a man has exercised that virtue during his life, and not exclusively Church of England, but with regard also carries on his benefactions by will, he deprives fixed portions of his income. For several years he dingly, except a few legacies, he left the whole of his

allowed a lady and her daughter who were distant re- fortune to his first cousin. lations, £100 per annum. The mother died, and the The memory of Mr. Stevens remains a valuable young lady in writing to inform him of the event, ex- legacy for Churchmen, as a true member of the Church And with timid steps and reverence, gently hear the early dead. he did not mean to continue the allowance of £100 man, from the only solid principle, love to God, were Weep,—for tears are meet and proper,—fitting tribute to the a-year; but as he did not think she was old enough extensive and universal. "Mark the perfect man and upon her, that she might share it with any good man

she thought proper! that he had bought in her name

In 1773 Mr. Stevens appeared in a new character,

namely, as an author; his first work was entitled,

'An Essay on the Nature and Constitution of the

Christian Church." The period chosen for this pub-

lication was very suitable: it was a time when the

press teemed with the most scurrilous invectives

against the fundamental doctrines of our religion, and

the very newspapers, as amongst ourselves, were con-

verted into trumpets of sedition by the enemies of the

Church; and therefore, this good man thought, that

silence on the part of its friends would be criminal, a

cold neutrality inexcusable. In order to ensure the

extensive circulation of his book, the Society for Pro-

moting Christian Knowledge placed it on its list .-

The opinions of the author with respect to schism, are

so Scriptural and so powerfully written, that we will

der to avoid it. Our Church teaches in her Cate-

chism, that there are two Sacraments generally neces-

sary to salvation, Baptism and the Supper of the Lord:

and if so, the inference is fair, that without them, ge-

to be had; for it is not to be supposed, that every

every man has a right to use the King's seal. The

daily such as should be saved; it is in the Church,

therefore, that the means of salvation are to be had,

and consequently it is incumbent on every one to be

added to the Church, and to keep in it, as he has no

of the Bishops, and other influential persons, until the

duly ordained, they could administer the Sacraments;

yet their chapels were unconsecrated, the children of

their congregations were unconfirmed; and the ab-

surdity and contradiction prevailed that they were

Episcopalians without an Episcopus. After the re-

peal of the penal laws, some of these clergy declined

to put themselves under Scottish Episcopal control,

alleging as a reason that the Scotch Church had given

no proof that her doctrines were the same as those of

this plea, the Bishops held a Convocation in 1804,

nurse it properly."

pired without a groan.

of £120 sterling, and that he had sent her a power of attorney to execute, empowering him to receive the dividends, for her use." It is a melancholy fact that Rev. P. W. Alston, Rector of Cavelry Church, Memhis bounty was frustrated, for a few days after the rephis, Tennessee. - Calendar.] ceipt of his letter she dropt down suddenly and ex-

In the religious phraseology of this age and country, (and a very curious vocabulary might be compiled of Tractarianism, the Society contributes £500 per annum." culiarities unheard of in any other period or region), there is a form of words held in special reverence and em :- THE CHANGE OF HEART. Now with regard to this phrase—of the thing which it is intended to express I shall speak presently,) as regards the phrase, is shall speak presently,) as regards the phrase, I am free to avow, that since it is wholly unknown to the word of God, and especially since it stands before the popular mind as a sort of cabala, mystifying the popular mind as a sort of cabala, mystifying the way of salvation, I have no particular veneration for they would be very far from entertaining. The term it, and am not apt, in the business of Christian teaching, to prefer it to the scriptural forms with which ing, to prefer it to the scriptural forms with which (when used in connexion with the work of grace,) its rational signification is accordant. The single instance of its occurrence in the Bible, is in the dream within the compass of the allegation. If, in charging the Bishop of Toronto or the Rev. Principal of the Cobourg of Nebuchadnezzar, related in the fourth chapter of of Nebuchadnezzar, related in the fourth chapter of the book of Daniel: "Let his heart be changed, and intended to assert that they inculcate doctrines or sanclar, but also one of the profoundest theologians of his time. The object of the author is to shew, particularly to the young, how much every man has it in his power, even under very discouraging circumstances, ing, we plead guilty; not having pronounced the shib- of what he is pleased to term "Tractarianism," are those boleth, we must range ourselves with Paul and Peter, and John and James, who stand condemned in the same category before the bar of the prevailing fashion of colloquial sectarianism. But if the objection means as he speaks of the Bishop's standard of these doctrines, without being at the pains to give us any distinct information relative to the nature of that standard. There that we preach no such THING as may be called a can be no doubt in the mind of any person acquainted with the formularies of the Church of England, that she change of heart, in the reasonable sense of that expression, we not only declare the allegation untrue,man has a right to administer them, any more than but we submit, moreover, that we recognize a special duty imposed upon us by Providence, and in which what respects the standard of the Church and that of the Scripture is express, that the Lord added to the Church we trust we prove not ourselves delinquent, to remind souls around us that it is a change of HEART that ess, which is not according to the rational acceptation | pro cess, which is not according to the rational acceptation of words, a change of heart,—and which, could an of words, a change of heart,—and which, could an of words, a change of heart,—and which, could an of words, a change of heart,—and which could an of words, a change of heart,—and which could an of words, a change of heart,—and which could an of words, a change of heart,—and which could an of words, a change of heart,—and which could an of words, a change of heart,—and which could an of words, a change of heart,—and which could an of words, a change of heart,—and which words, a change of heart,—a right to expect the end, but in the use of the means in the way which God has appointed. As to the docdea so vagabond as that which tantalizes the popular trine being uncharitable, which some object, -so far mind be located at all, would have its place assigned is it from the want of charity, that to warn people of the "cloud-land" of fancy. In the language of their danger is surely the truest charity; and we know he Scriptures, and in the common speech of mankind, what was to be the fate of the watchman who did not the heart is a metaphor of the will and dispositions .the heart is a metaphor of the will and dispositions.—
In a moral connexion by a change of heart common his Rev. Principal that matters should have come to this warn the people. And the adulterer and drunkard may as justly call it uncharitable to be told, that such sense would understand the renunciation of depraved pass? shall not inherit the kingdom of heaven, as the schis-Principles, and the adoption of pure and honorable.matic that he must be of the Church to be saved .-And so, in a spiritual sense, it reasonably implies the To ask what is to become of those who are without mortification of worldly and sinful dispositions, and the pale, is nothing to the purpose; God will judge the growth of heavenly. A spiritual CHANGE of HEART no man, but by the law which He has given him; nor can be nothing more than a "putting off the old man" will any be responsible for opportunities they never which is conformed to worldly aims, and corrupt after had." In another place, speaking concerning the the deceitful lusts, and a renovation of the spirit of the connection of Church and State, Mr. Stevens says,mind, by putting on the new man which is formed after Making establishments necessary to the existence of the Gop's likeness in righteousness and true holiness .-Church, as many are apt to do, is a grievous mistake; Now if this, the old-fashioned doctrine of RENOVATION but to be sure it is a convenient appendage; and there meant by the patrons of the phrase, the charge is no harm in Kings being nursing fathers, if they will 'that we preach not the change of heart," is a caumny of that crazy sort that may justly claim the The last great labour of love in which this worthy privilege of our good-humoured and compassionate man engaged himself, was in the service of the deendurance. If that be not its meaning, we shall be pressed portion of the Christian Church in Scotland. It is remarkable that the existence of this remnant of planation of what is meant by the phrase. In the pure Episcopacy was not known in England to many nean time, we shall continue to preach, line upon line, and precept upon precept, as the circumstances consecration of Bishop Seabury brought it into notice risibly require, that a change must be wrought in the and raised up many friends. One of the unhappy hearts of sinners, by the gospel "teaching them," disconsequences of the penal laws against the Church, (in ciplining them, "to deny ungodliness and worldly he repealing of which Mr. Stevens was a most indelusts, and to live soberly, righteously, and godly, in fatigable agent,) was, that many Episcopalians who this present world, expecting that blessed hope" which were unwilling to subject themselves to the penalties laid up for them in beaven :- the burden of our inflicted on those laymen, who should attend the sercall will be - not "come forward to this part of the vices of the non-juring Clergy, resorted to a plan, so house, and submit yourselves to a mechanism of nerirregular and anomalous, that nothing could justify it yous excitement, which we have contrived to get up;" but the peculiar circumstances of the case. Clergy--but-"Wash you; make you clean; put away the men ordained in England and Ireland were invited to evil of your doings from before the eyes of your Creopen chapels in Scotland, and perform the services, according to the rites and ceremonies of the Church language of the New Testament, "REPENT AND BE in England. They would not submit to the jurisdic-CONVERTED, that your sins may be blotted out." tion of the Scottish prelates; and although, being

INFIDELITY IN DEATH. (From the Achill Missionary Herald.)

The infidel soul is like an eagle cramped up in a narrow cage, the believing soul is like the same bird expanding its wings and soaring above the earth in unrestricted liberty, through the wide expanse of heaven. The most that infidelity, in the prospect of death, can the Church of England. In order to do away with accomplish, is to produce a moral stupor, by the suppression of reflection. Gibbon was evidently unwilwhen it was unanimously resolved to adopt and sub-to have held fast to the delusive hope of recovery to the sermons with which Dr. Bethune furnished me, were when it was unanimously resolved to adopt and sub- ling to realize the fact that he was dying; he seems the scribe the Thirty-nine Articles of the Church of Eng-land. This act induced all the English Clergy in Scotland, with the exception of four or five self-willed men, to place themselves under the order and to the can entertain such sublime and enrobling reflec-tions) at the last to the declusive nope of recovery to the last. If a man do but realize the existence of God, His holiness, His justice, His truth (and his mind can entertain such sublime and enrobling reflec-tions) at the last to the declusive nope of recovery to the last. If a man do but realize the existence of parish, I have now an opportunity of bearing my humble testimony to the truly Evangelical spirit which pervaded them. The direction which he gave to my theological men, to place themselves under the order and unity of Episcopal government. While these important of Episcopal government. While these important of the salvation of Christ? But Deism rejects this no subject does he entertain for himself or inculcate on matters were going on, Mr. Stevens carried on a correspondence with several of the Scotch Bishops and revelation of mercy, and therefore its disciples ean other distinguished persons, concerning the welfare of the Church; he also subscribed liberally himself, and the church; he also subscribed liberally himself, and the church is the church in the church is the church in the chu induced many others to do likewise, towards its support. Bishop Horsley, in one of his sermons preached gether from their souls. Being "without Christ,"

Having mentioned his studies and his friends, we now proceed to point out a few of his extensive charities. Recollecting the apostolical injunction to lay by in store as God had prospered him, this pious by in store as God had prospered him, this pious character, was greatly beloved in his confidently at least, that all those who stand in the Gharacher from the amount of all his profits and confidently at least, that all those who stand in the system of Christianity. It meets man's longing that the great, the rich, and the profits and that, as a Christian, he will excuse me for venturing to with capacities of such boundless reach, if peace and satisfaction are to be enjoyed not in their exercise but their suppression? Well might we exclaim, "wherefore hast thou made all men in vain?" How different the system of Christianity. It meets man's longing that the expressions thus inadvertantly applied to that venerable dignitary, appear rather irreconcileable to that venerable counts of Clericus and Pauper, he had another head asked, Where is the Church of England? as we now justice. Hence, the christian is not driven to the nein his account book entitled Gifts; which, if possible, say, Where is the Church of Scotland? Let them cessity of procuring peace by living under the power of delusion. He is not afraid, in the view of the glo-

Ecclesiastical Intelligence.

ENGLAND. DIOCESE OF TORONTO, CANADA WEST.

(To the Editor of the Record.)

Monday, which was yesterday put into my hand, contains such severe animadversions on the Bishop, no less sent, all seems dark and mysterious. and thus prevents them from shewing themselves to be good stewards of the bounty of heaven. Accordingly, except a few legacies, he left the whole of his like who were distant results of the whole of his fortune to his first cousin.

The method of the Cobourg and thus prevents them from shewing themselves to be good stewards of the heads of the first count of this sad than on the Rev. Dr. Bethune, Principal of the Cobourg than on the Rev. Dr. Bethune, Principal of the Cobourg "I can afford the mission, and thus prevents them from shewing themselves to be good stewards of the heads of the mission of the Stevens and thus prevents them from shewing themselves to be good stewards of the heads of the mission of the Cobourg "I can afford the Cobourg than on the Rev. Dr. Bethune, Principal of the Cobourg "College, that I feel thereby constrained, however reluctantly, to intude myself upon the notice of your readers. Having recently returned from the above diocese, on account of ill bealth, (a diocese to which, after taking my then of the Cobourg than on the Rev. Dr. Bethune, Principal of the Cobourg "I can afford the mission the Best Stevers and and versions of the mission the Best Stevers and thus prevents them from shewing themselves to be good stewards of the heads of the mission the Best Stevers and the stevers of the mission the Best Stevers and the stevers of the Cobourg "I can afford the mission the Best Stevers and the stevers of the mission the Best Stevers and the stevers of the Cobourg "I can afford the mission the Best Stevers and the stevers of the Cobourg "I can afford the Cobourg "I can afford the Cobourg "I can afford th in your columns a fortnight since, I shall proceed to no-tice the remarks contained in the following extracts, to which you have very particularly invited the attention of

apostolic succession, baptismal regeneration, &c., shall remain there; and the only three who posses sed sound Evangelical principles have been expelled." "For the support of this College at Cobourg, this fearful hot-bed of Tractarianism the Science of the Second Seco

Before this gentleman proceeded to accuse the Bishop of "Tractarian principles," or to denominate the Cobourg College as "a fearful hot-bed of Tractarianism," he should, I think, have been prepared with stronger proofs

only that they do not sound that phrase in their teach- Carus Wilson, with the view of substantiating his charge herself maintains a definite standard of opinion on each of the above questions; and hence it was plainly incumbent on the Rev. Gentleman to have explicitly stated in Bishop were at variance. I also remark a similar mode of procedure on the part of another gentleman, quoted as souls around us that it is a change of HEART that gospel contemplates; and to guard against the Monday, with reference to the very same case, viz., abstitution before their thoughts of some other pro-

the credit of the venerable Society by which it is mainly supported, viz., that "the only three students who professed sound Evangelical principles have been expelled," I can only reply that, in this case, things must have taken a fearful change for the worse since I left the diocese six months ago. What can have happened to the Bishop and They certainly were used not to bear the character of being "men given to change;" and surely, under no other circumstances ought it to be credited that such

This term, "Evangelical principles," as applied to embers of our Church, is often very unfairly handled. Without going into further particulars on that subject, it may, perhaps, be sufficient for me to state, that I consider correct views of the doctrine of justification by faith he as the legitimate test of true Gospel doctrine. believe that the merits and righteousness of Jesus Christ through faith, made available to the salvation of every penitent sinner; and that the reality of such faith must be evidenced by good works, performed by Divine grace. This is the doctrine of our Reformed Church, and on no doctrine was I so thoroughly sifted during my examination for holy orders, as on this truly cardinal doc-trine. The Bishop's Chaplain (the Rev. H. J. Grasett, who still retains the office) was on this head scrupulously, and, if I may so term it, nervously particular. "Unless," repared to answer it when we have any rational ex-have clear views upon this subject, it is impossible that you should understand anything properly." To the question, "What are your views of imputed righteousness?" I replied by quoting the exact words of one of our Homilies, "Christ is now the righteonsness of all them that truly do believe in him; he for them paid their research is dearly a supply that their research is dearly and the supply that the supply that the supply the supply that the supply eir ransom by his death: he for them fulfilled the law in this life, so that now in him and by him every true Christian man may be called a fulfiller of the law forasmuch as that which their infirmity lacked, Christ's astice hath supplied." For the faithfulness with which have ever thus endeavoured to preach Christ as the only foundation of a sinner's hope, I appeal to the con regations which I have addressed, both in Canada and the parish of which I am now a Curate, in my beloved native country. It is, and ever has been, the great sheme of all my preaching. I am morally certain that, unless things have wonderfully altered within the last six months, ator; cease to do evil, learn to do well;" or in the no man who thus maintained the doctrine of justification, ould be refused holy orders within the diocese of Toronto; and consequently that no student would be dismissed the Cobourg College for his adherence to what I have ever considered as the foundation of all Gospel doc-

> My mission was situated at a distance of only fortytwo miles from Cobourg, so that I was in the habit of communicating in various ways, as well with the members of the College, as with its learned and excellent Principal. More than this, the twelvemonth which imliately preceded my ordination, was spent at Cobourg under the Superintendance of that gentleman, but prior to the establishment of the College. As a catechist or lay reader, I visited that part of the surrounding country which was unprovided with clerical ministrations; frequently translit quently travelling over an extent of forty miles. It was ny duty to read prayers and a sermon at the several station by Christ crucified. Long may be live to serve the

numerous instances evinced an unquestionable attachment to that Church of which he is a minister, would not, had he been personally acquainted with the peculiar circumstances of the diocese from which I have just returned,

WILLIAM MAW SHAW, Late Missionary at Emily, Diocese of Toronto.

December 3, 1845. DEATH OF THE BISHOP OF JERUSALEM.

(From the Jewish Intelligence for the London Society for Promoting Christianity amongst the Jews.) The following extracts from a letter from the Rev. W. D. Veitch, dated Cairo, Nov. 26, 1845, will convey to our readers the mournful tidings of the sudden and lamented decease of the Rt. Rev. Michael Solomon Alexander, D.D

formation is that the Bishop is no more. It pleased God to remove him from us by one of those extraordinary dispensations which so painfully prove how frail is the tenure by which we hold what is valuable or dear; and I SIR,—I have observed in your paper of late, several attacks upon the Society for the Propagation of the Gospel, and more especially upon that part of its proceedings which affect the Diocese of Toronto. The Record of last which affect the Diocese of Toronto, when we have a constant that the tentral transfer of the te

degree at Cambridge, I was sent by the Society as cate- a severe fall of rain during the night; and next morning chist, about six years ago, and in which, on attaining the canonical age, I was ordained both Deacon and Priest,) pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a pressed a doubt whether she could look forward to a look forward to a pressed a doubt whether she could look forward to a look canonical age, I was ordained both Deacon and I ress, I think I may fairly prefer some claim to a competent acquaintance with the circumstances to which you have acquaintance with the circumstances to which you have el, in which Mrs. Alexander travelled; and on our arrival el, in which Mrs. Alexander travelled el, in which Mrs. CHANGE OF HEART.

"The Bishop of Toronto is resolved to carry out his tractarian principles with a high hand. The College at Cobourg, is specially designed to educate young men for the ministry in his diocese. The Bishop has given out the ministry in his diocese. The Bishop has given out that no students failing to come up to his standard of apostolic succession, baptismal regeneration. So shall so that we all remarked it, and fondly hoped that the next day's rest, to which we all loooked forward with great pleasure, would enable him to make out the remainder of the journey in comfort. But it was otherwise ordered; he had rest, indeed, but not on earth. As soon as diuner was over he retired, and very soon went to had apostolic succession, baptismal regeneration. So shall so that we all remarked it, and fondly hoped that the next day's rest, to which we all looked forward with great pleasure, would enable him to make out the remainder of the journey in comfort. But it was otherwise ordered; he had rest, indeed, but not on earth. As soon as dinner was over he retired, and very soon went to bed. Some time after I had retired I was aroused by some exclamations from Mrs. Alexander; I ran instantly into his tent, and saw at once that all was over. We tried all we could think of: applied hot water to the feet, chafed the body, and I even ventured to bind up the arm, and got a lancet ready, but it was impossible to make the vein rise so as to see where it was. I also put a cordial between the lips, but it produced no movement of the throat, death had taken place in a moment; and we have since ascerting that the lessings of a valid baptism, as it was the Church's acceptation of your infantile dedication to God, however imperfectly and erroneously performed. If, therefore,

> roused from a sound sleep by a noise like a stifled groan; she immediately got a light, and saw that the bishop was quite insensible. The rest you know from what I have said above. It was truly a heart-rending scene, in a tent, in the wild sandy desert, no medical help at hand, to see the widowed wife and fatherless daughter bending over the lowly pallet on which were stretched the lifeless remains. Never shall I forget that harrowing scene or the fortitude with which so awful a bereavement was endured. In persuaded Mrs. and Miss. Alexander to retire; and after the same of the sacred Scriptures, however, I am bound, as an honest Clergyman to believe the Church. I persuaded Mrs. and Miss Alexander to retire; and after waiting an hour, I returned again to the scene of death, and, with the assistance of my servant, disposed the body as decently as I could in the bed on which it was lying. About eight o'clock on Sunday morning, the 23d, (the death occurred at 2,) we commenced our sad journey to Cairo, which we reached about one o'clock, a.m., on Monday.

> "P.S.—Since writing the above I have seen Mrs. Alexander, who acts with the advice and hearty concurrence of her friends here in not returning to Jerusalem. I propose, therefore, to convey the remains to Jerusalem, and send the family from thence to join Mrs. Alexander in Cairo, from whence she will proceed at once to England. Deeply do I sympathise with all the excellent Bishop's friends in England. May He who has done this show us soon the good he meditates, for good it must be, though we are always bound to pay due respect to the individual opinions of her worthies—fathers and confessors. With the sacred Scriptures, however, it does, to me, appear to be otherwise; in them I can find nothing to sanction any baptism but that which is administered by a duly authorized and Episcopally ordained minister; nor do I see any promise that Divine grace shall accompany it when otherwise administered.
>
> The command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Eathern

following address, written as it was under a deep impression of the uncertainty of all human arrangements, will be perused with the deepest interest. In transmitting it

e lamented prelate wrote:—
"I intend (God willing) to start in a few days for Cai-"I intend (God willing) to start in a few days for Cairo, by the Desert, vià Gaza, as at this season, the uncertanty of embarking at Jaffa is great. We may thus still be in England by the end of the year. But in the uncertainty of everything, especially in this country, and as I may still be unable to go, I have thought it best to send you enclosed, my fourth annual letter, which I had written before the arrival of the Mail, when I did not know

ground of the superior qualifications of Dr. Alexander, who, being a converted Jew, was more intimately action, being a converted Jew, was more intimately action, but that they "are generally necessary to salvation;"

presented from those parts of Essex and Hertfordshire has not the Divine sanction I think I have proved, from which have hitherto been included within the archdeathe the fact that there is not one syllable in the Bible to that which have intherto been included within the archief courty of Middlesex, signed by 102 clergymen. On the effect; and as the Holy Ghost has not sanctioned it, so following Thursday, addresses were presented to the bishop from the archdeaconries of Colchester and St. Al-

THE BISHOP OF ST. ASAPH has transmitted 100% to the several clergymen at St. Asaph for distribution amongst the deserving poor of that city. The right rev. prelate has given a donation of 100l. towards defraying the expenses of completing the new church at Newtown, now

f St. Matthias, "to be a witness of the resurrection. upper room, ever struggling and fighting, yet ever con-quering; and remarked how those who would be sent The bishop showed that the doctrine of the resurrection comprised within it all the principal articles of our faith, which are most necessary to make a true and fit "witness. the other means of grace, and Christian holiness of life. In the course of his sermon, which was an eloquent and elaborate composition, his lordship alluded to, and strongly condemned, the doctrine of development, and deplored the loss of some who once seemed pillars of the faith in our Church.

giving the partial approval of the Catholic Church to at least some of their acts, and, as it appears to me, by parity of reasoning, to all. Viewing schism, as I do, as the great curse of the Church in this day, and the great obstacle, even in its mildest form, to the extension of the kingdom of Christ Level and the control of the catholic Church to at least some of their acts, and, as it appears to me, by parity of reasoning, to all. Viewing schism, as I do, as the great curse of the Church in this day, and the great obstacle, even in its mildest form, to the extension of the kingdom

appears that he had for many months past been suffering from defective vision; and on Tuesday last, in the afternoon, he had occasion to go into a plantation. from defective vision; and on Tuesday last, in the afternoon, he had occasion to go into a plantation on his premises, where he had been felling some poles, for the purpose of looking at them before they were sold. These poles were lying close by the pond, and it is supposed are, upon this theory of the partial validity of Lay Bap tism, left, as it were, in a kind of baptismal pargatory, trees in the path, and was precipitated into the water .- half saved, half unsaved! And yet, I repeat, how must

EXTRAORDINARY SALE OF THE SCRIPTURES IN MAN-CHESTER.—From a paper recently published by the Man-chester and Salford Auxiliary of the British and Foreign Bible Society, which was instituted in 1810, we learn that "during the 34 years ending the 30th of September, 1844; it had distributed 194,335 Bibles and Testaments, being an average annual issue of 5,712. During the present year an extraordinary demand for the Holy Scriptures has manifested itself among the working classes, and more especially among those employed in the factories; and this demand is progressively and rapidly increasing. In the year ending the 30th of September, 1845, the distribution exceeded 15,000, being nearly threefold that of the average of the preceding years. But in the month of October the sales at the depositary amounted to 9,618; and so rapid has been the increase of demand that in the first eighteen days of November, 11,718 copies have been issued, the sales during the last ten duys averaging more than one thousand a-day." This is certainly a remarkable Lord Bishop of the United Church of England and Ire land at Jerusalem;—

"I have a very melancholy and painful duty now before me. I write in Mrs. Alexander's name, and my sad information is that the Bishop is a name, and my sad information is that the Bishop is a name, and my sad in-

Communications.

To the Editor of The Church.

Rev. and dear Sir,—The accompanying paper is printing paper and dear Sir,—The accompanying paper is printing paper and a cipally an extract from a letter to a near relative in England, in answer to one in which she informed me that she had been lately Confirmed, but without previously receiving baptism from a duly ordained minister,—her parochial Clergyman and a high dignitary in the Church, to whom he had referred her case, having decided that the integral of the part of the control of the contr irregular Lay baptism which she had received in infancy was rendered valid by the rite of Confirmation. If you think the plain and lum...
think the plain and lum...
tained in the extract from my letter ...
any value, they are at your service.
Believe me, Rev. and dear Sir,
Very faithfully your's,
A CATHOLIC.

REMARKS ON LAY BAPTISM.

had taken place in a moment; and we have since ascer-tained, by a post-mortem examination, the cause to have been a rupture of the descending aorta, close to the heart.
"The account Mrs. Alexander gives is this:—About When one of your counsellors was the himself. an hour or more after she had retired to rest, she was a-roused from a sound sleep by a noise like a stifled groan; it may seem almost presumptuous in me to question the correctness of his advice; but though I would wish to "P.S.—Since writing the above I have seen Mrs. Al- so far as she is concerned, we are left to our own judge

The command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," was given, after the Resurrection, to the eleven only; nor do we find a single instance in the Bible of any one but themselves and Str Paul, or those of whom we have strong presumption that they were commissioned by them, presuming to do so. What possible right, then, can any other class of persons, to this day, have to administer this holy Sacrament, of what grounds are there for supposing that if they do so, a blessing will follow? And if Dissenters can validly a blessing baptize, why not also validly ordain, administer the holy Communion, &c.? I know no argument for their Baptisms being valid, which would not apply with equal force to all the other ministerial acts which they take upon

whether I should be able to go this month; but letters which the mail brought me made my path of duty clearer.

BISHOPRIC OF JERUSALEM.—It is stated that the Rev. Dr. M'Caul, Prebendary of St. Paul's, will be the new Bishop of Jerusalem, the See having become vacant by the death of Dr. Alexander. It will be remembered that, on the foundation of the Bishopric, it was offered to Dr. M'Caul; but the Rev. gentleman then declined it, on the ground of the superior qualifications of Dr. Alexander, the whold not apply with equal force to salt the other ministerial acts which they take upon them to perform.

The origin of these doubts has evidently been a superstious idea of the absolute necessity of Baptism in order to salvation; and that therefore rather than any; who were proper subjects thereof, should die without it, it was included better to let it be administered by any one; than not at all. But this idea is certainly unscriptural, hence our Church teaches us respecting the Sacraments, not, the should be absoluted to salvation; and that therefore rather than any; who were proper subjects thereof, should die without it, it was controlled to salvation; and that therefore rather than any; who were proper subjects thereof, should die without it, it was controlled by the salvation of the superior of these doubts has evidently been a superstions idea of the absolute necessity of Baptism in order to salvation; and that therefore rather than any; who were proper subjects thereof, should die without it, it was offered to Dr. M'Caul; but the Rev. gentleman then declined it, on the ground of the superior qualifications of Dr. Alexander, who, being a converted Jew, was more intimately acquainted with the manners of the people amongst whom his episcopal duties would call him. In addition to a prebendal stall in St. Paul's Cathedral, the Bishop elect is Professor of Hebrew Literature in King's College, and Rector of St. James's, Duke's-place, Minories.

The Bishop of London And The Essex Clergy.—
The retirement of the Bishop of London from the superintendence of this part of Essex, in pursuance of the late arrangements, has called forth a general expression of them, where they are not possibly to be attributed. intendence of this part of Essex, in pursuance of the late arrangements, has called forth a general expression of feeling on the part of the clergy, and an address, signed by the archdeacon and 47 of the clergy, was presented to his lordship by the archdeacon and rural deans, at Fulham, on the 16th December.—Chelmsford Chronicle.

The Bisnop of London on the occasion of their address to the Bishop of London on the occasion of their being removed from his jurisdiction, was 147, not 47, as stated in the extract from the Chelmsford Chronicle, which appeared in our paper of Saturday. On the day on which the address alluded to was presented an address was also presented from those parts of Essex and Hertfordshire

ban's; the former signed by 158, the latter by 36 clergy- when administered without the authority of either Christ or His Church?

It is true that many eminent men have supposed that, under certain circumstances, Lay Baptism might be valid, but, as before observed, no individual, however learned of excellent, no, not even though they were rulers in the Church of Christ, can ever authorize us to walk in any penses of completing the new church at Newtown, now in the course of erection.

On Sunday last, Dec. 21, Bishop Wilberforce held his first ordination at Oxford Cathedral. The bishop himself preached the sermon, taking for his subject the choosing of St. Matthias, "to be a witness of the resurrection."—

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The bishop himself preached the sermon, taking for his subject the choosing of St. Matthias, "to be a witness of the resurrection."—

The bishop himself preached the sermon, taking for his subject the choosing of saying or individual can ever authorize us to waik in any other paths than those marked out by Christ and His Church; especially in matters so deeply important as the Guidelle of the holy Sacraments. I would, however, qualify this last sentence, and instead of saying the paths than those marked out by Christ and His Church; especially in matters so deeply important as the grant of the result of the paths that the p would say, -no individual can ever make it right in itself His lordship began by tracing the progress of the Christian Church from the few disciples who assembled in an remarked above, I do think that in a disputed matter the principle of Scriptural obedience will lead the humble member of Christ to follow, as you have done, the direcforth that day from the Cathedral would also have to en-counter trials and difficulties in their ministerial work. with their preconceived opinions.

The great evils, however, of sanctioning the unsound principle that Lay and schismatical Baptism may be re-ceived into the Church of Christ, which your pastor and viz., constant study of the Word of God, prayer, and it tends to increase and embolden heresy and schism, by the ---- have done, appear to me to be these: 1. That FATAL ACCIDENT TO A CLERGYMAN.—A melancholy give it strength. 2. Such an uncertain mode of treating accident occurred on Tuesday last, at Tivetshall, to the Rev. John Neville White, the rector of that parish. It fling with the spiritual well-being of the Dissenters them port. Bishop Horsley, in one of his serious pleached they are "without hope and without God in the world."

at this time, gives the following testimony in favour of they are "without hope and without God in the world."

Toronto as "arbitrary" and "unfeeling;" he also repretise the fact that they see the Church continually taking into the Scotch Church:—"The Committee still trust, the fact that they see the Church continually taking into the sound for several hours afterwards; he they are "without hope and without God in the world."

Toronto as "arbitrary" and "unfeeling;" he also repretise the fact that they see the Church continually taking into the was then, of course, quite dead. The following day an her bosom those who have received no other baptism than

* Pp. 139: 2s. 6d. S. P. C. K.