acknowledged defects in it; and in what communion is visibly to our view. it not the case? The Brownists separated from us, calling our worship and government unlawful, idola-our blessed Redeemer had done and suffered for us, we in St. Augustine's time almost grouned under ceremonies, yet he did not separate (epistle to Januarius, p. 213). has done or said nothing to impede our progress, as was mor should they; they charged the church with injustice but as this is an infrared or the rules of tice, but, as this is an infringement on the rules of natural or civil right, it cannot be so easily proved. But which has transpired it became evident that he took it for the old Nonconformists, who thought they could not granted that we have a right to build a Church, &c. You conform as ministers, conformed as laymen, both in prayers and sacraments; they condemned schism, and a possessor of land in Palestine! Providential circumwhich, under ordinary circumstances, the Mussulmans as it appears from the following extract from Howe.

"We, for our parts, who, because in some things we conform not, are called Nonconformists—whereas no man conforms in every thing—are not allowed to be counted members of this church by those that take denominations, not from the intimate essentials of this church by those that take denominations, not from the intimate essentials of the counted members of this church by those that take denominations, not from the intimate essentials of the counted members of this church by those that take denominations, not from the intimate essentials of the counted members of this church by those that take denominations, not from the intimate essentials of the counted members of this church by those that take denominations, not from the intimate essentials of the counted members of this church by those that take denominations, not from the intimate essentials of the counted members of this church by those that take denominations, not from the intimate essentials of the counted members of the counted members of this church by those that take denominations, not from the intimate essentials of the counted members o denominations, not from the intimate essentials of things (as sameness of doctrine, and the institutions of Christian worship), but from loose and very separable accidents. Yet, thanks be to God, we are not so stupid as not to apprehend we are under stricter and much more sacred obligation than can be carried under the sound of a name, to adhere to those our reverend fathers and brethren of the established church, who are Redeemer, in loyalty to our sovereign, and in fidelity to the Protestant religion; as with whom, in this dubious state of things, we are to run all hazards, and to live and die together. And we cannot disallow ourselves to hope, that our reverend fathers and brethren will conceive of us, as humbly dissenting from them without diminution of that great reverence which their real worth claims from us, and without arrogating any thing unduly to ourselves on that account. For, though we cannot ourselves on that account. For, though we cannot avoid thinking we are in the right in those particular things wherein we differ, yet at the same time we know ourselves to be far excelled by them in much greater and more important things" (Portfolio, p. 343). If we look at scripture we see the sad effects of disunion. Satan first broke the unity of heaven, and was cast down to hell. Cain, being of that wicked one, fell into envy, and slew his brother in a quarrel which was altogether of a religious kind; he went out from the presence of God, i. e., from the church as it then was, a furtive and a varabond in the earth; and built a city fugitive and a vagabond in the earth; and built a city because, as Dr. South wittily observes, there was not yet city built for him to pull down), in a state of separation from that part of his family in which the church was continued in the line of Seth. The schism of Cain was continued till the flood came and destroyed them all; corruption having become general through the inter-mixture of the members of the church with the posterity mixture of the members of the church with the posterity of Cain, the people of the schism. The crime of Korah and his company, of Jereboam and the ten tribes, was wholly that of schism. The man of God (1 Kings xiii. 8-9) was sent to Bethel, the conventicle of the calf, and because he ate and drank there, contrary to the command given him, he was slain for it (ver. 23). The Samaritan schismatics were reckoned among the heathen by our Saviour—"Go not into the way of the Gentiles, and into any city of the Samariamong the heathen by our saviour— to not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. x. 5). Uzziah, though king, was struck with leprosy for intruding into the priest's office, and cut off from the house of the Lord (1 Chron. xxvi. 21). Schism, it is clear, partakes of the nature of spiritual adultery. The ark of Noah was a figure of the church: there can be no salvation out of the church, in the same way that there could be none out of the ark. Christ's seamless coat was not divided, which signified the unity that should exist in the church. Ahijah (1 Kings ii. 30-31) rent his new garment into twelve parts, to show that there should be a schism among the ribes. Rahab was ordered to gather all her friends into her house, that they might be saved; if any were found without, they were to perish (Josh. ii. 18). The paschal lamb was to be eaten in one house; none was to be cast out. The old Jerusalem was a pattern of the new; there was one temple and one altar: all the rest of the world were without. The church of Christ is a fold of sheep under the protection of the Great Shepherd of es. iii. 6, 7, 11. It is a military term, signifying out of the ranks, and appears in every instance to have reference to schism. "We exhort you, brethren, have reference to schism. "We exhort you, brethren, warn them that are unruly"—that are out of the ranks, and have ceded to schism and disorder. " Withdraw yourselves from every brother that walketh disorderly " Yourselves know how ( ὶτάκτως), out of the ranks. ye ought to follow us, for we behaved not ourselves disorderly among you"-we created no schisms. hear that there are some which walk among you disorderly" (ἀτάκτως), who do actually form schisms, "working not at all, but are busy bodies." "Schism (says

Let us pursue the same course with modern dissenters in all subjects where we have God, and right, and the verties of our holy religion on our side, as St. Paul did with the erroneous Judaizing teachers in the church of Galatia—" To whom (says he) we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you" (Gal. ii. 5). Our duty it is to show the superiority of our church by a more uniform and steadfast reliance on the Redeemer, by cultivating more assiduously every good word and work, by praying more constantly for the directing and purifying influences of the Holy Spirit, and by showing a more unreserved devotedness to God. We must not give place to them at all, either in the doctrines or polity of our church. kindness and love let us never be inferior. The l most prudent, and safest way of acting towards them is never to conceal or yield an essential point, but in all humility and pious firmness to make an honest and open declaration of our principles. Because to yield to them, or to favour in any way their errors, is but to encourage them, and affords us no rational ground for concluding that we shall gain them. Concession encourages oncroachment by further demands. By yielding, we make duty, reason, religion, and established laws bend and give way to men in matters where no injustice or increased increases. inexpedience can be shown, but where they should submit and obey. By yielding we encourage pernicious incurable schisms, to satisfy persons who could never yet agree among themselves about any one thing or constitution so as to rest satisfied.

Bacon) in the spiritual body of the church, is a greater

scandal than a corruption in manners; as in the natural

body a wound, or solution of continuity, is worse than

unity of the church is to be retained by all means, and the same to be necessary to salvation" (Works by Parker

Society, p. 120). Archbishop Sandys said—"It is lamentable that the gospel of peace should bring forth schism. This is both slanderous and undoubtedly peril-

ous to our profession" (Works by Parker Society, p.

And now what remains but that we pray for our church, that she may be long preserved among us, that her pious and faithful children may increase in every quarter, and that she may be settled upon the best and surest foundations of purity, peace, godliness, and order, that neither the evil designs of those within or without her, nor the gates of hell, nor all within them, may ever ist her. (See Dr. South's Sermon on Gal. ii. Now the God of patience and consolation grant us to be like-minded one toward another according to Christ Jesus, that we may with one mind and one mor God, even the Father of our Lord Jesus Christ" (Rom.

## BISHOP ALEXANDER. (From the May Ecclesiastical Gazette.)

The following are extracts from a Letter alluded to by the Chevalier Bunsen, the Prussian Minister, in a Speech recently delivered by him in London. The Letter is da-ted Jerusalem, Easter Monday, 28th March 1842:

"I am thankful to say we are all, through mercy, quite well, and begin to feel somewhat settled, and also en-couraged in our work. On the 28th ult. I laid the first foundation-stone of the church; and the building is now going on with considerably increased activity and energy, re going on regularly in the temporary chapel on Mount

of the Bishop.

The first of these rules must be made applicable in the case are going on regularly in the temporary chapel on Mount increasing in numbers, so that the chapel is often quite which makes us long for the completion of the church. In my last I mentioned two German Missionaries of the Church Missionary Society, who have arrived here from the Committee, I shall hope to ordain them, as they seem well qualified in every respect. I also hope to confirm several of the converts here on Whit-Monday, D. V. We have now three converted Jewish families in our con

Cave's Prim. Chris. part i., chap. 7, p. 110). There are gregation, and another, I hope, will soon be added.many at present who go either to the church or the meeting house, as their fancy suggests. Now it is quite Christianity, but who are waiting for a favourable opporclear when they communicate with us occasionally, they might do so easily always, and escape the sin of schism. It was never thought lawful till these late days to separate from a lawful communion, though there might be sufferings, death, resurrection, and ascension, are brought

trous, and anti-christian—things more easily said than proved. They objected to forms of prayer; yet it appears they had them in the apostles' days, although St. Chrysostom says there were then gifts of prayers, and hence not so great a recreative few forms. They and hence not so great a necessity for forms. They objected to what they called carnal ceremonies, but these afforded not just cause for division. The church in St. Augustin. The church is the Seraskir Mustafa Pasha, who has been appointed Gonot friendly disposed towards us: but from a circumstance proved that communion with the church of England was lawful, and therefore that separation was sinful.

"And I dare challenge (says Dr. Sherlock) any man to show me, from the first beginnings of Christianity, that ever it was thought lawful to separate from a church where we might communicate without sin," p. 161 (see also pp. 181, 185, 243). How is it then that, schism being carnal, so many are disposed to look for sm being carnal, so many are disposed to look for best men among schismatics? We see in what which, under ordinary circumstances, the Mussulmans

of difficulties of every kind. Looking merely to ourselves, they seem insurmountable. But He, in whose strength alone I went forth, and who has always made many crooked paths plain before, can, I trust will, overcome them.— We want men and women to come out here, not merely as visitors in the way many come now, but to settle, and bear a share of the burden with us; but none will do most united among themselves, in duty to God and our Redeemer, in loyalty to our sovereign, and in fidelity to viour's work and real self-denial. We must not cease to pray and to hope that the Lord will raise up such and send them to repair the Breaches of Zion, and glorious will be the issue."

## THE CHURCH.

TORONTO, FRIDAY, JULY 8, 1842.

On the afternoon of Sunday last, the 3rd instant, the Lord Bishop of Toronto held an ordination in the Cathedral Church of St. James, in this City, when MR. JAMES STEWART, Literate, was admitted to the Order of Deacons.

Mr. Stewart has been sent out to this country by that unwearied and munificent friend of the Canadian Church, the Rev. W. J. D. Waddilove of Hexham,and will, as Travelling Missionary in the London, Talbot, and Brock Districts, supply the place of the Rev. George Petrie, who goes home.

Mr. Stewart is the author of a small pamphlet, entitled "The Voice of History regarding the bloody and persecuting spirit of Popery.'

At the easternmost end of this city, and in the liperties of St. Lawrence and St. David's wards, there s a place called the Park, inhabited principally by Irish families, amounting to several hundred souls. and belonging to the Church: but who, from want of Church accommodation and the regular visits of a resident Clergyman, have long suffered under severe spiritual destitution.

We have now, however, the satisfaction to announce that our venerable Diocesan, accompanied by Mr. Alderman Dixon, visited that neighbourhood on Monday last, and, in conjunction with several of the inhabi-tants, selected an eligible site for a Church and a School House. In aid of these objects his Lordship is enabled to offer the sum of £125 currency, the gift of one of the great Church Societies in England, and there is reason to expect that the people on the spot, being mostly engaged in brick-making, will contribute brick sufficient for the buildings. We have little doubt that the Churchmen of Toronto will promote sheep under the protection of the Great Shepherd of men's souls; if a sheep strays, it is in the way of the wolf. The word "disorderly," in Greek, ἄτατος, is that in a short time a new Church, with a Schoolfound four times in the New Testament, viz. 1 Thes. v. house annexed to it, will gladden and fertilize the populous neighbourhood, so long lying desolate and was op waste. The fidelity with which the Protestant Irish cling to the Church, amidst many discouragements, entitle them to the heartiest support of their wealthier fellow-Churchmen.

We have no doubt that, in the course of a week or two, we shall be authorized to announce that a Church at the West end of the city is also to be forthwith

In our last we complained of the injustice of the remarks made by the Montreal Herald on the conduct a corrupt humour" (Sentences V. iii. p. 295), (see Dr. Horne as in Scholar Armed, vol. ii. pp. 320, 326). Cecil says—"To divide for truth is martyrdom, but to divide for straws is schism." Ridley said, "I know that the of the Lord Bishop of Montreal; we now subjoin

Until we observed the matter brought before the House of Lords, we were not aware that the Bishop of Montreal had been intolerant enough to refuse permission to place a monumental tablet in the Episcopal Church at Quebec to the meory of an officer who died there, for the simple reason that he did not participate in the Episcopal sacramental ceremony previous to his death. The deceased officer to whom allusion is made was Lieut. Col. Lister of the Grenadier Guards, against whose character the Lord Bishop of Montreal had no charge, and he may rest assured that the display of such illiberalit and bigotry will only acquire for him the merited contempt of the Christian community of every denomination, and do more than he may imagine to alienate the affections of many from that church of which he is the head in Canada East. Priestly bigotry and intolerance have done as much injury to the cause of religion as open infidelity, and it is a pity that the Pharisaical over-righteousness of the Bishop of Montreal has, in the present instance, been the means of exposing himself to ridicule and of distressing the feelings of those brethren in arms who were acquainted with the gallant soldier who died far from riends and home, and who wished to leave in the temple of God a slight memorial of the respect they entertained for the many virtues and good qualities which endeared him to their ociety, of which he was an ornament. The remarks on this subject in the Morning Chronicle, which we published on

Thursday, are very much to the point. The articles in the London Morning Chronicle are just as acrimonious as those of the Herald, asserting that the officer's "conduct and character was irreproachable," and that "the country is dishonoured by any 'busy meddling priest,' who thus interposes with the pitiful posthumous persecution dictated by his sectarian peculiarities."

In order that the public may see the utter injustice of these grave criminations, we now reprint from The Church, of the 6th February, 1841, (Vol. IV. p. 122), the Regulations under which the Bishop of Montreal

We are requested to state that the following Circular, since the date which it bears, has been referred home, and has re-ceived the approbation of high Ecclesiastical authority in the

Marchmont, near Quebec, 18th August, 1840. Rev. Sir,—The question having been more than once brought under my notice, whether it would not be proper to establish certain rules and restrictions in this Diocese, relative to the admission of monuments within the walls of our Churches, I have given the best consideration in my power to the subject as the result of which I beg to signify to you my wish that the

regulations which follow, should be adopted in this behalf:

1. That no monument shall be put up within any Church, the inscription prepared for which, shall not have been first approved by the clergyman in charge, upon the spot.

2. That the privilege shall be confined to the case of person

who are habitual communicants of the Church.

3. That the fee to be received by the Clergyman, (established with a view of restraining the undue and inconvenient multiplication of monuments,) shall vary according to the circumstances of the congregation, but in no case shall exceed 10l. for a mural tablet; or 20l. for a monument of whatever magnitude or design; and in no case shall be less than 2l. 10s.; all differences upon the subject being referable to the decisio

Our congregations, though necessarily small, are of tombstones and other memorials erected in burial great

which are under the control of the Church of England. The second will in effect supersede the necessity of a rule which I have already intimated my desire to establish, respec ting persons who have fallen victims to their compliance with from Egypt for ordination; and as soon as I hear further the custom of duelling; it being presumed that no such persons red among our comm

I am, Rev. Sir, Your faithful and affectionate brother, (Signed) G. J. MONTREAL.

these Regulations at the time they were issued. Who can deny their justice and propriety? The unto them: special case which called them forth was mentioned by the Bishop of London in the House of Lords .-And such a case may occasionally happen again. Is "After we read in our daily services last week of all that a man to spend his days in profligacy, living in open sin, absenting himself from the ordinances of the

The Regulations do not imply, that, because the Sacrament is not received previous to death, the deceased is to be debarred the privilege of a monument, but that the privilege is to be withheld from members of the Church, refusing or neglecting to live up to the rules of the Church, and not habitually communicating. Neither, do we apprehend, that a commicant of any branch of the Anglican or American Church, passing through the country, or a person too young to communicate, would be denied monumental nonours. The rules are evidently framed to prevent the erection of tablets to persons, whose memories would be better consigned to the silence of a charity that "hopeth all things," than blazoned on the walls of a church.

The Editor of the Montreal Herald informs us that he belongs to the Church. His language, of late, would have led us to suppose that he was her bitter enemy. We trust that a better spirit will come o'er him, and that he will pause hereafter before he hurls invectives against the amiable and truly Christian prelate who administers the diocese of Quebec.

The Church is blamed by the Dissenters and her members, and enforcing stricter rules of holiness upon them: but whenever she attempts to act as they say she ought, that instant they turn round upon her, and charge her with bigotry and priestcraft.

The conduct of the Bishop of Montreal is its own defence and justification: and the "unsullied mitre," which his Lordship has ever worn in meekness, is not to be tarnished by all that the eccentric and freeing Chronicle, can utter in the way of condemnation. Lower Canada papers, with one exception, seem on been more just than the Protestant Press. We borrow the following from the Montreal Courier:

The Aurore des Canadas, a paper edited by a Roman Cataolic, very properly rebukes the *Herald* for his slander on the Bishop, and observes, "although we are not sufficiently acquainted with the forms of the Church of England to decide who is it the wrong, we have sufficient respect for good manners to blush at the brutal attack of the Herald on the first dignitary of its

Canadian Churchmen will feel indebted to the Montreal Courier for the fair and friendly conduct which he has manifested towards the Church.

An editorial article in The Church of the 18th June contained this paragraph:

CONVERSIONS FROM METHODISM.—During the last year eight Methodist preachers of Bolton, Lancashire, renounced their errors, and obtained admission to the privileges of Clurch nmunion. The following particulars are from the prefece to the sermon preached at the opening of Christ Church, Bdton, (late Ebenezer Chapel,) by the Rev. James Slade, Vierr of Bolton. "The congregation at Ebenezer Chapel belonged to what is called the Methodist New Connection. The Rev. Thomas Berry, minister of the chapel, had long been greatly dissatisfied with the system of dissent, a fact which he r concealed. Last year, an opening presented itself for the dis-posal of the chapel: and it appeared, that his desire to join the Established Church was shared by some of the leading members case before the bishop, who at once consented to ordain Mr. Berry, provided that the congregation and chapel, with all its appurtenances, were transferred to the Church. With the extion of a small portion of the people, this entire transfer was readily agreed to be made. The bishop accepted the promise held out, and Mr. Berry was ordained accordingly. It was now found that his coadjutor in the ministry of the chapel had viously formed an intention of leaving it, and of going to the University. Six of the local preachers also came over t the Church; as did all the trustees, who had long been like their minister, much dissatisfied; as did likewise the greater portion of the school, both of teachers and scholars. The building was licensed, till the consecration could take place, and

Upon the use which we made of the preceding pa-

pleased thus to animadvert: CONVERSIONS FROM METHODISM .- Such is the designation prefixed to an article in the editorial department of the 'Church' of the 18th instant. Without the remotest intention to impugn the purity of our respected cotemporary's motives, we co we are altogether incapable of appreciating the propriety of characterising in terms so general and indiscriminate, the occurrences he there records. How many—we should like to know—of the "eight Methodist Preachers of Bolton, Lancashire," who "last year renounced their errors, and obtained admission to the privileges of the Church communion," were members of the BRITISH CONFERENCE? Were there six? was there half that number? was there ONE? We trow not .- Now what we plain of is, that the aspect given to the affair is directly calculated to produce a false impression. In conventional eccle-siastical language Methodism—in as far as England is concerned when the term is employed without any discriminating epithet, designates the Parent Body, of which Wesley was, under God, the founder; and by Methodist Preachers, there is little

doubt but nineteen readers out of twenty would understand
Ministers in connexion with that Body. In all fairness then,
things that so very materially differ ought to be distinguished.
To the gifted and literate Editor of the Church, the Jesuitical and despicable maxim that TRUTH may, when it is found expedient, be smuggled, is, we are persuaded, every whit as abhorrent as to ourselves. He would not willingly offer insult ustead of homage to its majesty by resorting to artifice in order to subserve its interests. We therefore utterly disclaim all intention of imputing to him any sinister motive in adopting for the article in question the misnomer which, however, we really thought demanded some animadversion.

Acknowledging the personal courtesy with which we are treated, we nevertheless regret the tone and drift of our contemporary's remarks, and the utter injustice done to us. The whole paragraph, inclusive of the heading, was copied by us, as was palpably apparent, from another journal, and in the body of that converted from Methodism belonged to "what is called the Methodist New Connection."

not in the least degree charge us. We think that The Wesleyan might have left us unthe Bolton occurrence. Believing that the preachers who sought entrance into the Church had long been to welcome their entrance upon what we consider the old and apostolical paths. It is true that our princi-Methodist preachers of every denomination; but in by Goldsmith: apholding these principles we have studiously avoided coming into collision with the British Methodists, because we have a personal regard for the principal preachers, and many worthy members, of their body, -and because, notwithstanding our belief that they estrange more members from our communion than any other class of Methodists, we respect them for their Conservative principles, and uniform devotion to the cause of loyalty and civil order. Surely if CHARLES. to his domestics and the poor, a most affectionate WESLEY can thus in vivid poetic strains, condemn the invasion of the priesthood by self-constituted minis-

LEYAN, to rejoice, when eight individuals not "conse-

We are not aware that any objection was offered to crated to burn incense," (2 Chron. xxvi. 16-21) become cleansed of the "leprosy" which so long clave | following paragraph:

> But now the warm enthusiast cries, The office to myself I take; Offering the Christian sacrifice. Myself a lawful priest I make; To me this honour appertains, No need of man when God ordains. Tho' kings may not so far presume, 'Tis no presumption in a clown, And, lo, without a call from Rome, My flail or hammer I lay down; And if my order's name ye se Come, see a new Melchisedeck!

Ye upstart priests, your sentence know, The marks you can no longer hide; Your daring deeds do plainly shew, The loathsome leprosy of pride; And if ye still your crime deny, Who lepers live shall lepers die. CHARLES WESLEY.

they would have been stigmatized as worse than what is called Puseyism. We have also to complain of another paragraph which appears in The Wesleyan of the 29th June-

If all Wesleyanism were like this, we should have

little to say against it: had the verses been our own,

A letter which we have just received from a respectable correspondent in England, whose opportunities of acquiring correct information respecting the state of the Churches are very extensive, contains the following astounding development:

"I should not omit to state that Popery is greatly prevailing Upon good authority I have it, that Dr. Wiseman [the Pope's great emissary in England—ED.] has three hundred Clergy at his call in the Church of England! There will be a test ere This estimate, which, to a great extent, must of course Radicals for not exercising spiritual discipline over her members, and enforcing stricter rules of holiness apprehension for the safety of the Church and doctrines of the Reformation.

We wonder that any intelligent person, and above all, "one who has been long accustomed to regard the Establishment of England as the main bulwark of Protestantism." should give carrency to such a monstrous assertion, such a story of the Nag's Head Consecration sort, as that three hundred clergy are at thinking Lord Brougham, or the Anti-Church Morn- the call of the Pope's emissary. Such statements as these, so deeply injurious to the Canadian, and indeed It is some humiliation to us to add, that while the to every, branch of the English Church, should never be put forward without some proof, -and that we beevery occasion to take part against the Church, a lieve it is impossible to produce. It would be much Roman Catholic journal should, in this instance, have more manly to strike an open blow at the Church, than to hint suspicions and circulate injurious surmises,—bare baseless surmises,—accompanied, though they be, by an expression of regard, which may conceal the sword but does not blunt its point.

At the last annual meeting of the Protestant Association, held at Exeter Hall, in London, on the 11th May, the REV. HUGH STOWELL delivered a long and animated speech, from which we extract the following passage: not that we assent to every phrase or sentiment contained in it, but because we concur in the observation of the reverend speaker, that "if it had not been for Dissent, we should never have had Tractarianism." We firmly believe that whatever is mischievous or unsound in The Tracts for the Times, has been caused by a recoil from the Latitudinarianism of Protestant Dissent. But we will let Mr. Stowell speak for himself:

"We live in times when there is much schism and division and deeply do I deplore it: we are not going to recoil from Tractarianism to Latitudinarianism: we are not yet nism to Latitudinarianism; we are not yet going to give up the principles of the primitive Catholicity of our Church as planted by the apostles in our land; we are not going to give our formulas and confessions of faith; we are not going to nch of Christ's Catholic Church; we are not going to hold with those who unnecessarily separate from her, and enter into that which they ought to refuse; we are not going to give up the principles of our faith for those of Roman Catholics of Dissenters-and Roman Catholics are Dissenters, and Dissenters of the worst kind and character. (Hear, hear.) We are not going to forsake our principles because we have seen m misrepresented; no, my Lord, we must go as the pilgrim ought to go, through the valley of the shadow of death; there may be quagmires on the right hand and pitfalls on the left, and it behoves us to take heed, that in avoiding the quagmires of Rome, we do not fall into the pit of Latitudinarianism, but that, by the Almighty goodness of God, we stand firm upon the good ground of our true Church, and look to our forms and creeds as the landmarks of our hope. (Cheers.)—Yes, my Lord, allow me to observe, that while I am refusing put them out of the pale of salvation because they are out of ragraph, the Toronto Wesleyan of the 29th June, is the pale of the Church; no, no, I wish heaven to be as wide, and heaven's inhabitants to be as great in multitude, as the utmost mercy of God in conjunction with his holiness and truth and justice to poor fallen man will admit of; no, my Lord, I am not going to denounce them, but I must remind them that if they would point the finger of scorn and derision to our Church, that it would better become them to hold their peace, or rather to help us against our enemies; because they have done much towards creating them: IF IT HAD NOT BEEN OR THEIR DISSENT WE SHOULD NEVER HAVE HAD TRAC-TARIANISM, or if we ever had that crazy vessel launched forth TARIANISM, or if we ever had that class, season handled forth on the waters of our country, pretending to be that gallant old English vessel, the Church of England,—I say, if we had Tractarianism it would not have come in the spring-time of help and support given to it by the attacks of Dissenters.—
(Hear, hear.) I will say this in justice to the Clergy of the Church of England who have been calumniated. I say it in indication of vindication of myself and fellow-Churchmen, that we are not shamed of the principles which have been taunted at from certain quarters; no, my Lord, if we are ultra-Protestants we are not false Protestants; and we will not compromise our principles, and go over to Popery in dread of Dissent. (Cheers.) If the political Dissenters would speak out, they dislike the High-Church Evangelical men more than all the Oxford Tract men put together. And why, my Lord? just because they conceive put together. And why, my Lord? Just octage they conceive that those men are preparing the national mind to receive Dissent in its horror of Popery. But we know, that whilst we are maintaining simply those great evangelical truths which are the glory of the Articles, and the diadem of the doctrines of the Church of England, we are maintaining the truth: and perish the Church of England if she betrays the truth. I am sure you will permit me to speak thus fearlessly upon either The man who stands forward to advocate this cause should have no fear; for when the truth is the end, whether Dissenters or Papists, or semi-Papists, are angry, we declare the truth and nothing but the truth, as we find it shining brightly in the Bible, and reflected by our own beloved Church.

The Montreal Herald, -a contemporary with whom, for many reasons, we are sorry to maintain any diffeparagraph it is distinctly stated that the eight preachers rences, has had the manliness to acknowledge most We do not know handling Church-matters. The Montreal Messenger, what exclusive right the British Wesleyans in this however, so far as we have seen, has not been equally Province have to the title "Methodist," or why we ingenuous; but has failed to mention that the EARL should not, if so minded, be at liberty to include un- OF GUILFORD, of whom he spoke as a lay-preacher, der it the New Connexion Methodists, the Primitive has been many years in holy orders. A correspondent Methodists, the Wesleyan Protestant Methodists, or the signing himself Wyhamicus, and who, like ourselves, dwelling-shanties for the various labourers and me-Welsh Calvinistic Methodists, (see Evans's Sketch.) received his education and fostered his love for the chanics employed on the works. Fervet opus. And There are various distinct bodies of Methodists in Church in the venerable and classic city of Winches- while the fabric is thus rising rapidly, we trust that a this Province, and the title "Wesleyan" was the de- ter, furnishes us with this information respecting the commencement of studies will soon be made in the signation which we thought was preferred by that sec- Earl:—"The Earl of Guilford may be said to have temporary Parliament Buildings. tion commonly known by the name of "British Me- been born to the ministry, for he was the son of the thodists." It must be quite clear to any one who will Bishop of the Diocese [of Winchester], in which he of Science as well as Literature, has not been overtake the trouble to read through the paragraph headed has resided all his life, and to my knowledge he has looked: and that some hundreds of volumes have "Conversions from Methodism," that there was held the living of Old Alresford these thirty years past. been purchased or ordered. A noble collection of no "smuggling of truth" either in intention, or in ef- It was in this parish that poor Harry Hunt, of Black- standard Divinity, the gift of the Society for Promofect,-though with the former our contemporary does ing and speech-making notoriety, some ten years ago, ting Christian Knowledge in 1828, and which cost ended his turbulent and noisy career. Harry, on his several hundred pounds, will render the Library at way into the West of England on some political mis- once a great treasure to theological students. molested in the satisfaction we experienced on recording sion, was seized ill at Alresford, and finding his end approaching began to feel,—as all such mortals do who have not lost all sense of a future state, -some living in a state of schism, it was surely natural in us compunctions of conscience for his past life, and expressed a desire to have a clergyman. The Earl of Guilford was, in a few minutes, by the side of the ples compel us to deny the validity of the orders of dying man, and what took place is described literally

Beside the bed where parting life was laid, And sorrow, guilt and pain by turns dismay'd, The rev'rend champion stood. At his controul Despair and anguish fled the struggling soul; Comfort came down the trembling wretch to raise, And his last fault'ring accents whisper'd praise.

The Rev. Francis North, long before he was the Earl of Guilford, was a good specimen of the country clergyman. He kept an hospitable board, paid his tradesmen with cheerfulness, was kind and beneficent ters, we may be permitted, at all events by THE WES- charge of the duties of his sacred function."

A late number of the Cobourg Star contains the "Apostolic Order," - and the Crosier, or Pasto

"R. Scott Murray, Esq. B. A. of Christ Church, Oxford, has followed the example of Mr. Douglas and conformed to the Church of Rome. Mr. Murray was returned to Parliament in June last, by the "Protestant" County of Bucks."

We are surprised that our worthy cotemporary, who has always been such a strong friend of the Church, should notice the ridiculous rumours of this description that are invented either by the Dissenters or the Romanists. We are sure, however, that he will have great pleasure in inserting this contradic-

"We have the authority to state that the rumour resp Mr. Scott Murray having embraced the Romish faith is wholly without foundation."—Record.

We believe that the story of the "three hundred clergy," just alluded to, admits of as easy a contra-

We have to acknowledge the courtesy of Mr. Sparks, the New York Publisher, in sending us a copy of at this day may be seen inscribed on the pulpits and Boyce's Morning Service in A, adapted by Dr. Hodges, Director of the Music of Trinity Church, New York, to the Liturgy of the Protestant Episcopal Church in the Cathedral of this city. The chalice, it will be the United States, with a pamphlet by the same gentleman "On the cultivation of Church Music." The foreground, to signify that "the Cup of the Lord is Music by English Masters, which he published in parts of the Lord's Sacrament, by Christ's ordinance 1760, on the plan suggested by his master, Dr. Greene. and commandment, ought to be administered to all And yet the merits of his own works entitle him to a | Christian men alike." very high rank amongst our ecclesiastical composers. Indeed so great was the estimation in which some of his pieces were held at the time, that the University of Cambridge presented him with his Doctor's degree. Many of our readers are doubtless familiar with his beautiful duet-"Here shall soft Charity repair," and no one, who has been in the habit of attending the Cathedrals at home, can be unacquainted with the Te Deum and Jubilate, which we have now before us. The present edition is recommended for popular use by having an easy but effective accompaniment for the Organ or Piano Forte-an almost necessary addition, when there are so few comparatively, who can play from score. The Alto part has been transposed, that it may be sung by a second Treble,-but the Tenor has been retained in its proper Clef.

We hail with much pleasure the appearance of this Service, as indicating an improvement in the public taste, and a more general appreciation of the pure Ecclesiastical style. We trust that its circulation will be such as to warrant the publication of more of our genuine Cathedral Music, of which we have so much, but with which unhappily so few are familiar. Through the Providence of God, we have received

from our fathers, the Services of the Sanctuary in no part deficient, - and in the annals of our Church are registered the names not only of pious, learned, and eloquent divines, but of able and scientific composers, who have consecrated their talents to the production of pure and devotional music, adapted to our incomparable Liturgy. So early as 1550 a full English Cathedral Service, including both prayers and responses, was composed by Marbeck, the organist of Windsor. In the reign of Edward the VI., there were several composers of our Church Music, of whom Dr. Tye was the most remarkable. In Boyce's Collection there is an excellent specimen of his peculiar style. He was, we believe, the first lay organist of the Chapel Royal. Tallis, Bird, and Morley contributed greatly to the advancement of Ecclesiastical Music, during the time of Queen Elizabeth. The celebrated canon "Non nobis Domine" was the production of Bird, and Morley is to be noticed as the first composer of a Burial Service—the same, which is still in use at Westminster Abbey. Gibbons, Child, Humphrey, Blow, Wise and Rogers, -all of great ability and high attainments,-graced the 17th century, but the brightest ornament of the period was Henry Purcell, whose fame is sufficiently declared in the well-known epitaph, -stating that "he is gone to that blessed place, where only [alone?] his harmony can

After him Clark, Aldrich, Croft, Greene, Hayes and Blake enriched our Church music with many beautiful productions, which are at present frequently performed in the British Cathedrals. Of Handel, it is unnecessary to say more than mention his name. Yes, my Lord, allow me to observe, that requising to compromise the integrity and soundness of our own Church, I would tell our Dissenting brethren that I am not going to is unnecessary to say more than mention his name. Kent, Nares, Dupuis, and Battishill bring our hurried and fair induction, with energetic earnestness and imand incomplete list to the commencement of the present century, in which (omitting those who are still living) Sir John Stevenson claims particular notice for many highly effective chants, anthems, and services.

The Essay on the Cultivation of Church Music. was, it appears, written by Dr. Hodges, in consequence of a premium having been offered for "the best approved tract adapted to promote the general cultivation and the highest devotional and spiritual influence of Church Music." In the opening pages, the author discusses the question whether any other singing than Congregational should be permitted, and then inquires into the causes of the decay of Church music, and suggests their remedies.

Throughout the pamphlet, Dr. Hodges shows much observation and acuteness, but we confess that we much prefer the taste of his musical arrangement to that of his literary composition.

It is already very generally known that Sir Charles Bagot, as Chancellor of the University of King's College, has sent home for three Professors, viz. those of Divinity, Mathematics, and Chemistry. We have that love her. Peace be within her walls, and plenteous class heard it stated that Dr. Henry Sullivan, brother ness within her palaces!" While her children unite in also heard it stated that Dr. Henry Sullivan, brother of the Hon. R. B. Sullivan, has been appointed Demonstrator of Anatomy, and Curator of the Museum.

We are happy to add that the works, in the College Avenue, proceed vigorously under the direction of the enterprising and successful contractor, Mr. John Ritchey. A large main drain, fully 700 feet long, has already been constructed; and nearly seventy stone-cutters are now at work. Two vessels are constantly employed in bringing down the stone, for the of the errors into which he was lately betrayed while outside of the building, from Waterdown, a place within seven miles of Hamilton; while about thirty men labour in the quarry, keeping up the supply. labourer. The stone for the foundation is brought from Kingston by vessels: large purchases of brick have been effected the contractor, who is also erecting shops and

We have also heard that the formation of a Library,

The heading prefixed to this, the first number of a new volume, may be considered as emblematic of the principles which we have endeavoured to maintain. and by which we shall continue to be guided.

The Bible occupies the foremost place—it is the foundation upon which alone we shall strive to build. Upon it, rests the Book of Common Prayer, framed Surmounting these two volumes of precious, though pensation, and of the Bishops under the Christian. rustic yet pretty, and gaily dressed out with flags, tradesmen with cheerfulness, was kind and beneficent to his domestics and the poor, a most affectionate husband to the wife of his youth, the daughter of a clergyman also, and above all he was strict in the discharge of the duties of his sacred function."

Apostles time there have been these Orders of over the entrance of which is found, in golden entacters, which is found, in golden entacters, the motto, "Glory to God in the highest, and on earth peace, good will to wards man." On the right is the Chapel of Ease, in which the Sunday School is conducted, and into which all the little ones troop decent and orderly. Scripture and ancient authors." On the bands of the Mitre we read the words "Gospel truth" and into which all the little ones troop decent and orderly. A little before two o'clock the Chapel-bell gave forth its joyous peal, and served no doubt to bring back to the

Staff, of the Bishop, supported by the Bible a Prayer-book, may indicate to us that the Bishops, Chief Shepherds, of our Church, have scriptul authority for "administering godly discipline," that the people are bound "obediently to follow b same.'

In immediate juxta-position stand the Font,

symbol of Baptism, -and the Paten and Chalice, 1 symbols of the Lord's Supper. We believe that the two Sacraments, "generally necessary to salvation, were ordained for the imparting and sustenance spiritual life, and are more than "empty and bat signs." The letters I.H.S., inscribed on the Patel or dish, are either the initials of three Latin words [I]esus [H]ominum [S]alvator, meaning, Jesus the Saviour of men, -or are intended for the three first letters of the Greek word for Jesus, namely, I.H. At all events, these letters have been used from time immemorial to denote the name of our Saviour, and altar-cloths, and communion-plate of our English Churches, and on the paten and chalice belonging observed, in our heading, is placed prominently in the name of Boyce is perhaps most generally known, as not to be denied," as the Church of Rome unserily associated with the valuable collection of Cathedral turally denies it, "to the lay-people: for both the

The Church, represented in the back ground, requires little or no explanation: it may, however, useful in reminding the members of the Church, that they ought never to attend any place of worship which is not in connexion with their own communi

Canadian Ecclesiastical Intelligence.

THE EAST DISTRICT BRANCH OF THE CHURCH SOCIE OF THE DIOCESE OF TORONTO.

Pursuant to notice, published in The Church of the 11th une, a meeting, at which the Lord Bishop of Toronto resided, was held in Brockville, on the evening of the 17th June, for the purpose of organizing such a District Branch Association of the Church Society of the Diocese as should include all that portion of the same lying East of Kingston. The meeting took place at the temporary Court Room. Many persons, friendly to the general objects of the Society, were debarred, by the unavoidable lateness of the notice, the gratification of participating in reven witnessing the good work of the avenium. The or even witnessing the good work of the evening entlemen, residing in districts East of the Midland, wh gentlemen, residing in districts East of the Midland, took special part in the business were, of the Clergy Henry Patton, J. Flood, Edward Boswell, William H. Gunning, Francis Tremaine, J. Padfield, Ebenezer Morris, E. Denroche; and, of the Laity—David Jones, Georg Sherwood, Ormond Jones, Justus Merwin, Richard Skelet James Jessup, David Ford, Dunham Jones, Thomas Webster, Henry Rurritt George Dunham Jones, Thomas Webster, Henry Burritt, George Dunham, Thomas Rey nolds, Thomas D. Campbell, H. Bottum, John Weather

head, David Coate, and James Walker, Esquires.

The Lord Bishop, having opened the meeting of the Lord Bishop, having opened the meeting prayer, stated the general objects of the Society, shered the advantages to be derived from this and kindred societies, and concluded a very lucid explanatory address, with an impressive appeal to the best feelings of the Christian auditory, especially on behalf of the spiritually. Christian auditory, especially on behalf of the spiritually estitute of the Diocese.

The resolutions subsequently moved, similar, in mesrespects, to those recently published in *The Church*June 11), as passed by the Gore and Wellington District
By the hurch Society, need not be detailed at length. first resolution, the Association is entitled, "The District Branch of The Church Society of the Diocest Toronto." By the fourth, the Rev. Robert Blakey, see Clergyman of this Ecclesiastical District, is appointed Chairman of its association; John Weatherhead, Esq. Treasurer, and the Rev. Beek Lindsay (absent throt llness), Secretary. By the fifth resolution, the ANNUA GENERAL MEETING of the Association will be held MTE NATELY in the several DISTRICT TOWNS within the bout f this Branch Association; and by the tenth reso the following gentlemen compose a Committee for co-operating with The Lay Committee of the Parent Society at Toronto, in the objects embraced in resolutions 15 and 16 of the Parent Society—J. Weatherhead, J. S. Merwin, G. S. Jarvis, W. H. Thompson, H. Burritt, — Lewis, perford.

J. S. Reade, Jacob Brown, James Shaw, — Berford, Thomas Brookes, and Dunham Jones, Esquires.

A spirit of perfect unanimity pervaded this introductory meeting; while true charity, protesting and uncompromising catholicity, fervent devotedness to the cause of Zion, and, consequently good some above teared the Zion, and, consequently, good sense, characterized the very excellent addresses delivered on this highly interesting coordinates. pressive application,) a "zeal according to knowledge coupled with a thorough conviction of the importance the general objects of the Institution, and of the urgent necessity, that every member of the Church should honestly do his duty in this matter.

If from these auspicious premises we are warranted in drawing a conclusion, predicating the ultimate success of The Society then we warranted in the limit of the success of the society then we warranted in the success of the succes THE SOCIETY, then we may infer, of a surety, that God's blessing will crown its efforts with complete success that "good works" will follow good words. May that from whom all holy desires, all good cour God, "from whom all holy desires, all good counsels, and all just works do proceed," pour upon its benefactors "the continual dew of His blessing!" May the children of the Church cheerfully offer up to Him, on every suitable opportunity, appropriate and practical acknowledgments of His mercies towards them, and evidence the vitality of their faith in the practice fruit of Christian the vitality of their faith in the precious fruit of Christian love! And may He, "who knoweth whereof we are made, and remembereth that we are but dust," accept, for Christ's sake, the imperfect but willing service poor servants-receive the seasonable sacrifices of their ubstance, and of their efforts, as the tribute of obedience the token of thanksgiving, and the gift of a godly grati tude! And may He answer their multiplied prayers for the furtherance of His glory, and the extension of the Redeemer's kingdom, with multiplied blessings upon His Church and people!
"O pray for the peace of Jerusalem, they shall prospe

faithfully working and praying for her prosperity, they may "THANK GOD, AND TAKE COURAGE.

TECUMSETH AND WEST GWILLIMBURY SUNDAY SCHOOL FESTIVAL.

On Thursday, the 23rd of June, a fête was given to the Sunday School children of the Mission of Tecumseth and West Gwillimbury, by their worthy and respected Pastor, the Rev. F. L. Osler, whose unwearied rtions in his Master's vineyard have caused his name! spread far and wide, and gained for him the affection and esteem of that vast population scattered throughout the north-western townships of the Home District,—among whom, for many years, he has been almost a solitary labourer. On the day before the fête the weather was wet and

gloomy, and doubtless it was the cause of many anxious hearts and many sleepless pillows to the little ones, they calculated the chances of wet or fair weather on morrow: but at length the eventful day arrived, the sul shone forth in all his splendour, and dispelled every feat while the rain on the previous day did but serve to cool the air, and give a brighter tinge to the varied green of the forest and verdant landscape that lay around. About ten o'clock, the multitudes came pouring in from every quarter. There might be seen the aged patriarch, bis looks silvered with the frost of many winters, whose locks silvered with the frost of many winters, thoughts perchance were carried back to similar he had witnessed in his father-land, -scenes which first he set his foot some twenty years ago in the w howling wilderness of Tecumseth, he little thoug ever again have gladdened his eyes; or perhaps felt prayer of gratitude was by him sent forth and bountiful Giver of all good things, that his children schildren were not left to be the prey of faith of eism or dissent, but were being brought up in his fathers, in the pure and Apostolic Church that true branch of the Catholic Church of Christ, were being instructed in those doctrines which, founded and in criptures, had received the sanction of time, defence of which the blood of many a goodly martyr had been shed. And there might be a goodly martyr had been shed. And there might be seen the smiling faces of the happy little ones, some on foot, some in waggons, while here and there rolled the gay carriage, conveying friends and visitors, who at once should behold and be in accordance with the Holy Scriptures, and enriched partakers in the coming festivities. But now they arrive with the purest gems of incorrupt Christian antiquity. at the Parsonage, the centre of attraction, and all are struck with the beauty of the scene. The house is prettily situated on a rising ground, at whose base one of not of equal, worth, we behold the Mitre,—the head-dress of the Jewish Priests, under the Mosaic dis-way: on the left stands the booth formed of evergreens, Episcopacy, or, in other words,—"that from the Apostles' time there have been these Orders of Ministers in Christ's Church. Dit has a Christ's Church. Dit has a Christ's Church by the Christ's Church by the

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