TORONTO, CANADA, SATURDAY, FEBRUARY 5, 1842.

Doetry.

THE MARRIAGE VOW. (From the Knickerbocker.)

Speak it not lightly—'tis a holy thing, A bond enduring through long distant years, When joy o'er thine abode is hovering, Or when thine eye is wet with bitterest tears, Recorded by an angel's pen on high, And must be questioned in Eternity.

Speak it not lightly—though the young and gay
Are thronging round thee now with tones of mirth,
Let not the holy promise of to-day
Fade like the clouds that with the morn have birth, But ever bright and sacred may it be, Stored in the treasure-cell of memory.

Life may not prove all sunshine—there will come Dark hours for all—O will ye when the night Of sorrow gathers thickly round your home, Love as ye did, in time when calm and bright Seemed the sound that the seemed Seemed the sure path ye trod, untouch'd by care, And deemed the future, like the present, fair?

Eyes that now beam with health may yet grow dim, And checks of rose forget their early glow;

And checks of rose forget their early glow;

Languor and pain assail each active limb,

And lay perchance some worshipped beauty low:

Will ye then gaze upon the altered brow,

And love as fondly, faithfully, as now?

Should fortune frown on your defenceless head,
Should storms o'ertake your bark on life's dark sea:
Fierce tempests rend the sail so gayly spread, When Hope her syren strain sang joyously— Will ye look up though clouds your sky o'ercast, And say, "together we will bide the blast?"

Age with its silvery locks comes stealing on,
And brings the tottering step, the furrowed cheek,
The eye from whence each lustrous gleam hath gone,
And the pale lip, with accents low and weak— Will ye then think upon your life's gay prime, And smiling, bid Love triumph over Time?

'Tis no vain promise, no unmeaning word, Lo, men and angels list the faith ye swear, And by the High and Holy One 'tis heard; O then kneel humbly at his altar now, O then kneel humbly at his artis and,
And pray for strength to keep your marriage vow.

M. N. M.

EXTRACT FROM A SERMON, PREACHED AT LEEDS BY THE RIGHT REVEREND DR. DOANE, BISHOP OF NEW JERSEY.*

THE CHURCH IS THE BODY OF CHRIST. HE IS ITS HEAD OVER ALL THINGS. IT IS HIS FULNESS, EVEN AS HE FILLETH ALL IN ALL. I. The Church is the body of Christ. So St. Paul, in nany places,—"He is the head of the body, the Church." Colossians i. 18). "For his body's sake, which is the Church."—(Colossians i. 24). "Christ is the head of the Church." Church,"—(Colossians i. 24). "Christ is the head of the Church, and he is the Saviour of the body."—(Ephesians v. 24). Doubtless, this is a mystery. The Apostle calls it "a great mystery." But so is death a mystery. And life itself a greater mystery. And before all mysteries is this, that we, who bear about a dying life, should yet, through the atonement of the Son of God, have hope and pledge of immortality. "Without controversy, great is

nuance in it, the glorious issue of it, is no mystery at all; ut simple, even to the level of that little child, in which out simple, even to the level of that little child, in which he taught us to behold ourselves, as he would have us be. "Repent and be baptized every one of you, in the name of Jesus Christ."—(Acts ii. 38). "As many of you as have been baptized into Christ have put on Christ."—(Galatians iii. 27). "We being many, are one bread and one body, for we are all partakers of that one bread."—(1 Corinthians x. 17). "God is love; and he that dwelleth in love dwelleth in God, and God in him."—(1 John iv. 16). "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one miths, are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all."—(Ephesians iv. 4—6).

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the min, of the faith, and of the knowledge of the Son of the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature the fulness of Christ: that we henceforth be no more lldren tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness of them that lie in wait to deceive: but speaking the truth in love may grow up into him in all things which is the head, even Christ: from whom the whole which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."—(Ephesians iv. 11—16). "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angula to the every assembly lace as for-ere he may

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harch a living body implies of course a living head.— That head, the Scriptures cited teach, is Christ. is he is the source to it of life; living not only, but life giving. Head, as he governs and controls it by his sovereign will. Head, as he sympathizes with it in all its joys and all its sorrows: sees of the travail of his soul and is satisfied. satisfied, when men come into it by penitence and faith, and walk uprightly in its ways of peace and holiness; and, when it when its members suffer, or do wrong, is persecuted in their persecution, or crucified afresh by their unfaithfulness.—"Head over all things" to his Church, by his Almighty power with the suffer of wer, ruling in heaven above, and on the earth beneath, and ordering all things, if its members have but faith in m, for its advancement and the increase of its glory.— lead over all things" to his Church, by his abounding grace; anointing his ministers with holy oil; keeping for ever bright the golden chain let down from heaven of their perpetual priesthood; blessing their ministry with sinners, that whose-soever sins they remit, they are remitted; filling continually with the pure water of eternal life the layer of the residual prices of the section, pleading for ever for us, at the

numerable company of angels, to the general assembly and church of the first-born, which are written in heaven,

and to God the Judge of all, and to the spirits of just men

made perfect, and to Jesus the Mediator of the new cove-

aver of the new creation; pleading for ever for us, at the [The Sermon is printed almost entire. We have merely omitted introductory part. It was preached at the Consecration of the ish Church, Leeds, on the 2nd September, 1841, and printed at the uses of the Archbishop of York. The text is from Ephesians i, -23, — Head over all things to the Church which is His body, the less of Him that filleth all in all." See No. 15, page 59, of the sent volume of The Church,—Ed. Ch.]

gracious Spirit into all saving knowlege that she may be, through all the changes of the world, as she has been, the ground and pillar of the truth; the fulness of his power, that weak as she may be, and small, and little thought of by the world, the gates of hell may never, as they never did, prevail against her; the fulness of his grace, that she may nurture his dear children at her bosom, sustain against the conflicts of the world, the devil, and the flesh, against the conflicts of the world, the devil, and the flesh, the men and women who take refuge at her altar, smoothe the declining path of tottering age that courts the shelter of her peaceful shadow, and lighten, through the grave, the souls that in her sweet communion fall asleep in Jesus. What but his fulness, who fills all in all, made fishermen and publicans, and termakers mighty to break down What but his fulness, who fills all in all, made fishermen and publicans, and tentmakers mighty to break down strongholds, and to overthrow high places, and to bring low every thought to the obedience of Christ? What but his fulness gave the victory to that small company of poor despised and persecuted Nazarenes against the might and majesty of all-controlling Rome; and made of one who came, like the Apostle Paul, in weakness, and in trembling, and in fear, more than an overmatch for Athens and her and in fear, more than an overmatch for Athens, and her proud philosophy? What but his fulness has sustained the pure, life-giving stream against the opposing currents of the world and hell; and makes its track still visible, in of the world and hell; and makes its track still visible, in every land, by the fresh emerald verdure of its piety and charity? What but his fulness can supply one sinner that repenteth with the peace which passeth understanding; or strengthen one believer to achieve that noblest of all victories, the conquest of himself; or sustain one dying saint against that over-mastering fear with which mortality shrinks back, instinctive, at the thought of dissolution, and enable him to say, with the Apostle in his mortality shrinks back, instinctive, at the thought of dissolution, and enable him to say, with the Apostle in his noble rapture, "O death, where is thy sting; O grave, where is thy victory!" These are the trophies which make good the Church's claim to be his fulness, who fills all in all. The least of them is its sufficient proof. One life reformed, one soul converted, one mourner comforted, transcends all human skill, all human might. He only who fills all in all, who made the heart, who knows its frame, who skills to wield it at his will, is equal to these things. Her hoary saints, her glorious martyrs, her misframe, who skills to wield it at his will, is equal to these things. Her hoary saints, her glorious martyrs, her missionaries that go forth with their hearts naked in their hands, her faithful children who deny themselves, and take their cross and follow Christ; live to themselves no more but unto him, and shine, in the reflection of his brightness, as lights in a dark place, the blessing and the glory of their age, the salt that keeps the world from dissolution—these are her marks, that she has been with Jesus; these the living and immortal fruits of that divine and glorious falness which fills all in all. The tracks of human conquerors are forgotten while the blood is yet upon their feet. The science, that could rear the Pyramids, could not perpetuate the name of their projectors. The marble moulders, and the brass corrodes, in utter mockery of man's attempts at immortality. But, like the

the witness of the faith delivered once to the old saints; the birth-place and the home of thousands and of myriads the birth-place and the home of thousands and of myriads that shall unite their spirits here, in piety and prayer, to join before the throne their songs of ceaseless praise.—Here, through long ages, may the daily service lift its steaming incense from true penitent and faithful hearts, accepted through the blood of Jesus, at the mercy seat of heaven; and bring, like dews that fell before on Hermon's favoured hill, showers of immortal blessings. Here, through long ages, may the testimony of that truth be held which "holy men of old" received from the anointed lips of the incarnate Word, and at their life's cost bore lips of the incarnate Word, and at their life's cost bore about for the instruction and conversion of a guilty and rebellious world; and, having sealed the message with their blood, committed it to other "faithful men," who should come after them, and they again, in an unbroken line, to us. Here through long ages, may that sacred font pour, in perennial stream, its pure regenerating wave; that holy altar minister in never stinted, never diswave; that holy altar minister in never stinted, never dis-regarded, plenty, its spiritual and immortal banquet, "the means of grace," through which, to penitent and faithful hearts, the purchase of the Cross assures the "hope of glory." Here may the promise be fulfilled, "lo, I am with you always even unto the end of the world:" and may there never fail from out these courts a priesthood, in the line which takes commission from the day of the ascension, on that mount in Galilee, clothed in the righ-teousness of their triumphant Head, and hurning with his teousness of their triumphant Head, and burning with his love for human souls; nor yet a people, waiting on their ministry, with joyful hearts, shewing forth the praises of Him that calls them from the world, and hastening on, in faith, and penitence, and charity, and prayer, the coming of his glorious kingdom! "Even so, come, Lord Jesus!"

Most reverend brother, and right reverend brethren,‡ it is no ordinary providence of God that brings us here together. In other days, solemnities like this were the hant, and to the blood of sprinkling, that speaketh better things than that of Abel."—(Hebrews xii. 22—24.

"I. As the Church is the body of Christ, so is he its head over all things."

The figure which makes the Church is the body of Christ, so is he its head over all things."

The figure which makes the Church is the body of Christ, so is he its head over all things. The figure which makes the church is the body of Christ so is he is mation of the faith, and the increase of charity, and to mation of the faith, and the increase of charity, and to come together from distant provinces, for the confirmation of the faith, and the increase of charity, and to come together. In other days, solemnities like this were the occasion when the Bishops of Christ's Church were wont to come together from distant provinces, for the confirmation of the faith, and the increase of charity, and to make the church were wont to come together. renew their solemn vows to God, and pledge themsel escach to the other, to new service, and, if need should be new sufferings, in his name. Is it not so again? Shall it not be so now? From the far-distant West, a Bishop of not be so now? From the far-distant West, a Bishop of that Church, which, as the youngest daughter of the Saviour's household, has so much to acknowledge, and so gratefully acknowledges it, of "first foundation," "under God," and "long continuance of nursing care and protection," I come, to pay my vows here in my fathers' Church, and to my fathers' God. Just on the eve of my departure, the Convention of my Diocese, with other marks of faithful love, which live for ever in my heart of hearts, placed in my hands such words as these: "Remarks of faithful love, which live for ever in my heart of hearts, placed in my hands such words as these: "Resolved, that we humbly and confidently trust, that the renewal of friendly intercourse between the branches of the Church Catholic in England, and America, under the church Catholic in England, and America, under priests, those bishops, venerable and beloved, the sacred the Church Catholic in England, and America, dader auspices like the present, will contribute, by the divine blessing, to extend and strengthen the holy influence of evangelical truth and apostolical order, in their purity and integrity, and to revive that spirit in both Churches

* Collect for twenty-first Sunday after Trinity.

† The Rev. Dr. Hook, Vicar of Leeds, by whose request the preacher came to England for this service.

‡ Allusion is here made to the presence of his Grace the Lord Archbishop of York, the Metropolitan, the Lord Bishop of Ripon, the Diocesan, and the Lord Bishop of Ross and Argyle.

§ See the Preface to the Book of Common Prayer of the American Church.

throne, the merits of that sacrifice for sins, by whose prevailing virtue the bread and wine become the "meat indeed," by which believing souls are nurtured for immortality; and giving to his "faithful people pardon and peace, that they may be cleansed from all their sins, and serve" him "with a quiet mind."

III. The Church, which is the body of the Lord Jesus, and he its Head, is, finally, "the fulness of him who filled hall in all." In other words of the same Scripture, it is "complete in him." From him, as from its living and life-giving head, flow down perpetually the succours of that grace which makes it what it is, and what it ought to be. It has no power but of his gift, no virtue but in his be. It has no power but of his gift, no virtue but in his merit. His is the light which makes its word of truth which all it is ryares fall, like spent arrows, long before the vertex of the Lord our of the Lord our catholic Communion. Which all it is grace which makes it what it is, and what it ought to be. It has no power but of his gift, no virtue but in his be. It has no power but of his gift, no virtue but in his word that grace which makes it what it is, and what it ought to be. It has no power but of his gift, and the representation of the proper state of the Lord our of the Lord our catholic Communion. Which all his prayers fall, like spent arrows, long before the very each the throne. His is the grace from which alone its sacraments derive their efficacy, and all its gifts their which makes it what it is, and what it ought to be. It has no power but of his gift, no virtue but in his part of the proper successive the grace which makes it what it is, and what it ought to be. It has no power but of his gift, no virtue but in his part of the proper success of the form which all its prayers fall, like spent arrows, long before the love the proper success. The will store, and the right reversed the proper success. The will store, and the right reverse of the Gospel, and fondly cheris it.—

Their hearts will soft a They will think of the love that followed them, tofurnish them with spiritual pastors, || and to help them to set up their humble folds. They will recount the acts and offices of bounty which refreshed the father's heart, and still refresh the children's. Above all, they will renember how, when fervent Seabury || set out on his adventure for the Cross, the bishops of the Church of Scotland heard his grayer, and sout, him back, with the orthests and his prayer, and sent him back, with the authorty and his prayer, and sent him back, with the authorty and grace of the Episcopate, to be the first apo it of the West: and turning then to Lambeth, to that simple chapel, where the patriarch White** received that office of a bishop, which, with divine permission, he conveyed to twenty-six, they will thank God, as I do, with an over-flowing heart, that one in whom these noble lines are blended, it was permitted, in his providence, to stand today at their twin source, and to re-combine them in this day at their twin source, and to re-combine them in this animating service; the clearest and most powerful demonstration; which this age has shown, that Christ's Church every where is one, and Catholic truth and Catholic love, still, as in other days, the bond of Christian Brethren, right reverend, reverend and beloved, it is

Brethren, right reverend, reverend and beloved, it is written in the elder records of our faith, that when the ark of God vas on its progress towards the hill of Sion, it rested once for three months, in the house of Obededom: and the Lord blessed Obed-edom and all his household. (2 Sanuel vi. 10—12). "And it was told king David, saying The Lord hath blessed the house of Obededom, and allthat pertaineth to it, because of the ark of God." As I have gone from scene to scene of highest interest and wast beauty in this west favoured land of all God." As I have gone from scene to scene of highest interest and rirest beauty in this most favoured land of all interest and rirest beauty in this most favoured land of all the world, cottemplated its arts, its industry, its wealth; enjoyed its comforts and refinements; and shared, with a full heart, the peace and happiness of its dear Christian homes; as I have thought of its attainments in science and in letters as I have recounted its feats of arms and fields of victoy; as I have followed through every ocean and through every sea its cross-emblazoned flag; and seen that on the circuit of its empire the sun never sets, I have asked myself, instinctively, whence, to so small a speck on the world's map, a sea-beleaguered island, sterile in soil, and stern in climate, Britain cut off, in ancient judgment, from the world,*—such wealth, such glory, and such power? And the instinctive answer has returned judgment, from the world,*—such wealth, such glory, and such power? And the instinctive answer has returned spontaneous to my heart, "the Lord has blessed the house of Obed-dom, and all that pertained unto him, because of the aw of God." Yes, from my heart, I say, the strength of England is the Church of England. Your wealth, 'our glory, and your power, is but God's blessing on yourkingdom, as the home and shelter of his Church. Here, in the very days of the apostles, it took root.—Here, in the earliest ages, it was tended by true pastors, and earliched with martyrs' blood, poured out, like water, And the is the Saviour of the body, "Ceptionis of the The anchors that have moored your island, and preserved it immoveable, are the deep roots of old Cathedrals; and it immoveable, are the deep roots of old Cathedrals; and the armament that keeps its virgin shore unsulfied is the squadron that conveys to distant lands your missionary enterprise. Be these your arts, my friends, be these your arms! Cling to your fathers' God! Increase your folds! Multiply your pastors! Gather in your scattered sheep! Compass the earth with your Colonial bishoprics! This is the strength which will procure no enmity. This is the glory which will provoke no war. It is the strength in which humanity earth with your Colonial bisnopries. This is the glory which will provoke no enmity. This is the glory which will provoke no war. It is the strength in which humanity itself shall be made strong. It is the glory which shall overflow, and bless the world. The strife shall then be, not for personal aggrandizement, but for new empires to the Cross. The end and aim of such an emulation, the bringing on of that most blessed day, when all the kingdoms of the world shall be "the kingdoms of our Lord and of his Christ."

In this most gracious and most glorious work it is your and of his Christ." In this most gracious and most glorious work it is your privilege, my brethren, to unite this day. This noblest trophy of our age to the great cause of Catholic truth and love is reared by individual efforts. Private hearts have planned, and private hands have reared this temple to the worship, in your fathers' faith, and through your fathers. worship, in your fathers' faith, and through your fathers' prayers, of your own fathers' God. They have done so in that lofty faith, which, when it sees the end, trusts that the means will come. It is from your hearts and through your hands that God this day will vindicate, to them who trust in him, his own most gracious word. Onen wide trust in him, his own most gracious word. Open wide your bosoms to the sway of that most gracious Spirit, of whose countless gifts the best and most illustrious is charity. Prove that the fathers' blood still circles in the charity. Prove that the fathers' blood still circles in the childrens' veins. Prove that the fathers' spirit still inspires the childrens' hearts. Prove by your free and liberal coniributions that you are not of those who would desire to serve the Lord with that which costs you nothing; but that but that, having given up, first, your own selves to the Lord, your chief delight and highest glory is, to heap his altar with your treasures, and to pour your hearts out at

Brethren, beloved in the Lord, this is the first, this is the last time of my ministry among you. Shortly, a thousand leagues of sea will roll between us. Blessed be God, the circle of the whole earth cannot divide the faithful hearts which have been knit in Christian love.— Blessed be God, the communion of saints takes in both worlds; and, joining each to every other, joins us all to God. Never, while a pulse shall sway the native currents in my breast, shall this does he forgotten. in my breast, shall this day be forgotten. Often, as I shall sit among the loved ones of my house, or shall go in and out among the flocks of which the Holy Ghost has

* " Divisos orbe Britannos."
† The attending Clergy were all in surplices.

opinion, that a regular Episcopal Establishment, subordinate to the Primacy of Great Britain, is absolutely necessary in any extensive Colony which this country means to preserve, and in particular, if the advantages she aims at, are expected to be derived and increased proportionally at, are expected to be derived and increased proportionally to its degree of population. But, in regard to a Colony in Upper Canada, which is to be blessed with the laws, and the upright administration of them, which distinguishes and ennobles this country, (and which Colony is peculiarly situated amongst a variety of Republics,) every Establishment of Church and State that uphelds a distinction of ranks, and lessens the undue weight of the democratic influence, must be indispensably introduced, and cratic influence, must be indispensably introduced, and will, no doubt, in the hands of Great Britain, hold out a purer model of Government in a practical form, than has been expatiated upon in all the theoretic reveries of self-

been expaniated upon in an tale theoretic remained philosophers.

The neglect of this principle of overturing Republicanism in former periods, by giving support and assistance to those causes which are perpetually offering themselves to effect so necessary an object, is much to be lamented, but it is my duty to be as solicitous as possible, that they may now have their due influence, if I wish the proposed Government to be a permanent one; and I am happy to feel the utmost conviction, that the best mode of population, and the best line of connection with the United States, is and the best line of connection with the United States, is combined, in giving due support to that Church Establishment, which I consider as necessary to promote the National Religion, of which I am a sincere and humble believer, as to maintain the true and venerable Constitution of my country. I allude to the transplantation of the Connecticut Clergy of the Church of England, with a Bishop of their own country, to the intended Colony.

a Bishop of their own country, to the intended Colony. the late war, a considerable number of the natives of Connecticut (and in all capacities) served under my immediate command. It was then that I imbibed the highest opinion of their morals, loyalty and courage, which has laid the foundation of that just partiality which I bear to those true descendants of Englishmen, and which has led me to search into the history of that country.—

The contrary opinion has made me inquistive into the history of New York: it is the history of a people made up of fragments and discordancy. The Church of England there were Jacobites, and despised on that account by their neighbours of Connecticut, who were attached by their neighbours of Connecticut, who vere attached to revolutionary principles. The Clergy of New York, and the circumstance of that town being under a Royal Covernment, had the corporation of making such representations.

pean comes unconnected,—will settle where he can get the easiest livelihood,—is not in general laborious, or very moral. The Pennsylvanian, the New York and southern emigrants, will prefer the borders of the Lakes, where hunting and fishing are most easy—nor will they emigrate in bodies, nor is the individual virtuous or industrious. To use their own description—"the first settler in the woods is generally a man who has outlived his credit or fortune in the cultivated parts of the State:" above all he revolts against the operation of laws. above all he revolts against the operation of laws.

Now, my Lord, I beg to submit to your Grace my ideas and consequent wishes, which are, that a Bishop may be appointed from Connecticut, and that from the Canada Clergy who were originally loyalists, and who have maintained their loyalty, the Clergy may be appointed for the new Governor; and it will be my business to settle them new Governor; and it will be my business to settle them

All the histories of America shew, that the Clergy of All the histories of America snew, that the Clergy of Connecticut, Dissenters or Episcopalians, did maintain a kind of aristocratical influence in that State, which has been called a pure democracy, and I am anxious to transplant, not only the effect, but the cause, into His Majesty's dominions,—their learning, morals and religion. I beg leave therefore to recommend to your Grace's notice and protection—to your investigation and consequent favour, the Rev. S. Peters, late of Connecticut, for this great and important office of Bishop. I scarcely knew his person, when I was destined for the new Governor, but long had known that he was an original and inflexible loyalist, and not of that * * * * * * who joined the British standard from time to time, as it appeared successful—and I knew that Mr. P. was universally beloved by the loyalists of Connecticut. My acquaintance with him has more strongly interested me, that he should meet with protection, as he unites many great and necessary qualifications that will not detract from his sacred function, while they may essentially serve the great object of Government. He is conversant in the establishment of settlements, having himself, in early life, formed one in Vermont, and conse quently would assist me with the best advice in the laws and customs necessary to regulate and promote that important undertaking. He has great influence in Vermont, portant undertaking. He has great influence in Vermont, where Mr. Levi Allen lately told me the lands granted to the Society for Propagating the Gospel had not been confiscated, and which State it appeared to him would profiscated, and which State it appeared to him who pro-bably admit this gentleman as their Bishop,—an event that would materially strengthen a connection, without which Great Britain is throwing away whatever she has expended, or may expend on her present American Pro-vinces. Mr. Peters is connected by alliance or friendship with all the senior and most of the junior Clergy of Con-** This is the preacher embarked for America.

I But, alas! not with bishops.

Consecrated in Scotland, November, 1784.

Tomosecrated in Scotland, November, 1784.

The secondary is a most profitable, virtuous and permanent accession of power. I believe Mr. Peters to be strictly conscientious and virtuous; but should an immoral accession, thought or deed be proved against him, I should at a moment renounce every wish that I had for his preferment; as in regard to man, in pursuit of this great medium of facilitating that emigration on which I have the solid hope of building up for my country a most profitable, virtuous and permanent accession of power. I believe Mr. Peters to be strictly conscientious and virtuous; but should an immoral action, thought or deed be proved against him, I should at a moment renounce every wish that I had for his preferment; as in regard to man, in pursuit of this great profitable, virtuous and permanent accession of power. I believe Mr. Peters to be strictly conscientious and virtuous; but should an immoral action, thought or deed be proved against him, I should at a moment renounce every wish that I had for his preferment; as in regard to man, in pursuit of this great profitable, virtuous and permanent accession of power. I believe Mr. Peters to be strictly conscientious and virtuous; but should an immoral action, thought or deed be proved against him, I should at a moment renounce every wish that I had for his preferment; as in regard to man, in pursuit of this great profitable, virtuous and permanent accession of power. I believe Mr. Peters to be strictly conscientious and virtuous; but should an immo nent accession of power. I believe Mr. Peters to be strictly conscientious and virtuous; but should an immoral action, thought or deed be proved against him, I should Capital. To these Clergy, on the performance of certain action, thought of deed be proved against him, I should at a moment renounce every wish that I had for his preferment; as in regard to man, in pursuit of this great object, I am above all selfish considerations, so before the Supreme Being, I should think myself sacrilegious should I dare to offer to the consideration of Government any

person whom I knew or thought to be improper for the sacred function. Mr. Peters was regularly educated in America, and coming to England, was ordained by Dr. Pearce, Bishop of Rochester, in 1758, (by letters dimissory from Bishop Sherlock.) In 1774, his constant opposition to the mad proceedings of his infatuated countrymen, irritated them so much that he was most barbarously used, and narrowly escaped with life to Boston, from whence he came to England, where he has lived ever since, keeping up his American correspondencies.

Thus have I detailed to your Grace the substantial reasons why I wish that Mr. Peters should be appointed Bishop. I could give many why a New Yorker, an Irish or Scotch man, would be most improper, and why an person whom I knew or thought to be improper for the

or Scotch man, would be most improper, and why an Englishman would not be proper, at least on the first settlement. I shall at present only observe, that the management of the minds of the Americans will be difficult to those who are not habitual to that people, and whose own habits are already formed; and, in particular, whose own habits are already formed; and, in particular, as I have every idea that to the Clergy much of the government of the Indians, in humanity and policy, ought to devolve, and the Society for Propagating the Gospel have full justice done to their pious intentions—it is natural for me to wish for a gentleman whose piety and humane temper interests him in similar objects, and who thinks them to be highly practicable.

I should propose that at least one Archdeacon should be established, to make the beginning of that Church government, which should be increased with the growth of the Colony.

I beg leave to conclude with assuring your Grace, that

I beg leave to conclude with assuring your Grace, that nothing but what I conceive to be a conscientious discharge of the obligation I owe my country, could have permitted me to trouble you with these observations. In whatever light they may be considered, I am perfectly aware that it has been my duty to explain them, and I owe to myself, in some measure, the deposit which I now make to your Grace of that system which I think most adequate to the purposes for which the Government I am to be entrusted with, is to be erected. I am, &c.
J. G. Simoe.

TO THE RIGHT HONOURABLE H. DUNDAS, SECRETARY OF

London, June, 1791.

I must beg leave to premise, the am decisively of opinion, that a regular Episcopal Estat ashment, subordinate to the Primacy of Great Britain, is absolutely necessary in any extensive Colony which this country means to preserve,—and in particular, if the advantages which she aims at, are expected to be derived and increased proportionally to its degree of population. But in regard to a Colony in Upper Canada which is to be blessed with the laws, and the upright administration of them, which distinguishes and ennobles this country—and which Colony is peculiarly situated amongst a variety of republics, lony is peculiarly situated amongst a variety of republics, every Establishment of Church and State that upholds a distinction of ranks, and lessens the undue weight of the I must beg leave to remark, that during the course of democratic influence, must be indispensably introduced, and will no doubt, in the hands of Great Britain, hold out

and will no doubt, in the hands of Great Britain, not only
a purer model of Government in a practical form, than
has been expatiated upon in all the theoretic reveries of
self-named philosophers.

I hold it to be indispensably necessary, that a Bishop
should be immediately established in Upper Canada. The
state propriety of some prescribed form of public worship,
politically considered, arises from the necessity there is of preventing enthusiastic and fanatic teachers, from acquiring that superstitious hold of the minds of the multiduring that superstations hold of the induced by tude, which persons of such a description may pervert, and are generally inclined to pervert, to the establishment of their own undue consequence in the State, and often to meditate, and not unfrequently to turn such an ascendancy to its injury and destruction: and this prescribed form of

such settlers in the midst of the great Peninsula, between the Lakes: a large town would, I consider, be indispensably necessary to give strength, form and civilization to the intended Colony, and this place I wish to be the residence of all the constituent branches of the Government can have for its own internal preservation. Schools and Seminaries of education must be erected, or there will be no considerable emigration; these should be under the superintendency of the Bishop. Without this head, the levelling spirit would naturally infect the very teachers of the Episcopal Church, and which, at an after period, the introduction of the Bishop may not have sufficient weight to counteract;—in short, an Episcopal Church, without a resident Bishop, seems to be an absursouthern emigrants, will prefer the borders of the Lakes, where hunting and fishing are most easy—nor will they emigrate in bodies, nor is the individual virtuous or for we know that in the earliest periods, the Bishop precing the properties of the Church in his ceded and established the settlement of the Church in his foreign Missions, and it is to be supposed, that while the distinction between the Clergy and Laity shall exist, while a body shall be set apart for religious duties, while an Episcopal Church shall be established by law, it is to be supposed, that such a National Church will not for a moment be suffered to remain in our distant Colonies, de-prived of all its useful qualities, civil and ecclesiastical, and exhibiting a spectacle of degradation and inferiority in that very Colony where the British Constitution has

in that very Colony where the British Constitution has been more eminently and effectually introduced.

I have recommended Mr. Peters, late of Connecticut, to the enquiry of the Archbishop of Canterbury, and Lord Grenville, as a proper person for the Episcopal function. I shall not here expatiate on his loyalty and his sufferings, his ability and integrity,—but I shall merely state some political considerations why I think he may be eminently useful in the settlement of the new Colony. At the time useful in the settlement of the new Colony. At the time of the American revolt, out of 300 different Congregations of the American revolt, out of 300 different Congregations in Connecticut, there were 43 Episcopalians, 80 Old Lights, 87 New Lights,—both these latter descriptions of people are the ancient Puritans, or modern Methodists. There were but 2 Presbyterian Churches. The remainder were composed of people who followed the tenets of their respective teachers. The Episcopalians were all Loyalists, and from them our Provincial Forces were principally recruited, the Queen's Rangers and Browne's Corps being entirely composed of them. There are few or no doctrinal tenets in which the Puritans differ from the Church of England,—and since the peace, many of the

doctrinal tenets in which the Puritans differ from the Church of England,—and since the peace, many of the Puritans, and in great numbers, have flocked to the Episcopal Church in that State.

Connecticut is so populous, that annually great numbers of young people emigrate from that circumseribed country. Vermont has been principally founded from it, and its inhabitants are now sending out fresh swarms to those lends which the Congress have admitted solely to belong lands which the Congress have admitted solely to belong to Connecticut—westerly of New York and Pennsylvania, and southerly of Lake Erie. The Indian war, it is presumed, will check these establishments. The settler from the other Colonies, is generally solitary, and sets himself down where it suits his convenience; at this moment, the people of Connecticut generally go together, mark out and fix upon some Township, and become the most indus-

rious of Planters.

I should propose that Mr. Peters, if appointed Bishop, should immediately go to Connecticut—that he should invite six loyal Clergymen of the Church of England, or