

work, and, if I have been able to meet difficulties and fatigues not usual at my advanced age, it is because God in His mercy has bestowed upon me health and strength, and to Him be the praise.

I rejoice in the harmony which prevails among you, and I am happy to believe, that there is no Diocese in the whole Church in which there is greater unity among the Clergy and Laity than in this, as was manifested at our meeting in May last; and, if the character of the Diocese has risen in general estimation, we owe it in a great measure to the unanimity which shone forth at that conference, and the acknowledged wisdom and moderation of its proceedings.

I freely confess, that when I contemplated this great assemblage of Clergy and Laity, animated with one heart and one soul, I felt that the enemies of the Truth would never prevail against us. They may continue to rage with all the malignity, ignorance and violence of Pagan persecutors, but we have nothing to dread; and so long as we hold the truth in righteousness, their evil imaginations will come to naught; and although we may suffer for a time, because the true Church is ever suffering, her ultimate triumph is not the less certain.

It is indeed our duty to respect and obey the constituted authorities in all things lawful, and to labour for the peace and tranquillity of the community in which we live, but this does not prevent us from seeking by every proper means for protection from oppression, and the removal of such measures as press upon the Church, and from the operation of which others are exempted, whose claims to consideration are by no means superior.

It is indeed to be lamented that we should have any among ourselves indifferent or hostile to our attainment of justice, for though insignificant in number, they are seized upon by our enemies as a pretence for continuing their oppressions, under the assumption that we are not unanimous. We trust, however, that the Church united in her Laity and Clergy, as she has already spoken will soon again speak, and prove to our Rulers, that it is unwise as well as dangerous to withhold any longer our just rights and privileges. Nor am I without hope, that the Church will again restore a salutary discipline, so that such rotten branches may be cut off and banished from her fold.

I thank you for the lively interest you take in the University of Trinity College. If it can in any sense be termed "the child of my old age," far more willingly do I adopt your happy expression, that it is "the child of the Church's adversity,"—the living witness of her wrongs. Truly do you say, that unjust power, malice and deceit ushered it in—that it still seems a solitary plant in a thirsty land, without human power to protect it. But we know and feel, that the Divine Countenance smiles upon it, and that the favours of Providence will nourish it, and render it the nursery of the ministry of the Church of God in this land for many years to come.

I am greatly encouraged, my dear Brethren, by your address, and receive with infinite satisfaction your valuable pledge in favour of Trinity College, and that you are ready to exert your influence with your flocks and throughout the Province in its behalf.

You have set a noble example, which I trust will be soon followed by similar pledges from your sister associations, so that Trinity College may be recognized, as it ought to be, by every Clerical and Lay member as an *university* *instituted above an ordinary* *university* *institutions* to their protection and support.

JOHN TORONTO.

Toronto, 9th Oct.

DIOCESE OF MONTREAL.

At a meeting of the Congregation and Building Committee of St. Ann's Church, held in the Vestry-room, on the first day of October, 1851, it was unanimously

Resolved,—That the grateful thanks of the Congregation and Building Committee of this Church, are especially due to the Rev. Dr. Adamson, for his zeal and labour in advocating with unwearied diligence, its claims on the generosity of the Congregations he was permitted to address, in the sister Diocese and neighbouring States.

Resolved,—That while this Congregation entertain a lively recollection of the circumstance, that in the former building, the first sermon was delivered by the Rev. Dr. Adamson: that moreover he took a deep interest in the welfare of the Congregation, and, that when the calamity occurred, which deprived them of their sanctuary, he not only evinced in his counsels an earnest desire to restore their ruined structure, but has since testified by his labours and success, the reality of the interest he expressed towards the members of this Congregation.

Resolved,—That while the building Committee and Congregation tender their thanks to Dr. Adamson for his remembrance of them during the season of his necessary absence from Montreal, so also do they wish to record their gratitude to the Clergy and Laity, who so kindly and liberally contributed towards the restoration of their Church.

Resolved,—That the foregoing resolutions be communicated to the Rev. Dr. Adamson.

(Signed) M. H. GAULT, }
ALEX. SMITH, } Churchwardens.

ALFRED GOUGH, Secretary Building Committee.

MY DEAR FRIENDS,—I have received with much gratification, your kind and unexpected expression of thanks, for the humble efforts which I had an opportunity to make, to obtain aid for the rebuilding of your ruined church. The kindness, the hospitality, the ready desire to further my views, and the Christian sympathy which met wherever I proposed to urge your claims upon your fellow churchmen, rendered mine no laborious task, but on the contrary, an exertion which carried with its own reward, in eliciting that benevolence which was already felt towards you, and only required to be called into action. It will therefore afford me much pleasure, to be the medium of communicating the testimony of your gratitude to the Clergy and Laity of the Diocese of Toronto, and of the city of Buffalo, who have so liberally contributed to the restoration of your House of Prayer. Your kind recollection and mention, that it was my privilege to preach the first sermon in the structure which fell a pray to the flames, brings forcibly to my mind, the fact, that of the many munificent contributors on that occasion—from the princely nobleman who then guided the councils of this country, to the amiable and charitable widow, who "did good by stealth, and blushed to find it fame"—by far the greater number—short as the time is, have been called from this scene of trouble and uncertainty to the eternal world: a solemn lesson "to us who are alive and remain," that while we relax not our efforts to promote the worship

and glory of God upon earth, we seek diligently after that holiness by which we shall attain admission into "the Temple not made with hands, eternal in the heavens, through Jesus Christ our Lord."

Believe me, my dear friends,
Yours faithfully and sincerely,

W. AGAR ADAMSON.

To the Congregation and Building
Committee of St. Ann's Church, Montreal.

ENGLAND.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN PALESTINE.

By the labours of the London Society for Promoting Christianity among the Jews in Palestine, the way has been prepared for a mission to the Gentiles in that important sphere; and the claims of the inhabitants generally upon the sympathy of Christians, have been felt and acknowledged by the Church Missionary Society.

That Society proposes making Palestine the headquarters of their long-established mission in the Levant while it has been selected as the special sphere of labor for the Rev. A. Klein, who has already proceeded to his destination. The subjoined extract from the instructions delivered to him at a meeting of the Committee of the Church Missionary Society, on June 20th, will fully explain the nature of the proposed mission:

"You, brother Klein, have been appointed to proceed in the first instance to Jerusalem, with a view to watch and improve the opportunities which are now opening in Palestine, and the surrounding countries, for the supply of Scriptural knowledge.

"In the year 1815, the Mediterranean Mission was commenced, with Malta as a centre. After a few years, an extensive agency was established, with ramifications in Greece, Asia Minor, and Egypt. But after many years it seemed as if the Society was compelled, partly by the failure of resources at home, partly by the failure of expectations abroad, to abandon altogether this field of labour. Yet the Committee could not see it right to withdraw even a single missionary from posts which had been selected, in the exercise of prayer and faith, upon the best evidence then before the Committee, or to extinguish the witness for the truth of the Gospel, which had been faithfully maintained for a season. But the Committee paused in their proceedings. When missionaries were provisionally removed, their places were not supplied; no new stations or enlargement of the mission were entered upon.

"At length the establishment of an Anglican Bishopric in Jerusalem took place. This event was regarded with much interest, because the thought had often suggested itself, that Jerusalem rather than Malta, was the proper centre for missionary operations in the countries bordering on the Levant. The appointment on the second occasion, of one of the former missionaries of this Society as Bishop, was another hopeful indication that a day would arrive when the prayers of those who had projected this mission, and had anticipated much fruit, would receive that fulfilment.

"Still the Committee waited for the clear guidance of the Divine Spirit before their resumption of progressive operations. They waited also in deference to the line of proceeding, which had been laid down by high authority, for the guidance of the Anglican Bishops in Jerusalem, that they should in the first instance make friendly overtures of co-operation to the Oriental Christians, especially of the Orthodox Greek Church. The object to be kept in view is thus described in an account put forth by authority, 'to assist as far as they may desire such assistance, in the work of Christian education, and to present to their observation, and not to force upon their acceptance, the pattern of a Church essentially Scriptural in doctrine, and Apostolic in discipline.'

"The course here laid down has been faithfully pursued by Bishops Alexander and Gobat; and the effect has been, that while the ecclesiastical authorities have become bitter opponents of the truth, individual members of their Church have received the favourable impressions anticipated, and have resorted to Bishop Gobat for the means of Scriptural instruction.

"A mission to these inquiring members of the Greek Church involves no violation of the original understanding. Upon this point the Committee are happy to avail themselves of the language of another authorized document. 'The difference is great between an aggressive system of polemical efforts to detach the members of a communion from it, and a calm exposition of Scriptural truth, and quiet exhibition of Scriptural discipline. Duty requires the latter, and where it has pleased God to give His blessing to it, and the mind has become emancipated from the fetters of a corrupt faith, there we have no right to turn our backs upon the liberated captive, and bid him return to his slavery, or seek aid elsewhere.'

"It is desirable, nevertheless, wherever a sufficient number of individuals may have left the Greek Church to form a separate congregation, for the Bishop of Jerusalem to regard them as a distinct reformed congregation of the Greek Church, not as a congregation of the Church of England, and to assist them in the compilation and use of such a Liturgy as may best suit their circumstances, and to let it be understood, that if ministers in English orders minister among them, it is to prevent their entire destitution; but that if any of their own priests should become of like mind with themselves, their ministrations would be made available.

"In this way the door may be best kept open, as long as any hope exists for a reformation, without a rupture, in the Greek Church in Syria, and in this way both the conscience of the Bishop, and the Article of the Convention of 1841, will be equally satisfied.

"The Committee feel that the principle here laid down, is one which they can cordially adopt; and that the time is now arrived when they are called upon to renew their missionary efforts in the Levant, to strengthen the hands of the Anglican Bishop in Jerusalem, and to make that venerated spot the centre of their operations for diffusing the light of God's word among those who are willing to receive the benefit.

"A Conference has just been held at Jerusalem, consisting of the Bishop of Jerusalem and three of our missionaries; Mr. Lieder from Cario, Mr. Sandreezki from Smyrna, and Mr. Bowen; and they have pointed out the position at this moment of a considerable number of inquiring Greeks at Nazareth, peculiarly demanding the advice of a wise and prudent interpreter of God's word. Mr. Bowen is about to reside amongst them for the next two or three months. Nazareth will, therefore, probably become one of the first places to

which your attention will be directed. The Conference, in a late communication, thus speaks of it:—

"The Protestant community already formed there, under the pressure of persecution, destitute of, and most anxious for, a pastor and instructor, have very strong claims upon the sympathy of the English Church. Nazareth would also form an important centre. There are several Christian villages within an easy distance; Acre and Tiberias are only a short day's ride each; Nablous, twelve hours. The people have relations with Djebel, Ajelun, and Salt, beyond Jordan; and from Nazareth, these places might be safely visited, until something permanent could be done for them.

"The Arabs of the desert may be best reached through the medium of efforts for the neglected Christian population scattered among the villages, and even in the tents of the Arabs, from the Hauran to Kerek, in the country beyond Jordan, many of whom have applied to the Bishop of Jerusalem for instruction, and for assistance in the way of books.'

"Such, brother Klein, is the station, and such is the work to which you have been appointed by the Committee. It would be easy to dilate on the many sacred and interesting associations which are awakened in the Christian mind, at the thought of Jerusalem and Nazareth. But we refrain. We desire more especially to fix your sympathies and your interests upon the spiritual condition of the people, and to stir you up to the one great object of testifying Christ, and of the truth of his Gospel, as set forth in the written word.

"To mere travellers it might appear as if your station were a more enviable one than those of your brethren who are going to India. But with the Christian missionary, ancient associations will have little comparative value. The question is, whether you shall enjoy the presence of your Saviour in your own soul, and in your labours among the people. If you enjoy not this blessing, the scenes of Palestine and Galilee will, we trust but deepen your grief, and make you hang your harp upon the willows, like the captives at the waters of Babylon. But if Christ be in you and with you, this one great interest will absorb all others; and in this all your brethren throughout the mission-field stand on a level with you. This is the great subject on which the Committee desire to hold correspondence with you, and by which alone they can be encouraged to sustain and strengthen your labours. Act upon the Evangelical and Protestant principles by which the Society has been distinguished in all its operations. In maintaining them you will have the full countenance and support of the Anglican Bishop of Jerusalem, and may, in all things, look to him for counsel and direction in your work."

VISITATION CHARGE OF THE BISHOP OF MEATH.

The Charge delivered by the Bishop of Meath at his late primary Visitation of his Diocese has just been published, at the request of the Clergy. The following are extracts:—

"I cannot better preface what is to follow than by expressing my heartfelt thanks to the Lord that I can with perfect truth congratulate our branch of the United Church of England and Ireland upon having escaped many of those dangers which have so sadly distracted her English sister, and from which, I believe, with few exceptions, she is happily exempt. I say, with deep thankfulness, that the Irish branch of the United Church presents at this hour a body of men belonging to her ministry who, for piety, zeal, and faithful discharge of their pastoral duties, are not to be surpassed by any Christian ministry in existence.

"To whatever other cause this may be attributable—causes which have thus brought upon her a blessing from on high—there can be no doubt the unvarying protest which the Irish branch of the Church of England has always made against Romish error has had the effect of preserving her unscathed from that deadly malady which at this moment pervades a portion of the Church of England, and which has from time to time presented the unseemly anomaly of recruiting the ranks of Rome from the ministry of the Church of England.

"In tracing the progress of this lamentable state of things, one cannot but be struck with the importance of the result from such comparatively small beginnings. The fatal move seems to have commenced by the introduction of observances unimportant in themselves, and looked upon as in a great measure harmless as well as useless.

"Thus it is we have seen men passing on from one stage of weakness to another, gradually substituting the shadow for the reality, until at length such a fatal craving for obsolete and exploded observances has seized upon them that all religion becomes merged in what appeals to the senses. The mind, bowed down and debased by a constant recurrence to outward acts, loses its vigour and power, and becomes at last qualified to accept any superstition proposed to it, no matter how gross or how extravagant.

"I think the wisdom of our Reformers, and their accurate knowledge of human character, was in nothing more strongly exemplified than in the rejection of most of those ceremonies which at all times have characterized Romish worship, and which have laid a suitable foundation for much of that external pomp, as well as external religion, which all Reformed Churches have regarded with so much suspicion; and which has led not only to the adoption of the gravest doctrinal errors, but to many forms in her ritual which we have been taught to consider as little short of idolatrous.

"It is for this reason I entirely dissent from those who say that any Roman Catholic observances not expressly forbidden at the time of the Reformation, may now with perfect propriety be re-assumed."

The Bishop proceeds to say that they who argue thus appear to be ignorant of the spirit and character of the Church, and of those who reformed her—that the reformers forbid the revival of all Romish ceremonies whatever, except those publicly enjoined; and then he continues:—

"And here I may observe that all unusual genuflexions, all positions, or prostrations of the body during the Communion Service, which indicates special worship, should be most carefully avoided, as implying that adoration of the elements, to which our Church is so much opposed, and is so thoroughly contrary to the commands of Almighty God.

"Those who defend such practices on the ground of the literal observance of the Rubric, should bear in mind that, in obedience to the altered circumstance of our country and times prescriptive custom of long standing, sanctioned by the heads of the Church, has been permitted tacitly, but distinctly to countenance certain modifications of some of the ceremonial enactments enjoined in the Rubric, which modifications are now clearly understood and universally practiced.

"I shall not enter upon the question of how far it may be prudent or expedient to alter the Rubric; my present object is merely to consider this important subject as it practically bears upon ourselves, with a view of show-

ing that, however desirable literal obedience may be, the impossibility of paying that obedience seems to have warranted, by custom and established usage, a certain departure on particular points which it would be highly injudicious to restore were such restoration practicable. I perfectly admit the difficulties may be considerably decreased by a cautious observance of that form of ceremonial worship now sanctioned by long usage, and by a scrupulous adherence to the mode of celebrating Divine Service, which has been universally adopted in the Church of England on some points no longer capable of being carried into effect and unsuitable to the age.

"There can be no doubt that upon this subject a large portion of the laity of our Church are peculiarly sensitive, and it becomes a great question with the Clergy whether they may not materially impede their ministerial usefulness by pressing things too stringently, which, after all, are perfectly unimportant in themselves, and only defensible because contained in the Rubric."

The Bishop then observes, with respect to those who have lately gone over to the Church of Rome, that nothing is more striking than the total insufficiency of the arguments assigned by them for that step; and that "any one who will take the trouble of contrasting the writings of Messrs. Newman, Dodsworth, Faber, Wilberforce, and others, before their secession from the Church, and after their adherence to the Church of Rome, can scarcely believe they belong to the same individuals," for they "appear like men whose reasoning faculties had fallen into a state of utter collapse. The only point they seem to have in common, and one on which they seem principally to rest, is the unity and universality of the Church of Rome." He then contends that this unity is opposed to Scripture, to apostolic sanction, to primitive antiquity, and to the analogy of God's dealing with man.

The Church of England," he says "has uniformly stood firm on this point; the independence of national Churches forms a leading characteristic of the Reformation. Her most eminent divines have proved, beyond contradiction, the independence of the different branches of the Church of Christ; an independence which can never be merged into one Church, as Rome has endeavoured to merge it, without destroying not only apostolic example, but apostolic truth. To maintain the visible unity, the Church of Rome has heretofore had recourse to very effectual means: the faggot and the sword have always been her favorite weapons for enforcing unity whenever she had the power of using them.

"This subject suggests a passing reference to the unhappy divisions which are to be found in the Church of Christ, and have existed from the apostolic times to the present.

"Unity has never existed, nor ever can exist amongst men until they enter into that glorified state, nor the least portion of the happiness of which will consist in the release from their own headstrong and stubborn passions. Unity can only be found in that invisible Church whose members form a portion of that blessed company who surround the throne of the Lamb for ever and ever.

"It is not necessary for me to remind you that the Church of England is not a novelty, as her enemies affect to describe her—that she did not give up her catholicity, when she withdrew from the Papal supremacy—that when, at the Reformation, she purified herself of those errors and superstitions which had been the accumulation of ages, she brought back both her doctrines and her forms to the standard of apostolic purity and simplicity, which had characterized the Church of Christ in primitive time—she adopted nothing that was new—she gave up nothing that was old which was necessary to her great purpose and end, the salvation of sinners—but settled both her principles and her practice upon the sure and unerring criterion of God's Word, and placed herself in the position in which she stood 1,500 years before."

The Bishop then adverts to the Papal Aggression, and says it cannot fail to suggest some considerations as to what is the duty of our own branch of the United Church at the present crisis. He then says:—

"Were she to have exhibited a century or two ago the zeal, devotion, and ability which at this hour characterize her, the present condition of Ireland, and I may add England also, would be very different. I am disposed to think we should have heard little of Papal Aggression, as their can be no doubt much that has occurred in the latter country has been the result of the power and importance which the Church of Rome has of late assumed in Ireland. The Synod of Thurles was the first move, and not an unimportant one, in the present drama. There can be no greater delusion than to imagine, that in countries so intimately connected as England and Ireland, a line of demarcation can be drawn on the subject of religion, and that on this alone each may be permitted to pursue her own course without affecting her neighbour. Let the Church of Rome once establish herself in Ireland, and she gains a vantage ground for her attacks on England which all the power of that country can never after restrain or defeat. I feel assured in this respect the two countries must stand or fall together, and no policy could be more fatal to both than one which would divide their United Church."

From our English Files.

A YOUNG AFRICAN PRINCE IN LIVERPOOL.—We had yesterday a pleasing interview with a remarkably intelligent boy, five and a half years old, named Thomas Canray Caulker, son of Canraybab Caulker. King of Bombay, Sherbro country, west coast of Africa. The little fellow arrived in this town on Saturday, and has been brought to this country, to be educated, by his guardian, Captain Edulfus Swinton, of the Adeline, of Newcastle. He evidently possesses considerable discernment, and his manners are gentle and affectionate. He is extremely tractable, but manifests occasionally the spirited conduct which may be expected from a youth of royal blood. He wears on his left wrist a silver badge of royalty, being a collar of a half an inch and a half in width, with the figure of an elephant beautifully carved upon it.—*Liverpool Standard*.

AN INCIDENT IN THE SLAVE TRADE.—The Tezer steam-vessel, Lieutenant-Commander Selwyn, captured, March, 1849, the Catarina de Bom Fim, with 630 men, women, and children on board, and sent her away from the Bights, hoping to reach Sierra Leone in sixteen or twenty days, which unfortunately extended to forty-two days, a period so long beyond the time calculated, that great distress occurred from want of provisions. A circumstance which would have done credit to the inhabitants of the most civilized country occurred during the distress which existed on board, and when they were nearly reduced to absolute want, as for the last three days they had only the dried husks of capiscums and salt to subsist upon. About three or four days before they were reduced to that extremity a deputation of the men slaves came aft with an interpreter, and begged that the rest of the provisions then remain-