public ministrations in our hospitals "to the preaching of what is more suited to hospital patients, a good moral discourse!" This Minister of Christ wishes you to be compelled to preach a good moral discourse to the sick, and, it may well be, the dying: to those, the larger porand, it may well to the count follies and vices, have, most probably, brought to that place, from whence some may very shortly be carried out to their graves. Instead of teaching those poor sinners to wash their bed and to water their couch with tears; or instead of comforting them with the blessed assurance, on our Master's authority, that God, who has rebuked them in His indignation and chastened them in His displeasure, will hear the voice of their weeping and receive their prayer, if offered in the name and for the sake of the sinner's only Saviour, they are to be mocked with "a good moral discourse," as most

appropriate to a hospital!

We presume not to judge others; to their own Master they stand or fall; but assuredly we shall be Anathema, dear brethren, cursed of God and of many perished souls, if we preach anything any where, and more especially at a death-bed, but Jesus Christ and Him crucified, the Way, the Truth, the Resurrection and the Life.

THE CHURCH.

COBOURG, FRIDAY, JANUARY 31, 1845.

CONTENTS OF THE OUTSIDE.

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Henry Howard.—Conclusion.
Letter to the Clergy of the Diocese of Exeter, &c.

On our last page will be found the Pastoral Letter of the Lord Bishop of Exeter to the Clergy of his Diocese, urging upon them the obligation and the benefit of an uniformity, as exact as possible, in the manner of conducting Divine Worship .- We understand that much excitement has been produced by this Letter, and that many remonstrances have been conveyed to his Lordship against its purpose and object,-from lay-members of the Church especially. We confess our unfeigned surprise at this; for to our mind the Letter in question contains nothing upon which to build up a rational grievance, even in these grievance-hunting times. His Lordship simply urges uniformity in the manner of conducting the worship of Almighty God, -as tending most practically to edification, and as serving to remove every thing like the appearance of collision or disunion in a matter where, above all things, there should be oneness of sentiment and openess of action. To effect this end, he advises, invaluable Book of Common Prayer; and, where a doubt as to its correct interpretation may arise, to appeal to the proper ecclesiastical authority for its solution. And this, it will be seen, is expressed not so much in the tone of command as of recommendation; and that only in the use of the surplice in preaching, is any thing like the language of authority interposed. Nor are we altogether persuaded that his Lordship peculiar stress upon the mere vestment to be worn: he urges uniformity of practice in this particular as in others; and if, to effect that uniformity, one vestment or the other must be universally adopted in preaching, he gives the preference, -as we think he is fully justified in doing,-to the surplice. Moreover, the allusion to obsolete usages, -so judicious in itself and entertained as it is by every sober-minded and enlightened member of the Church of England, -is evidence enough of his Lordship's purity of motive and real willing to be convinced, that he has no object, in the recommendations which he offers, beyond the good of the Church and the unity and welfare of its members.

Again then we say, that the excitement,-if it really exist to the extent that is stated, -which has been der, and the protection of the just rights of all classes, in England; but weaken or destroy that influence, and the damage will recoil with a fourfold weight of calamity upon those who, at the instigation of pride or passion, have been the agents in effecting it. The Church will stand, while "the fashion of this world passeth away": the "gates of hell shall not prevail away the landmarks of social privilege and the barriers of social order: God will protect and maintain his Church, though the State be dislocated and disorganized, and the "wrath of man" bring down the

fierceness of His judgments upon it. The Christian world, -the sincere and humble portion of it at least, -must be quite tired of the application of the brand of "Puseyism," or the more opprobrious stigma of "Popery," to so large a class of be justly fastened upon an insignificant few, is wholly inapplicable to the great body to whom it is so recklessly attached. And they will be the more wearied at the common use of this insulting application, when it is notorious to them and to all the world that the individuals thus stigmatized are for the most part far better acquainted with "the truth as it is in Jesus," and far more strict and conscientious in carrying out its practical obligations, than those who are so fond of venting and tossing those and similar epithets .- But it matters not how we are reproached, so long as we are in the path of duty: our Lord himself was stigmatized as a "Nazarene"; and the term "Galileans" was long applied as a reproach to the followers of the Lord. In short, the calumnies, not unattended with persecution, which were heaped upon the early disciwere worse far than can possibly be applied to soundprincipled Churchmen now, by professing but cold-

hearted friends. But we are glad to turn from these miserable rerity, to another document which has recently appeared an the English papers, -namely, a memorial from a targe number of distinguished and highly influential setting forth what they deem a means of adding to the efficiency and blessing of the Church. It runs as fol-

continue to the Church of England the mild and paternal superintendence of your Grace, in the discharge of her and important changes in our social, moral, and political circumstances.

"A lengthened interval of peace, the advancement of literature, the arts, sciences, and civilization, and, above

felt attachment to the Scriptural principles of our Esta-blished Church, and by an earnest desire that its efficiency should be increased, and the interests of true religion more members of that Church, venture, with all re- adopted as antecedent prejudice, custom, or taste may spect, to bring under the consideration of your Grace, some means by which we trust, under the Divine blessing,

these great objects may be attained. the increase of population and its unequal distribution ren-

made by the legislature, by voluntary associations, and by individuals, to remedy this defect, but we are convinced that further measures are required to reach the full extent of the evil. We believe that the usefulness and efficiency of the national Church might be very greatly in-creased by arrangements which, without introducing any organic changes, should bring into active operation the powers and capacities now lying dormant in her existing

must be accomplished—ist, the clergy must be increased in number; and, secondly, provision must be made for a more systematic employment of laymen in the exercise of functions which do not belong exclusively to the clergy. In the attainment of these objects we would respectfully request your Grace, and the other members of the Episcopal Bench, to take into your consideration, first, the expediency of increasing largely the number of the third order of our clergy, the deacons; and we venture to suggest that this may be effected by admitting, on such condition as will maintain the order and discipline of our Church, persons who have not the means of proceeding to a university degree, but who are found competently trained for the service of the sanctuary; their advance-ment to the higher order of the ministry being made con-tingent upon a faithful discharge during a lengthened period of the office of a deacon, or upon such other circum stances as your Grace and the other members of the Epis-

copal Bench may think fit.

"Secondly—The propriety of sanctioning and encouraging the employment of a class of laymen, who, without altogether abandoning their worldly callings, might be set apart, under episcopal authority, to act as vis of the sick, Scripture readers, catechists, and the like, in parishes where their introduction should be approved by

the parochial clergy.

"The system of district visiting, and the appointment of lay Scripture readers under clerical superintendence have already been adopted, we believe, with much suc cess, in many populous parishes, but the present state of society requires that both these means of usefulness should be greatly extended, and brought into more immediate connection with our ecclesiastical arrangements, for we are fully persuaded that the true strength of our Church can never be completely known until, by some such means her lay members are enabled, under direct sanction and control, to take part in the discharge of all those offices which are not by her constitution restricted to the three

orders of the ministry. To provide the necessary funds (which would be administered by a board, made up by a well-considered union of the clergy and laity), contributions may, we have little doubt, be extensively called forth, in offerings and collections made for this specific object, at such periods and under such regulations as may be found desirable and we venture to hope that an effort so directly affecting the efficiency of the Church would attract the sympathies, and obtain the support, of all classes within her commi

"In venturing to urge upon your Grace the adoption of these measures, which would supply a link much needed between the parochial clergy and the community at large, we are far from desiring to make any innovation in ou and oneness of action. To effect this end, he advises, as the most safe and the only practicable course, a and efficiency one of the orders in our Church, and to prostrict and literal adherence to the prescriptions of our invaluable Book of Common Prayer; and where a the Reformation has the position of the Church more im-

With the general spirit and object of this Memorial we entirely coincide: we may dissent from it in some particulars, but of its general tenor and recommendations we heartily approve. We have often ourselves advocated what is here suggested in regard to the order of Deacons; and we are persuaded that its means even this as authoritative, or that he lays any adoption, under such regulations as the wisdom of our prelates may decide upon, would tend immensely to that improvement of all orders and conditions in the community which it is the design of the hely institution of the Church to bring about. A standing complaint in regard to the working of its admirably conseived system, is the want of hands to maintain it in the multiplication of the order of Deacons, according to the plan here suggested, would, we believe, meet the deficiency, and correct the evil, which is so genemoderation in this matter, to convince all, who are rally lamented. Nor, while it appears so judicious in ple: we have it very clearly represented in the analogical institution of the Levites under the Mosaic dispensation: the ordination and peculiar office of Deacons at an early date in the Christian economy, gives raised upon this most harmless question, is unchristian force to the recommendation of the present Memorial; and uncalled-for; and its calamitous effects, if any and the universal practice of primitive Christianity, as should be permitted to result from it, must fall mainly detailed in its whole history, shews how distinctively

with a more permanent misfortune upon the laity than complete operation of this Order, would obviate, we grading practices and mean pursuits. upon the Clergy. The influence of the Church, it is conceive, the necessity for that lay assistance which is universally conceded by her friends and members especially, is necessary to the preservation of social or- objectionable where it is ever made to supersede the ministrations of those whose sole and distinctive office it is to serve the Church of God. Where it is impracticable to procure a sufficiency of clerical minis. trations, then, and only then as a case of urgent necessity, should the exercise of any portion or degree of them by laymen be permitted: the Church always stands forth more distinct in its sacredness, when all against her," though the tide of revolution may sweep its officers bear a sacred commission; but where lay ministrations, within the proper precincts of the Church, are recognized or permitted, (except in cases of absolute necessity) there is always a risk that men will come to feel that what is allowed in lower or subordicome to feel that what is allowed in lower or subordinate matters, may be safe and lawful too in what is of the Midland District being about to be established, Mr. Carthigher and more essential.

In regard to the procuring of funds for meeting this increased provision of ministers,-for the sequestration of Church property since the Reformation, from sacred Churchmen as it is usual to include under that desig- to secular uses, has lamentably crippled her resources nation; -- an opprobrium which, while it may perhaps and diminished her means of national usefulness, -- we consider that a general revival of the Offertory Collections would amply supply this demand. Christians and prosperity of the Bank. have only to understand their duty upon this point, and they will not be slack in contributing, for God's cause and service, their "alms and oblations." It was so in the primitive times; and if we have the faith of our fathers, we can hardly fail, in this particular, to manifest their practice also.

> On our first page will be found an extract from a work which we have long been desirous of introducing to the favourable notice of our readers, -we mean the publication entitled "Letters from America," by J. B. GODLEY, Esq.

Mr. Godley, a young gentleman of ample means and excellent education,—a graduate too, we believe, ples of our crucified Master by their pagan enemies, of the University of Oxford,-made a visit to this continent in the summer of 1842, that he might judge for himself of the condition, civil and religious, of this new world, and ascertain, from personal observation, how far it is an eligible place of settlement for such of monstrances against Episcopal judgment and autho- his countrymen as might be compelled to leave their native land, and try their fortunes in another and less populous region. The results of his observations are embodied in a series of Letters written to his friends laymen to the Archbishop of Canterbury, respectfully in Ireland,—composed without art or restraint, but evincing a clear judgment and sound discrimination, much kindness of temper, and a decided religious

Mr. Godley has evidently acquired a sound religious education, and he uniformly expresses himself as one who knows the value of Church privileges, and the importance of making them to bear upon the practical and every-day business of life. He laments .- as every enlightened and well-educated Churchman must literature, the arts, sciences, and civilization, and, above all, the rapid increase of our population, have produced an alteration in the relative position of the several orders of society, which demands the grave consideration of every one who desires to promote the well-being of the nation, but more especially to those who are the appointed guardians of her religious institutions and the pastors of be supposed to do,—the apparent indifference which any harsh condemnation of those whose sin of separathe people.

"Under these circumstances, and impelled by a heart"Under these circumstances, and impelled by a heartbut with an earnest deprecation of the Erastian sentiment that truth and error, unity and division, are things indifferent, or that one or the other may be harmlessly

It has been a general, and perhaps not an unfounded or parochial system seems calculated complaint, that most writers on America have included his spirit evidently drooped under his bereavement. After this to meet the wants of the country, and to bring the minisin too much of a spirit of sarcasm and raillery,—
tration of the clergy within the reach of all classes, still
the increase of population and its unequal distribution ren-

"To effect this, we believe that two important objects

ens to discourse of the world.

ion of the views and statements it contains must do much good in England, and in the British dominions

facts are repeated which were included in our own brief sketch last week, it is, we admit, more full and graphic than the account we ourselves attempted to

excuse us for expressing it as our opinion, that the publication of the article he has sent us would not be dicious at the present moment.

We have the same to say of the able communication of DIGAMMA, -though we coincide in the general tenor and spirit of the views he has expressed.

Our Travelling Agent is now engaged in his tour from Kingston eastwards, as far as Cornwall inclusive, embracing also the Buthurst and Ottawa Districts, in prosecution of the collection of the dues to this Journal. We trust that our subscribers in that quarter will be prepared to settle their respective accounts with him.

Communications.

THE LATE JOHN S. CARTWRIGHT ESQ. (By a Correspondent.)

The recent death of this much lamented gentleman, which was announced in The Church last week, and the prominent position which he occupied in public estimation throughout the Province, will no doubt render interesting a brief account of his valuable life,—a life short in duration of time, but long in its

influence upon his fellow-men.

John S. Cartwright and his twin-brother. Robert, were the youngest children of the late Hon. Richard Cartwright of Kingston, a member of the Legislative Council of Upper Canada, who died at Montreal in 1815. Mr. John Cartwright was born at Kingston on the 17th day of September 1804, and his brother on the following day. Their father,—a man of superior abilities and love of literature, —gave to all his children the best education which could be procured at that early period, and what was better, he gave them, along with their m cellent mother, the daily example of a Christian life. The the fulness and perfectness of its organization; and brothers were sent to the District School at Kingston, where, under the tuition at first of Dr. Whitelaw, and afterwards of the Rev. John Wilson, (now of Sherburue, Dorset, in England,) they were well grounded in a classical education. About the year 1820, the subject of this notice went to Toronto (then York), and became a student-at-law with Mr. Attorney Genepractice, can any thing be more Scriptural in princi-practice, can any thing be more Scriptural in princi-lis brother proceeded to Oxford, to study for the Church. In the Attorney General's office, Mr. Cartwright was most assiduous in his application to his studies, reading hard, and attending faithfully to the office business. Here, too, was formed a ady friendship and affectionate esteem between master and by the advice of his distinguished master and the Bishop of this Diocese, who, as a fast friend of the father, invariably took a

seed sown by the parents had taken root in his mind,
In 1827 Mr. Cartwright went to England, and for the better knowledge of his profession, he became a student of Lincoln's Inn. He remained about three years, during which time he visited the Continent, and, with a friend, travelled through Switzerland and a part of Italy on foot. He returned to Canada in 1830, and commenced the practice of his profession in his native town,—a well read and promising lawyer. He married in 1831. His abilities and extensive acquaintance soon procured him a large practice. In 1834, being warmly urged to enter public life, he contested a seat in the Provincial Parliament for the incorporated Counties of Lennox and Adding ton with Messrs. Bidwell and Perry, and at that time was un ticular constituency. In 1836 he opposed the same gentlemen in connection with Mr. Detlor, and was elected by a considera ble majority. This election was hailed as a great triumph, throughout the Province,—the defeated candidates being prowright was prevailed upon to become the President,—a situa-tion which he held until his death. He accepted this office with much reluctance, and contrary to the advice of some of his oldest friends, who foresaw the consequent great injury to his professional prospects, which were then very bright; but being assured that his connection with the new institution would be of much service to it and to Kingston, he yielded to the wishe name and influence added greatly to the subsequent popularity

Mr. Cartwright continued in Parliament up to the period of the Union of the Provinces,—the staunch supporter of every thing which promoted British institutions and British connec-tion, and the stern foe of those measures which he conceived of opposite tendency. The firm resistance which he made to the spoliation of what he hones ly believed to be the exclusive property of the Church of England, will not soon be forgotten.—
He carried several useful Acts through Parliament, and among the number three or four which have proved of much advantage to Kingston and the Midland District. He opposed the Union with all his strength and abilities—his celebrated resolutions on that subject giving great offence to Mr. Thomson, the Governor General, who, it is believed, used his well-known powers of persuasion to the utmost to induce Mr. Cartwright to forego his opposition, but without success. He remained firm and unshaken in what he conceived to be the just cause o his country; and well had it been for Upper Canada if more like him had been found in that dark hour of her history. He was

"Faithful found, among the faithless;

In March 1841, Mr. Cartwright was elected to the United ment, and took an active part in the first session of that He strenuously opposed the doctrine of "Responsible nment," as broached by the ministry of that day, and as strenuously opposed the greater number of the ministers themen or their measures were fitted for the government of the untry. In the winter of 1842, he was offered the Solicitor vernor General, though disappointed in his desire to obtain Mr. Cartwright's services, shows his high estimation of him, in the reply, when he states—" Deeply as I regret, on private as well as on public grounds, the determination at which you have arrived, I can only see in the grounds upon which that determinigh feelings which it is equally my wish and my duty always o endeavour to enlist into the public service."

o endeavour to enlist into the public service.

In May 1843, Mr. Cartwright was called upon to endure the
everest trial of his life, the loss of his fondly loved and noble hearted twin-brother, whose memory is cherished and hallowed hy so many thousands. Though he bowed submissively to the stroke, it is doubted whether he ever fully recovered from what he himself termed "this terrible affliction." Since the death of their accomplished sister, Mrs. Dobbs, the brothers had clung he closer to each other; and now, when the sacred and strongknit tie which had been interwoven with their beng was the autumn of 1840, grew more seriously affected, and with a view to its restoration, he became the bearer of the petition to the increase of population and its unequal distribution render it impossible that they should extend their pastoral care to the great majority of their flocks in large towns yet in the childhood of its existence, and struggling in the 4th of March Packet,

with a thousand physical and moral dimedities, cannot be expected to exhibit that refinement in national feeling or taste which can only attach to a people whose institutions have long been settled and established, and institutions have long been settled and established, and that that illness began at home! During his visit ing to him that that illness began at home? During his visit ing to him that that illness began at home? During his visit ing to him that the walk home had a severe attack or nematicage, the remain any one that, after a struggle or two nunders or the best of the Bible principle, "The silver and the cognition of the Bible principle, "The silver and the cognition of the Bible principle, "The silver and the cognition of the Bible principle, "The silver and the cognition of the Bible principle, "The silver and the cognition of the Bible principle, "The silver whose conventional rules have grown into consistency and strength through the lapse of centuries. Mr. Godley is not one of those who indulge in this ungenerous spirit; and no American, we are sure, can peruse rous spirit; and no American, we are sure, can peruse his book, without strong impressions of the kindness which he was much attached, and had he applied his undivided leprosy of sin had reached her whole energies to its pursuit, he would no doubt have risen to its system, contaminated her very vitals. As was the founof heart and high religious principle which animate its

writer. And at the same time that the stamp of "reverence" is upon all that is uttered by Mr. Godley, we find no starched sentamentality—no affected display of spiritual elevation: all that he says is simple and natural; and he can, when the subject allows it, diverge into a strain of playful humour and harmless raillery, which evinces that a man may be religious without being morose, and that he does not necessarily abandon his religious inversations because he has rily abandon his religious inversations because he has it, and some idea may be formed of the attention he gave to possessing the richest soil and every internal resource ly abandon his religious impressions because he hapother business than his own, when it is known that at one time
of his life he held fifteen different public situations—of which
The book is too expensive, we fear, for general
twelve yielded him no emolument. What a reproof should this
the other, and what does it present to view; in the north, ily abandon his religious impressions because he hapirculation; but our persuasion is that the dissemina- fact give to hundreds who have not the excuse he might have where the soil is poor, but the people protestants, you

After four months' illness be died on Wednesday, the 15th day of January, 1845. During the whole period, neither mind nor memory once faltered in attention to the mass of business which was necessarily brought under his notice. Latterly, he had much pain, which he endured with the courage of a man some further particulars of the life and death of our late estimable friend, Mr. Cartwright, from the pen of a correspondent. Although in this article some of a correspondent of the life and death of our late of the life and death of our late of a Christian. He died, as he had lived, at a three four months' illness be died on Wednesday, the 15th day of January, 1845. During the whole period, neither mind nor memory once faltered in attention to the mass of business of our wretched country men answer; they have asked a fish, she has given them a serpent to poison their happiness here, and jeopardize their eternal safety hereafter. Was ever the cradle of liberty rocked in the cell of a Monk? Was ever the shout of national freedom raised from the gloomy cells of the Bastile or the racks and wheels of the Inquisition? Never it is an absurdity of more importance, and proposed the result of a Monk? Was ever the shout of a Monk? W

and two boys. His brother's family have also lost a second father. May God "temper the wind to these shorn lambs!" The funeral took place on Monday, the 20th instant. The corpse was borne from Rockwood, Mr. C's. residence, on the shoulders of a party of respectable citizens, who volunteered for the purpose, and was followed by a train of sleighs a mile in ength. On reaching the precincts of the town, the mourners and inhabitants got out of the sleighs, and followed on foot to the Church, and afterwards to the old burial-ground, where the mortal remains of the deceased were laid along side of those of his twin-brother. The places of business in Kingston were all closed during the period of the funeral, as also in the village of Napanee. Large numbers of Mr. Cartwright's friends came in from the country to pay their sad tribute of respect to his memory, and the population of the town turned out en masse for the same purpose, so that the mourners every where 'went about the streets," and thousands followed him to the grave.— And never did the cold earth fall on a heart more Tender and

It has thus been attempted to give a slight sketch of the life this world young in years, but old in wisdom and virtue. s one life of forty years, he probably did as much good as three men in similar circumstance would have done in seventy; for he never spared himself, and every one who knew him knows that his private business was constantly and injuriously neglected in performing gratuitously the business of others, and this to such an extent, that even the few short hours he spent among his family were daily interrupted. To every tale of sorrow he lent a listening ear, and his "band was open as the The poor never went from his presence unday to charity. relieved, nor the sorrowful unheeded.

" His soft'ning heart Felt all another's pain: To him the supplicating eye Was never rais'd in vain "

But his was not an ostentatious benevolence; and many, man a grateful heart will mourn hitterly for the kind and considerate | the faith of our Reformed Church? riend who lent his generous aid in secret, not wishing it to be known of men. Many a sturdy and now prosperous back-woodsman who, with his wife and little ones, might have starved of the "truth as it is in Jesus;"—shew yourselves worthy bis children to bless his honoured name; and all will mourn for bis children to bless his honoured name; and sil will moure to him who was ever foremost in every good design for the benefit of his fellow-men. These are the "works" which most will "follow him." It has been seen that in public life his consistency was unwavering—his integrity unbending;—so much so was this believed among the yeomanny of this district that the and the universal practice of primitive Christianty, as the believed among the yeomanty of this district that the upon the perverse or thoughtless authors of it.

If the order of Deacons stood forth and was maintained, the order of Deacons stood forth and was maintained, and the universal practice of primitive Christianty, as the order of the father, invarianty took as the believed among the yeomanty of this district that the upon the perverse or thoughtless authors of it.

If the order of Deacons stood forth and was maintained, the order of Deacons stood forth and was maintained, and the universal practice of primitive Christianty, as the believed among the yeomanty of this district that the warm and paternal time and the universal practice of the father, invarianty took as the believed among the yeomanty of this district that the warm and paternal time and the universal practice of primitive Christianty, as the of the father, invarianty took as the believed among the yeomanty of this district that the warm and paternal time and the universal practice of the thousand; The love upon the state friend of the father, invarianty took as the believed among the yeomanty of this district that the warm and paternal time and the universal practice of primitive Christianty, as the order of the thousand temptations which as safel the detailed in its whole his target that the word "lineated" for you believe and and the universal practice of the thousand temptations, and purpose "formed and its tribet the word "lineated" for your country, but he order of the time and the universal practice of the the son, Mr. Cartwright was as seried and early the word "lineated" for your country, but he word "lineated" for your country, but he was this believed among the state of the town of the state of the the alarm; are you deaf to the son, Mr. Cartwright was as seried and early as warm and paternal country. It is the order of the the alarm; are you deaf to the son, Mr. Cartwright was as seried and early as warm and paternal country. It excuse misrepresentation, and magnanimous in forgiving injury. No petty malice or mean jealousies ever lurked in his manllevate human nature, chastened and subdued by religion. In

Kingston, January 27, 1845.

To the Editor of The Church. Sir,-My attention has been called to a letter from the Rev. Mr. Wilson, of Colhorne, which appeared in the last number of your paper. That letter is calculated, if not intended, to repreent me as responsible for a communication which appeared some weeks ago in the Banner, and to charge me, at least by implication, with the fabrication of calumnies. I beg leave therefore distinctly and emphatically to state, that I am not esponsible for the contents of the communication referred to,that in the lecture which it notices I made not the most distant illusion to Mr. Wilson, and farther, that the statement of which Mr. Wilson complains is no fabrication of mine. I am not in the habit of employing myself in concocting slanders, nor can any one charge me with indulging in rash assertions, or making wilful misrepresentations. I have the confident belief that the insinuated charge of Mr. Wilson cannot injure my character, But I feel it due alike to myself and to the public, to make this disavowal of the accusation attempted to be brought against me.

I may notice Mr. Wilson's letter more fully elsewhere, and when I have more leisure than I have at present. But I trust

I may claim the insertion of this brief communication as an act I am, Sir, Your obed't serv't, Grafton, 27th Jan , 1845. We are not aware that Mr. Wilson's letter could be construed into an accusation against Mr. Reid, or any other particular individual: it was directed, as appears to us, in general

(To the Editor of The Church.)

"Cœlum non animum mutant qui trans mare currunt." Rev. and dear Sir. - In a late number of the Church newspaper I was startled by observing an article in which Dr. Elrington, Regius Professor of Divinity in Trinity College, Dublin, in his opening prelection to his class, is made to say that there was a possibility that this might address them as an officer of a "Protestant University; and, although an humble individual, suffer me, as a member of that University, to contribute my mite to the cause of truth, in which, if those calling themselves Churchmen should be silent, we may believe "the very stones them-

It is a well-known fact, and I assert it without fear of refutation, that the prosperity of England is identified with the Reformation, and that it is owing to the pure religion of our Established Church that she possesses the mighty empire over which her proud flag now waves. The assertion is undeniable, that England is the only country in possession of a free Constitution. To what are we to attribute this? Does the love of liberty actuate Generalship and a seat in the Executive Council by Sir Charles, a situation he might have obtained at an earlier period, had he been regardless of his political reputation. This offer was declined in his memorable letter to Sir Charles, written in May of that year, in which he states, in allusion to one of the sword has been so often unsheathed by every nation under heaven; and their failure in the attainment of it was not owing to the want of many a heartfelt wish and many a noble struggle. To what then are we to attribute their want of success? All have struggled for a constitution such as we have the privilege of enjoying; all have laid the foundation, but the attempt has proved abortive. England alone has been successful, and why? Simply because she took "God for her strength, and the high God for her Redeemer." She laid the foundation in true religion and raised a superstructure upon it, which neither wiles of Popery, the machinations of Dissent, nor the blasts of Infidelity could shake. I am aware that there are some who attribute our national freedom to the foster ing care of Rome, (I name the argument only to despise and, for a proof of their assertion, point us to Magna Charta," that bill of civil rights. Was this the boon of Popery? No; the Barons of England, weighed down by Popish tyranny, extorted this foundation of our liberty from a base King, who, through dread of the Pope's displeasure, surrendered his crown to be trampled n by the papal legate; and for this bold assertion of their rights, the Barons of England, with their Primate, were laid under the then dreaded anathema of Rome.

I have said that England dates her national prosperity

count?" The Right Reverend Dr. Fennelly has solicited and populous districts. We do not forget the attempts with a thousand physical and moral difficulties, cannot last. of heart and high religious principle which animate its and character.

And at the same time that the stamp of Mr. Cartwright was for ten years Judge of the District his skin, but popery is and will be the same under all circumstances: vice has set her signet on her brow, and the impression is ineffaceable. Has our relative situation been improved by the importation of popish bigotry, or led, and wealth is sanctified by the holy purposes to which our social state benefited by the influx of jesuitism? Do it is devoted. So enlarged has been the bounty—so you want a refutation of it; look to those countries over which she wields her iron sceptre of spiritual despotism. See her reflected in the miseries of my native country, the fairest spot that ever the sun of heaven shone upon, justly made, of having a very large business of his own to witness happiness and comfort; in the west, with a rich demand his attention.

After four months' illness be died on Wednesday, the 15th but rags and misery, rapine and murder. What, then, I

> and grander far than if it had been the triumph of a monarch give, and will be read,—as every thing pertaining to the life and death of that good man must be,—with unabated interest and satisfaction.
>
> and grander far than if it had been the triumph of a monarch enacted before an empire and upon a throne. It was the pass-ber first actual possession of liberty to her first actual possession of a Church establishment? This establishment age of a Christian's soul from its earthly tenement, supported by the Saviour, and cheered by the Comforter—the fruition of hope and faith. And when the firm words of the dying were uttered,—"Into Thine band I commit my spirit; Thou hast redeemed me, O Lord God of truth,"—none could fail to witnesses that that prescient spirit was strengthened with a portion was lighted and fanatics, under the specious name of its termal reward. And strength was the sweet. ness that that prescient spirit was strengthened with a portion of its eternal reward. And strangely beautiful was the sweet, so its eternal reward. And strangely beautiful was the sweet, so of reform, imbrued their hands in the blood of our King, and brought to the scaffold the highest dignitary of our of the dead! as if the soul had set her signet upon the flesh she was leaving, as a token to the mourners of her immortal triumph. Mr. Cartwright has left a family of five children,—three girls was to destroy monarchy; she fell under their impious and through the breach subdiling weeked in and hands, and through the breach rebellion rushed in and stormed the throne. Owing to the good providence of God, this state of of the Clergy in this Diocese, are at the present time sup-

things was of short continuance: the national wish long ported. utter, at length burst forth, and the English nation, tired of that Reform, which promised greater liberty and a being of men. He has made "His people willing in the purer religion, welcomed, unconditionally, their rightful Sovereign, and with him that Established Church under must bless the Lord, for putting it into the hearts of so

which she had been prosperous and happy.

Do we want another example? Behold it in the revolution of 1688, when a weak and bigoted King essayed to rivet the chains which had been happily broken from the necks of Englishmen, and to establish the religion of Rome, in the plenitude of its power, its intolerance, and its abominations. Who then stood forward as champions for a nation's rights and a nation's religion? The Churchman. Who dauntlessly manned the walls while the statesman was silent and the soldier looking on? The Churchman. Who were immured in dungeons as the representatives of British rights? The Bishops of the Church of England, who, always firm to their trust, were prepared to suffer the loss of friends, of liberty, yea, even life itself, in the cause of that religion so lately sealed by the blood of a Cranmer, a Ridley, a Hooper, a Latimer, and that "Noble army of Martyrs" who have died for our Protestant faith.

These are truths which no one will have the temerity contradict. With what feelings then, I would ask, ought we to regard those who would rob us of our Uniersity, that nursery of Protestantism, where our children are taught not only to cherish the connexion existing between us and England, (for Churchimen are always loyal), but to worship God in "spirit and in truth?" say, rob us of our University; for is it not virtually ing us of it, when the Arian, the Socinian, the Infidel, and the Papist, are allowed to possess those chairs which have been and still should be occupied by those who hold

Members of a yet Protestant University; scions of a What security have we for property if Chartered privi-leges are thus violated? In the original Charter of our this life be abhorred brawling and strife. He loved peace; and the obtained it; for almost the last words he uttered were—"It is peace."

Kingston, January 27, 1845.

He loved peace; and Virgin Queen, bearing date 1592, we have reference only to the Established "Church of England and Ireland:"—
"Pro hujus Regni et Ecclesiæ beneficio." In that of James, A.D. 1613, "Pro bono Ecclesiæ generali." In that of Charles, A.D. 1638, "Colendamque virtutem et religionem adjuvarenturi" and again, "Pro ejusdem religionem adjuvarentur;" and again, "Pro ejusdem Regni et Ecclesiæ beneficio—sed revera Regno etiam et Ecclesiæ;" again, in Caput II. De qualitate et officio Præpositi, the Church of England alone is referred to; and also in Caput III. De juramento Præpositi, is the following, "Juro me veram Christi religionem ex animo complexurum, Scripturæ authoritatem," &c. ; and again, "De cultu divino Formula sit ea, quæ in publica Ecclesiæ Anglicanæ Liturgia præscribitur. ment is needless; they speak for themselves: I shall, therefore, adduce no more in support of the fact that, from the laying of the foundation-stone to the present time, it was exclusively the property of the Church of England. One and all, then, rouse you from your letharzy, and, if not able to avert the blow, acquit your elves at least of the guilt of sitting calmly by while the spoiler was at Lay your case before the Throne with becoming respect: shew to our gracious Sovereign that the Const tution of England rose and fell with the Church of England; that when the Church groaned, Monarchy tottered when she fell, the Throne was subverted: tell her that in the monstrous system of conciliation, now being thrust upon you, is concealed imminent danger to that pure faith which she is sworn to uphold; assure her that monarchy and the Church are inseparable, and that if she suffers the Church to fall, in doing so, she digs the grave of the Constitution. Tell the Premier of England that he mistakes the Irish character, if he supposes that Churchmen will be trampled upon with impunity, or that Papists will be satisfied with conciliation. Who ever heard Rome terms to the author of the slander which appeared in the Banbe satisfied with conciliation. Who ever heard Rome say, "it is enough?" I well recollect, when sueing for Catholic Emancipation, the cry was, give us but that and we will ask no more; yet, when granted, what was the language of the arch demagogue? We have six shillings and eight pence, thirteen and four pence yet remains, and that we must have. So will it be now; they obtained

score of liberality, to stop the mouths of the papists, if that be possible. The other on that of expediency, to satisfy the demands of those, who, in the hour of danger, were ither leagued with treason or refused to put it down .-Who were the actors in the late rebellion? equally opposed her and the monarchy. And is it to gratify these that the University of King's College is to be thrown open? Forbid it Heaven! They have robbed us of the Clergy Reserves; let the spoliation stop there. Churchmen, you have manfully stood forward in the time of need, be not backward now; hearken to the call of sound the alarm in the length and breadth of the be ready at your posts, and then we may promulrate "let them come if they dare." Yes, let ignorant and icentious infidelity rave; let dissent, that hydra-headed monster, storm; let popery, with its jesuitical cunning, undermine; if true to ourselves we may defy them, and

"Firm as a rock, in thunder shock, We'll stand 'gainst one and all; Foes may assail, but can't prevail, Against our God built wall."

Cobourg, January 18, 1845.

Colonial Ecclesiastical Intelligence.

HIBERNICUS.

THE CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

REPORT OF THE CENTRAL BOARD If we look on the face of our Church at home, may it

not be truly said, that the age of Endowments has returned? There has arisen, of recent years, a spirit of enlarged Christian beneficence, admirably and gratefully harmonizing with the great necessities of the Church in England, the still greater wants of its Colonial dependencies, and the permanent claims of the Heathen World at large, upon that body whose standing commission is will prosper the work of our hands upon us, that He from the time of the recognition of our national Reformed at large, upon that body whose standing commission is will prosper the work of our Church. What was she before the Reformation? Need "Go ye into all the world and preach the gospel to every prosper our handy work."

whose we are, and whom we ought to serve; and that having divided of it "To every one severally as he wills," men are to use that portion allotted to them, "as good Stewards of the manifold grace of God," to His glory and the furtherance of his purposes of mercy to men. Many ing offerings to His great name. Queens are embodying the prophetic voice, and shewing themselves "nursing mothers of the Church;" and many nobles of the land and merchants of the earth, are bringing their glory and honour into it, and uniting in one grand enterpri Christian philanthropy; whereby nobility itself is ennob great the sums contributed in many instances, far exceeding what was known, or could have been anticipated but a few years since, as to justify the assertion-than this our day, is a day of Endowments.

It is also interesting to remark that the benefactions of

the present day have not only been large, but general and diffusive; comprehending all objects that the piety of the Christian mind, and the charity of the Christian

heart, will delight to relieve.

How many are the Churches which have been erected and endowed—how many new fields of labour have been opened at home, and missionaries sent forth, even to the uttermost parts of the earth, -how much has been done towards settling the Church, and enlarging its borders in the Colonies; how much for the education of the people upon Christian principles; how much to mitigate e by the spontaneous exertions of individuals, unaided by the Government. Witness only as a specimen the Methe Government. Witness only as a specimen the Metropolis Churches Fund, by means of which nearly Forty new Churches have within a short period, been erected and partially endowed in London;—the Colonial Bishop's Fund, which has already provided so many Bishops in the Colonies, and thus established the Church of England in its integrity in those distant parts:—and behold the gigantic effort, which is now making in England, by woluntary contributions to educate the great held of the voluntary contributions to educate the great body of the people, in the principles of the Church. Witness also the almost innumerable Institutions and Asylums for the relief of the widow, the fatherless, and the stranger; the maimed, the lame, the blind, and the deaf; the diseased in mind or in body. And witness the many great Christian and benevolent Societies, which yearly call upon the bounts of a will in upon the bounty of a willing people, and never call in vain. Amongst them stand most prominently, the two "great Societies which have nourished the Church in the Colonies;" and by whose liberality, the far greater part of the Clearant in this Discourse.

We cannot fail to mark the good Providence, and many thus to labour, and to be permitted to see the fruit of their labour. Of this extended bounty, we have been largely partakers: long has the Church in this Diocese been fostered and sustained from Home; our necessities have been great and urgent, and they have been met with a noble generosity.

But the time has come, when we are not to be partakers merely of the bounty of England, but to be in our measure, IMITATORS of her deeds of Christian benevolence. In the Church Society of this Diocese, whose second anniversary we this day celebrate, we have full second for the free courses of Christian bounts. cope for the free exercise of Christian bounty. objects of the Society are numerous, and embrace the nearest interests of our Church and people.

In detailing the proceedings of the control because the nearest interests of our Church and people.

In detailing the proceedings of the past year, it will be seen to what degree of favour and support the Society has attained; and in stating the many works connected with the Church at present in the connected to be with the Church at present in progress, or about to be commenced, it will be discerned, how urgent is the call for renewed exertion and increased support.

The Balance in hand at the last Annual Meeting............£185 5 7
Receipts on behalf of the Society for 1843-4, not including those

for District Associations,..... 730 14 7 Grants made by the Central Board in 1843-4,..... £185 9 0 Treasurer,...... 660 15 4

Many names have been added to the Subscription Lists of the Society during the past year. In Montreal not so many have been added as could have been expected, wing principally to the continued depression Commercial and Trading interests. The gentlemen who kindly undertook to collect subscriptions, have not been inattentive to the duty which they voluntarily ene to perform; and it is trusted that their anxious effor the advancement of the Society, will yet be crowned with abundant success. Additional collections have been made in England, by the continued exertions of the of our venerated President. Did other friends of the original collections of the original collections. Canadian Church in England, equally interest themselve in the same good Work, which it is hoped, we may have of your immortal souls, to check, ere it be too late, the satisfaction of stating at the next Annual Meeting the satisfaction of stating at the next Annual Meeting doubtless similar success would attend their exertions. doubtless similar success would attend their exertions and collections made in England might thenceforth form an important Item in the Annual Report.

Mr. Armine Mountain has obtained the additional sum

of £75 19s. 6d. Sterling.
In the District Associations very considerable additions have been made, during the past year. The Parochical Associations, have been generally formed throughout the Diocese, and the amounts raised in the seven country Parishes and Missions, though not equal, in many instances, to what we may hope hereafter to witness, are yet sufficient to encourage the expectation of are yet sufficient to encourage the expectation of the Society, things to come." An interest in favour of the Society, has been obviously excited, through the Diocese, duty of offering for the Lord's Service has been recognized, and with the bright example of the zealous and different parts of the dif self-denying efforts of private Christians at home to fuse Gospel-light, and provide for every want of suffering blessing, the Church Society, will soon have a place the affections of every Churchman in the Diocese, and in every locality take root downwards and bear fruit abundantly.

Since the last Annual General Meeting the Governor General has been solicited to become a Patron of the Solicity. His Excellency has kindly acquiesced, and with his usual munificence, has sent a donation of £25 to the

In furtherance of a resolution adopted at the last An In furtherance of a resolution adopted at the last nual Meeting, the Central Board, at its following sitting, placed at the disposal of the Lord Bishop, the annual sum of £200, to enable him to engage two Travelling Missionaries, in connexion with the Society. Accordingly his Lordship appointed the Rev. Mr. White, in November last, as Travelling Missionary, in the District Quebec. On his health failing under the arduous nature of the duties, he resigned in February last. The Rev. of the duties, he resigned in February last. The Rev. W. Rollitt, ordained in May, has been appointed to succeed him. The Rev. J. A. Devine, has been nominated by the Bishop, for the District of Montreal, and has properly ceeded to the Ottawa, to visit destitute stilements, Jour report. The Missionaries are instructed to keep pub nals; extracts from which will from time to time be pub

Emancipation, they clamour for the University; give them the University, they demand Repeal; give them Repeal, and then indeed is "the painter cut."

Before dismissing the subject, a word on the University of King's College, against which a stroke somewhat similar is aimed. One is to be wrested from us on the score of liberality, to stop the mouths of the papiets, if that yield to Ministers scattered through the wilds of this ex-tensive Diocese. When a Church is needed in a poor Mission, or a suitable residence for the Minister, gli Sunday School to be established with a Circulating other good works to be engaged in, happy for the nister and the poor settlers, that they have relief hand; that there is a Society to which they can lay of their wants and wishes with an assurance of sympat-

The Grand Total Income of the Society, and Disti and Parochial Associations, for the year past, is b

It will be seen by the statement just offered, that all parts of the Diocese, the Society is becoming favour bly known and supported. The richest and the poorest our people have combined to make up the comparative large amounts received. It is surely a subject of grant lation that so much has been done—of humble thankful lass to Almight Carl ness to Almighty God, that so large a sum should been contributed to further the great purposes of

Church in this Diocese.

But we should not fail also to remark the great high bard. pressing wants, in every part of the Diocese, which been detailed. With so many Churches in progress, several others in expectation of being ere long raised,

cannot fail to mark a disproportion between our gress necessities and the resources wherewith to meet them. Not farther to detain you, let the brief reviews Chris which we commenced, of the labours of private tians at home, of the happy correspondency to be marked between their greater wants, and the full liberality which they have been sought to be supplied encourage. which they have been sought to be supplied-enco in all of us greater earnestness in the good cause of Christian Church Society. Let but a spirit of unity godly love prevail in its councils, enabling all to it at once as the fruit and the work of Christian