get to heaven and climb above the clouds; but the Laity remaining to communicate with the Clergy. poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconter Diocese, and many of the Clergy will hail with joy stant, descending more at every breath of the tempest, this reinforcement of the numbers of "them that than it could recover by the libration and frequent preach the Gospel of peace, and bring glad tidings of weighing of its wings, till the little creature sat down good things," from the new Theological Institution: to pant and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it two years and nine months from its commencement, had learned music from an angel, as he passed some ten men, "ready to endure hardness as good soldiers times through the air about his ministering here below. of Jesus Christ." So is the prayer of a good man."1

serious wisdom of a poet or a painter-

"Whom, what he finds Of flavour or of scent in fruit or flow'r, Or what he views of beautiful or grand
In nature, from the broad majestic oak
To the green blade that twinkles in the sun,
Prompts with remembrance of a present God."

He is speaking of the influence of ancestral virtues or vices: "And as the root of a tree receives nourishment not only sufficient to preserve its own life, but Ho transmit a plastic juice to the utmost branch and smallest germ that knots in the most distant part; so the great and exemplary piety of the father of a family not only preserves to his own soul the life of grace and hopes of glory, but shall be a quickening spirit, active and communicative of blessing, not only to the trunk of the tree, the body and rightly descending line, but even to the collateral branches, to the most distant relatives, and all that claim a kindred shall have a title to a blessing."2

Everywhere we discover the observer of nature .of a distant valley." The love of the Divine Architeet has "scattered the firmament with stars, as a man sows corn in his fields."4 The slightest rural circumstances are recorded; whether it be "the little bee that feeds on dew or manna, and lives upon what falls every morning from the store-houses of heaven, clouds and Providence;" or "the fountain that swells over the green turf." He finds in the ivy round the tree an illustration of the connexion between the church and state: "For so doth the humble ivy creep at the foot of the oak, and leans upon its lowest base, and begs shade and protection, and leave to grow under its branches, and to give and take mutual refreshment, and pay a friendly influence for a mighty patronage; and they grow and dwell together, and are the most remarkable of friends and married pairs of all the leafy nations."6 And perhaps the children of Lord Carbery, idly rocking upon the Towy, may have suggested to him the description of a Christian faith, not to be agitated by any circumstances of fear: "And so have I often seen young and unskilful persons sitting in a little boat, when every little wave sporting about the sides of the vessel, and every motion and dancing of the barge seemed a danger, and made them cling fast upon their fellows; and yet all the while they were as safe as if they sat under a tree, while a gentle wind shook the leaves into a refreshment and a cooling

1 Second Sermon on the Return of Prayers. The lark had been already introduced into a sermon by a writer who died before Taylor. This was Henry Smith, the silver-tongued preacher, as his contemporaries called him. But mark the difference. If Taylor had ever cast his eye on the passage, it was only to change it into his own costly metal, as Virgil did the coarser ore of Ennius. "Like a lark that falls to the ground sooner than she mounted up; at first she retires, as it were, by steps, but when she cometh nearer the ground, she falls down with a jump; so we decline at first, and waver lower and lower, till we be almost at the worst, and then we run headlong, as though we were sent post to hell."—A Caveat for Christians, p. 427. Edit. 1675.

The Entail of Curses cut off, pt. il.

The Entail of Colors of the Holy Dying, ch. ii. sec. 4.

5 Holy Dying, ch. ii. sec. 4.

6 Ibid. ch. ii. sec. 6.

 bid. ch. ii. sec. 1,
 Discourses of Christian Prudence. Taylor would not have been displeased with Cowley's College of Philosophy, its fair cloister, its studious dwellings, with "little gardens behind them, just after the manner of the Chartreux beyond sea;" the smooth walks, the embowering trees, and in the middle, a The following statements will be interesting to

THE CHURCH.

TORONTO, FRIDAY, JUNE 30, 1848.

CONTENTS OF THE OUTSIDE.

Primary Charge of the Lord Bishop of Fredericton. Golden Grove.

Primary Charge of the Lord God,—Concluded.
The Garner,—Rev. W. J. E. Bennett, M. A.; Dr. Hammond; Archd'n Jortin; Jeremy Taylor.

1848, July.

CONFIRMATION APPOINTMENTS .- TIRST DIVISION. THE BISHOP OF TORONTO, in announcing the following appointments for Confirmation, requests that it may be understood that Candidates are not admissible to that holy rite until they shall have attained the full age of fifteen years:-

8, Errol Plympton, 11 A.M. Monday. Monday, Tuesday, 10, Hodgson's School-house, Monday, Stephens's School-house, Devonshire Settlement, 8 P.M. 11, Goderich..... 2 P.M. Stratford...... 3 P.M.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at Christ's Church, Hamilton, on Sunday the 30th July next. Candidates for Orders, whether of Priest or Deacon, having previously obtained permission to offer themselves, are desired to be present at the Rectory, Toronto, with the usual testimonials and Si Quis, on the previous Wednesday, (July 26) at 9 o'clock, A.M.

On Sunday, the 18th inst., being Trinity Sunday and one of the days appointed by the Church for the performance of Ordination, the Lord Bishop of Montreal, assisted by the Rev. Official Mackie, D.D., and the Rev. J. H. Nicolls, M. A., Principal of Bishop's College, Chaplains, and the Revs. L. Doolittle, C. P. Reid, and G. Slack, Missionaries at Lennoxville, Compton, and Granby, admitted seven gentlemen to the Holy Order of Deacon, and three to that of Priest, in the Church of the Mission of Lennoxville (St. George's). The Church was well filled with visitors, although the very unsettled state of the weather prevented many

and soaring upwards, singing as he rises, and hopes to the Holy Communion administered-fifty-four of the Secretary professes to receive, or it is an exhibition The day was indeed an auspicious one for our sis- as the Hon. R. B. Sullivan.

-from which have now gone forth, in the space of

We subjoin a list of the names of the gentlemen And here is a woodland scene moralized with all the ordained, and the respective charges to which they have been appointed.

MR. JAMES FULTON, Bishop's College, Lennoxville: Licensed to the Mission of Russell-town, District of Montreal. MR. THOMAS AINSLIE YOUNG, Bishop's College,

Lennoxville: Licensed to the Mission of St. Martin, Isle Jesus, District of Montreal. MR. RICHARD LEWIS, Bishop's College, Lennoxville: Licensed to the Mission of Port Neuf,

District of Quebec. MR. SAMUEL HOARB SIMPSON, Bishop's College, Lennoxville: Licensed to the Mission of Upper Ireland, County of Megantic.

Mr. John McKeown, Bishop's College, Lennox-ville: Licensed to the Mission of Frampton, County of Megantic. MR. JACOB ELLEGOOD, Kin'gs College, Fredericton;

to be Assistant Minister at Christ Church, Montreal; and OAVIN. Incensed to the Mission of

Sabrevois, District of Montreal. Priests. REV. JOHN KEMP, formerly of Bishop's College,

Lennoxville, Missionary of Bury, District of St. Francis. REV. FREDERICK ROBINSON, formerly of Bishop's College, Lennoxville, Curate to the Rev. T.

Johnson, Missionary of Abbotsford, District of Montreal.

of St. Thomas, Montreal. We cannot dismiss this subject, without expressing an earnest hope that it may please Almighty God to pour down the abundance of His blessing upon the Institution, in which so many of these gentlemen have been trained for the "work of an Evangelist," - and

COLONIZATION.

The Hon. R. B. Sullivan has addressed a letter on this subject to the Roman Catholic Bishop of Montreal, as representing the "Association of Canadian settlement in the Townships." This document though containing a good deal of matter comparatively of small interest to the general reader, we would have given entire had our limits permitted; but as it occupies four and a half closely printed columns of the Globe, we must content ourselves with alluding to some of its more important and practical features.

Mr. Sullivan, after noticing a proposition in the Memorial, to which his letter is a reply, that a colonization should take place in that part of the Province usually called the Townships, proceeds to say that there are upwards of a million of acres at the disposal of Government, in the Counties of Sherbrooke and Megante; and adds:

"It is exceedingly gratifying to his Excellency that the views of the Association very nearly coincide with the plans of settlement of that neighbourhood which his Excellency has been advised to adopt, and he commands me to detail these plans to you, and to inform your Lordship that they are proceeding to their accomplishment with all possible activity."

who may purpose to settle in the districts referred to: "It is not proposed to make any distinction between settlers who are able to pay for land and those who are not, so far as grants of fifty acres are concerned. To that quantity of land every male inhabitant admitted to set-tle on the tract, of the age of twenty-one years, will be enti-

But as it is by no means desirable that the whole or the greater part of the settlers should be of the description the greater part of the settlers should be of the description who cannot pay for land, it is proposed that any of the settlers who may elect to do, shall have the opportunity of purchasing for a price to be paid down, the neighbouring lots vacant to the extent of 150 acres. The price will be fixed for actual settlers at the rate of four shillings per acre, and will be payable in cash or land scrip.

As it would be obviously imprudent for any man to settle on this property who has not the means of providing himself with the necessaries of life, until the means of subsistence can be derived from the soil, the agent will be instructed to inquire into the means possessed by each individual offering himself as a settler. For the purpose of this information the certificates of the society and its officers will be of great value, as the members of the so-

The agent will be instructed to reserve sites for churches,

will receive a location ticket authorizing him to occupy the lot for which he is set down; but under the most strict con-

Each locatee will be entitled to his patent on the certi-

The time allowed for this clearance will be four years 16, Hayesville, 10 A.M. from the first occupation by the settler.

Persons who purchase land will be obliged, within four years, to clear and make fit for cultivation one-tenth of the whole quantity purchased, and will not receive patents until that is done.

If families containing several settlers entitled to land, choose to reside on one lot, instead of upon the several lots, this will be accounted as occupation of the several lots; but the clearing required must be upon each lot as

We quote with pleasure the following paragraph, as indicating a greater degree of conscientiousness than of late we have been in the habit of recognizing in our powers that be :'

"By comparing the proposed course of the Government respecting the seignorial lands which belonged to the late order of Jesuits, and that regarding the lands of the Crown hitherto unappropriated, your lordship will understand that in cases where the Government are trustees of special funds, they are not prepared to sacrifice these funds to the general policy of the country—a course which would amount to an indirect confiscation; and the same principle will apply to the lands appropriated to the Clergy Reserves, or reservations for the Indians, school lands, or other special landed appropriations."

test against the error which Mr. Sullivan, inadvertently to promulgate. And we fear that instances are nei persons residing at a distance from attending, who we trust, has committed, in the superscription of his ther few nor far between, of drunkards being partiall, otherwise would have come together, to witness the letter. It thus runs: To THE RIGHT REV. THE CA- reformed, at the cost of principles which Christian sending forth of so large a number of labourers into THOLIC BISHOP OF MONTREAL. Mr. Sullivan is a bave ever believed to be necessary for salvation. the Lord's Vineyard. The Service was performed member of the Anglican Church; and as such he Most cordially do we join in the prayer with which with good effect: the new Choir chanting the Te professed his belief in the holy Carnonic Church. this Evangelical discourser concludes. "God grant Deum and other hymns with taste and accuracy .- Does he mean to say that he recognizes the Romish to us all, that we may not only confess the superiority of A clear and forcible sermon was preached by the Rev. Prelate of Montreal as his Bishop—and the doctrines the Gospel and the Church, as the means of making we Official Mackie, on St. Matthew xxviii. 19, 20, com- which that Prelate is bound to propagate as those to virtuous and happy; but that we may all be made to

altogether inexcusable in so important a functionary

ORIGINAL TEMPERANCE SOCIETY.

The Rector of Grace Church, Galena, Illinois, having been requested, by a body calling themselves The Sons of Temperance," to preach to them, complied with their request, and the discourse which he delivered appears in a late number of our contemporary the New York Churchman. It is not stated in what spirit the Association received the plain and faithful truths enunciated on the occasion; but they could hardly have failed to arrest the attention of all who were capable of reasoning with logical impartiality on the subject. And we only regret that the disciples of Teetotalism (to use a most unmeaning and childish slang term) are not more frequently addressed with clearness and Scriptural fidelity. Our author, with a bold yet kindly hand, dissects the modern scheme for putting an fend to alcoholic excess,-and while he cheerfully concedes that some good has been effected by means of voluntary and irresponsible organization, he unhesitatingly affirms that, "as Christian men who have experienced the perfect sufficiency of the Gospel and the Church of Christ, as agents in reforming men, we cannot but propose the same agency to others, and by every argument in our power to command, indeavour to induce them to submit to its superior influence.' This, we humbly conceive, is putting the question on the Scriptural—and consequently upon the only true foundation. If the Gospel of our Lord Jesus Christ, could be demonstrated by some process of development to be imperfect—and the means which it propounds to be insufficient for bringing about certain essential results,-then we would be disposed to concede that another" and a supplementary Gospel, propounded by Father Theobald Matthew, had become necessary, and should be received with cordial welcome by all who had at heart the glory of God, and the happiness of the great human family. But we contend that no such deficiency in the Gospel has ever been established. The completed Canon of Scripture is devoid REV. JOHN IRWIN, B.A., Licensed to the Chapelry of any indication that "PLEDGES" and "MEDALS" in his sober integrity are necessary in order to continue a temperate man, or to snatch the bleared and parched drunkard, like "a brand from the burning." And here we cannot avoid remarking upon the fact—that Dissenters who profess to maintain a more wakeful guard against nnovations connected with morals or religion-should make it, what it already promises to become speedily, a great blessing to the Church.

yet unscrupulously adopt images and devices, as wholesome for the cultivation of truth and the weeding out of error and vice. The same man who would feign nervous agitation at witnessing the sign of the Cross in the Catholic administration of Baptism, -makes no bosom a device furnished and blessed by an itinerant

"THE FORCE OF HUMBUG, CAN NO FURTHER GO."

After remarking that the mechanism of the popular Cemperance Societies is altogether human-and that the person who pledges himself to this supplementary Gospel, is bound mainly by a sense of worldly honour and temporal considerations more or less weighty, as incitements to scrupulous honesty in relation to his pledge,—the Rector of Grace Church proceeds to

"It will hardly be disputed, by a Christian man, that, in bestowing upon our world the gift of the Gospel, and the Church of Christ, our Heavenly Father knew all our vices; and intended that, as a spiritual remedy for fallen man, they should prove effectual, when fairly applied, in reforming and renewing him, as a fit subject for his nent vices to which mankind are subject, distinctly tioned in Scripture; and our reformation from them arged upon us from the most awful considerations; while the most effectual means of doing so, are pointed out, as nervous language of one who spoke on the authority of God—" Neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." And, in order to awaken in their minds a grateful remem brance of the power of the Gospel and the Church through her sacred institutions, as exemplified in their individual conversion from the demoralizing effects of such vices, he adds—"And such were some of You; but ye are washed, but ye are sanctified, but ye are Justified, in the name of the Lord Jesus, and by the Spirit of our God." They were reformed, you will observe, not by any self-determining effort of their own, but by a supernatural aid—through "the name of the Lord Jesus, and by the Spirit of our God." So scrupulous were the early Christians, and so odious and execrable was this vice regarded among others, that they were forbidden even to associate with the drunkards, although he might have been one of their number. St. Paul says—"I have written unto you not to keep company, if any nan that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extotioner; with such an one, no not to eat." The exhortagions of the Apostles were also particularly directed against this vice among others in preserving their converts from vice among others, in preserving their converts from its debasing influence: "Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in envying in strife," says the Apostle. And, as a work of the flesh, it is made to the day in the day recommendation of the flesh, it is made to stand in bold prominence with other vices, whose fra-ternity cannot be mistaken; and whose influence is inevitably to close, upon him who is the subject of them, kingdom of Heaven:—"The works of the fish are manifest, which are these—adultery, fornication, uncleanness, idolatry, witcheraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom

What can be more explicit-more authoritative-more What can be more explicit—more authoritative—more awful, than the declaration made by the inspired writers upon this subject? What inferior motives can jossibly have an influence upon a Christian heart and mind, with whom such awful declarations can produce no effect? Such are the authoritative teachings of Holy Scripture, upon this important subject. It is set down as a vice of the most demoralizing and degrading character; it is accounted for from the corruption of our nature, which inclines us to all that is evil; its practice is declared to merit, and will inevitably receive, the retribution of an merit, and will inevitably receive, the retribution of an everlasting exclusion, of the man who practises it, from the kingdom of God; and our remedy in gaining a re-lease from it, is represented as being through the means appointed of God, in the Gospel and the Church, by which supernatural aid will be afforded in the effort.

supernatural aid will be afforded in the effort.

Now, with all due deference to the opinions and predilections of those who are, no doubt, honestly prejudiced in favour of voluntary organizations, with a view to reforming men from the vice of drunkenness, we must be permitted to say, as Christian ministers, that the way of divine appointment is the more excellent way. The other, as a more voluntary organization, may be good—this, as a divine institution, is more excellent. The one recommends itself to us as the contrivance of man; the other, as the scheme of Infinit Wisdom and Goodness. The one seeks to compass its object, as a temporal advantage and for the present life; the othe bids us stretch our vision beyond the bound of time, and reforms for eternity. The one seeks to lop off a single branch of vice; the other applies the axe to the roots of the tree."

This is a long quotation, but we have made it the more readily, because an urgent necessity exists for promulgating the opinions which it inculcates. I consists with our own personal knowledge, that argu ments of the most Infidel and Rationalistic tendency are currently advanced by "Teetotal" itinerant lectu Before concluding, we must enter our decided pro- rers, in the support of dogmas which they are hired

bining, with very happy effect, the two great topics of the day. Hands were then laid upon the several Candidates for the two orders of our Sacred Ministry, and

Sir,—Is it not somewhat strange that, in recent depleted and becomes amalgamate to bates, and, indeed in all secular parlance, the primary motive of Cathedral service would seem to be utterly didates for the two orders of our Sacred Ministry, and

Sir,—Is it not somewhat strange that, in recent depleted and becomes amalgamate. There is no middle course. If he bates, and, indeed in all secular parlance, the primary motive of Cathedral service would seem to be utterly motive of Cathedral service would seem to be utterly with the Rev. John Fletcher, A.B., has opened a subscription to build a church in the Township of Mulsus.—The Travelling Missionary in the Simcoe District, the Rev. John Fletcher, A.B., has opened a subscription to build a church in the Township of Mulsus.—The Travelling Missionary in the Simcoe District, the Rev. John Fletcher, A.B., has opened a subscription to build a church in the Township of Mulsus.—The Travelling Missionary in the Simcoe District, the Rev. John Fletcher, A.B., has opened a subscription to build a church in the Township of Mulsus.—The Travelling Missionary in the Simcoe District, the Rev. John Fletcher, A.B., has opened a subscription to build a church in the Township of Mulsus.—The Travelling Missionary in the Simcoe District, the Rev. John Fletcher, A.B., has opened a subscription to build a church in the Township of Mulsus.—The Travelling Missionary in the Simcoe District, the Rev. John Fletcher, A.B., has opened a subscription to build a church in the Township of Mulsus.—The Travelling Missionary in the Simcoe District, the Rev. John Fletcher, A.B., has opened a subscription to build a church in the Township of Mulsus.—The Travelling Missionary in the Simcoe District the Cathedral service would seem to be a subscription to build a church in the Township of Mulsus.—The Travelling Missionary in the Simcoe District

THE LATE REV. WILLIAM THOMPSON.

In our last we briefly recorded the decease of this

Mr. Thompson, it is understood, was formerly an officer in the East India Company's naval service. Having received holy orders, he held for some years the pastoral charge of St. Thomas's Church, Montreal, which he subsequently relinquished for the incumbency of Trinity Church, Christieville, which he held at the period of his death.

Having volunteered, in common with some other lergymen, to attend the Quarantine Station at Grosse Isle, Mr. Thompson was the first to visit that fatal

locality this season. The Bereau informs us that: "On the evening before he embarked for Grosse Isle, a few friends gathered round him in this city, to whom he expounded the first two verses of the fortieth chapter in Isaiah; he dwelt on the blessed fruits of sanctified affliction, in the course of his exposition, and the theme was one among others which engaged him in converse with those who had the privilege of spending the remainder of the evening with him.'

Being relieved by the Rev. W. B. Bond, Mr. 'hompson returned on the 11th inst., affected with nead-ache, which he attributed to cold, the weather having been unusually severe. This, however, was the manifestation of the pestilence which in a few days was to terminate his mortal conflict. Regarding his last hours, we obtain the following memoranda from an obituary notice communicated to the Montreal Wit-

"No other than Christ was his pattern. His whole aim was the advancement of God's glory, in the salvation of the souls of men. Even in his last moments, although his disease was fever, his mind was calm in a most wonderful degree, and he instanced it very remarkably in the answer that he gave to a friend, who called on him early in his sickness, in reference to his affairs. My temoral affairs, he said, I settled before I went to Grosse sle: and my peace with God I made, through his grace, two and twenty years ago. For myself, I have no desire, no wish, but to abide the will of God, and the result of his sickness will, I am sure, be that which will abound to

'He did not seem to suffer much; but on his hand having been seen to move involuntarily towards his head, he was asked did he experience much pain: his answer was, 'O yes; but the Lord is good; I have nany mer-

"He was so much better on Tuesday, that the medical ttendants hoped for his recovery; but the vorst symtoms recurred again on Wednesday; and on Thursday, a little before midnight, he calmly rendered up his spirit to God, who gave it-whose mercy was the theme of his every discourse, and whose goodness formed a prominent pic in his whole conversation."

Mr. Thompson had attained the age of fifty-two scruple-Sectarian as he is-of wearing upon his years. Eight years ago he was deprived of his wife and three children, within the space of a very few months, and has only left one son, who is being educated in England, and was shortly expected to have oined his father in Montreal. The Witness concludes its notice as follows:

"We cannot close these remarks without complimenting the Railroad Company on their granting of their own accord, free passage to the medical and derical friends of the deceased, who, from feelings of kindsess and sympathy, were desirous of doing all they could towards alleviating his sufferings. This fact displays not a little the feelings with which all who knew him regarded the late Rev. William Thompson."

CITY COMMON SCHOOLS.

It will be seen from our advertising columns, that these schools will all be closed on the 1st July (tomorrow),—the assigned cause is, that the Corporation has not made any provision for funds to carry them on. The whole system of our Common School education is ter of deep interest to the whole Church. It is an office which should secure the ripest scholarship, and the which should secure the ripest scholarship, and the ter; and whatever inconvenience may in the meantime being through the supernatural assistance of the grace of God. Drunkenness is, by no means, passed by in class of our fellow citizens who depend upon these be experienced by the numerous and very respectable e among the number; and its classification by the schools for the education of their children, we shall inspired writers, shows how thoroughly it was executed and condemned, by the Apostles of our Lord, and the early Church. "Be not deceived," is the cautionary language of the faithful St. Paul, when he adds, in the out. It is very certain, that if schools were placed under the direction of the Church, that churchmen would cheerfully pay any reasonable tax that should be required for the support of such schools.

An announcement appears in the Herald, informing the public, that it has been determined to discontinue that Jonrnal from the 1st of July next, unless arrangements can be made to maintain it. The cause of this step is, that very many of the subscribers have failed in paying their dues. This circumstance, we hope, will induce those who are interested in the existence of a newspaper, to consider seriously the effect of unfaithfulness in the payment of subscriptions. unfaithfulness in the payment of subscriptions.

Our Collector, MR. REFORD, will visit Montreal and the Neighbourhood in the course of a few days. We must be excused urging upon our Subscribers the necessity of prompt payment of their accounts.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUND. Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese of To-ronto, towards the fund for the support of the Widows and Orphans of the Clergy in the Diocese. TRINITY SUNDAY, 1848.

	Collections previously announced, 16. in No. 90)	11	5
	Trinity Church, Thornhill£4 6 45			
	Station near Capt. McLeod's 1 6 3			
	-per Churchwardens 5		12	
9		1	10	0
	St. Philip's Church, Weston,		10	0
6	- Der the recv. Dr. 2 min po	1	10	0
	St. John's Church, Peterboro,		10	
3		-	10	0
	Additional Trinity Church, Chippawa,			
	-per Rev. Mr. Leeming		0	0
	St. Mary Mary Magdelene's, Picton,		361	
	—per Churchwardens 1 Delaware Church £ 2 10 0	E	10	0
3	Delaware Church £ 2 10 0			
	Caradoc Academy 0 10 0 —per W. Livingston, Esq			-
	-per W. Livingston, Esq		0	0
	Church at Amherst Island, —per Rev. Jno. Rothwell	G	150	
-	—per Rev. Jno. Rothwell	1	17	6
V	St. Paul's Church, Fort Erie,			
e			5	0
t	St. John's Church, Elora,	ĕ		-
t		ķ	0	0
,	St. George's Church, Kingston, —per Ven. Archdeacon Stewart, L.L.D	E		0
	De Militana Coming	1	10	9
-	Do. Military Service, —per Rev. T. H. M. Bartlett	I	10	0
e			18	2
S	St. Paul's Church, Kingston, —per Rev. W. Greig	à	14	9
1	St. Mark's Church, Barriefield, £ 1 10 6	-	14	9
e	St. James's do. Pittsburgh 0 7 6			
er	McLean School-house, do. 0 10 3			
	Franklin do. do 0 10 6			
	Franklin do. do. 0 10 6 —per Rev. H. Brent	J.	10	9
e	Hurontario Church£0 9 0		10	3
r	Stone Chapel, Sydenham, 0 18 10			
t			7	10
			15	0
100			10	
	St. George's Church, Grafton £5 5 2	1	10	0
	Trinity Church, Colborne 1 17 111			
d	Additional 0 6 10½			
1	-per Rev. John Wilson,	,	10	0
-		2	0	0
y	Lamos Lond, per recv. W. II. Gunning.	-	0	-
8	40 Collections amounting to £136		19	1
	To Concetions amounting to 2018	-	-	

T. W. BIRCHALL,

Treasurer. Toronto, June 29th, 1848. The Treasurer has also received one shilling from the Rev. John Rothwell, to correct an error in remittan-made on account of the Mission Fund, 23rd March last.

that the object will shortly be attained.

Innisfil.—The Church built on the North-East angle lamented clergyman, and now subjoin a few particu-lars, mainly derived from our contemporary the site for which was given by Col. Duggan, is so far

To the Editor of the Church.

Dear Sir,—At Mr. Pentland's request, I attended a leeting, on Wednesday last, in the 6th Concession of Meeting, on Wednesday last, in the oth Concession of Pickering, called for the purpose of deciding on the feasibility of erecting a Church in that neighbourhood. The Rev. W. S. Darling, (who for some time has assisted Mr. Pentland in reviving amongst the inhabitants of that Township a longing for the ordinances of our holy Church, by affording them an opportunity of attending Diving Sarving once a month) about fourteen of the Divine Service once-a-month) about fourteen of the leads of families in that part of the Township assembled, and the accompanying Resolutions were unani-nously carried, and handed to me (as illness had obliged Mr. Pentland to retire before the business was concluded by the Secretary, with a request that they might be published in the Church newspaper. Upwards of £49. was subscribed in the room.
I am, Dear Sir,

Your's very truly, THOS. S. KENNEDY.

St. George's Parsonage, Clarke, 26th June, 1848. At a Meeting held at Mr. McCullough's Tavern, for

the erection of a Church, in communion with the Church of England-The Rev. JOHN PENTLAND, A.M., in the Chair. Mr. Green offered to give one-half acre on Lot No.

Mr. Howell offered to give one-half acre on either No. 13 or 15, and to sell one-half acre for fifty dollars. The following Resolutions were adopted:—
1st. That the site be decided on by a Committee

2nd. Proposed by Mr. Kennedy, and seconded by Mr. Howell,—That as stone can easily be obtained in the neighbourhood, the Church should be built of that 3rd. Proposed by Mr. Ormerod, seconded by Mr. Howell,—That Joseph Howell, and Frederick Green, Esquires, should canvass the 5th and 6th concessions;

Abraham Beyace, and John Elliott, should canvass the 3rd and 4th Concessions; Henry Howell, and Robert Welch, the 7th and 8th Concessions; George Jones, and Robert Spence, the 9th Concession. 4th. Proposed by Mr. Howell, seconded by Mr. Bryan. -That the subscription should be made payable by two instalments,—the first on the 1st November, 1848,—the

5th. Proposed by Mr. Green, seconded by Mr. Elliott -That the Gentlemen appointed to cauvass the Concessions, should comprise the Building Committee, with ower to add to their number-5 to form a quorum 6th. Proposed by the Rev. W. S. Darling, seconded by Mr. Bryan,—That Frederick Green, Esq., and Mr. H. Howell, should act as Joint-Treasurers.

7th. Proposed by Mr. N. Howell, seconded by Mr. Green,—That Mr. A. Bryan should act as Secretary. 8th. Proposed by Mr. Howell, seconded by Mr. Elliott, -That the next meeting of the Committee take place on Saturday, the 8th of July, at 4 o'clock.

9th. Proposed by Mr. Howell, seconded by Mr. Bryan,
—That the thanks of this Meeting be given to Mr.
Pentland, for his conduct in the Chair.

UNITED STATES.

The important announcement which we are permitted to make through the following circular has been already communicated to each of our Bishops. There can be but one sentiment throughout the whole Church, and that of profound regret that the General Theological Seminary is to lose the invaluable services of Dr. Wilson. All will unite in according to him the praise of faithful dili-gence, of exact learning, and of wise moderation in the exercise of his important functions. The waves of party spirit have broken harmless at his feet, without being able to reach the serene height from which he has looked abroad upon the interests of the Church. And the affect ion and gratitude of the Church, will follow him to his

retirement invoking blessings on the evening of his life.

The choice of a successor to Dr. Wilson, will be a matoundest discretion. Many prayers will, we trust, arise for divine guidance in this matter.

Hartford, June 2nd, 1848.

RIGHT REV. AND DEAR SIR:-I transmit for your information the subjoined copy of signifying his intention of retiring from our General Theological Seminary; where he has so long discharged the duties of a Professor with signal faithfulness, ability,

and discretion.

Your affectionate friend and brother,

T. C. Brownell, Bishop of the

Diocese of Connecticut. New York, 29th May, 1848.

RIGHT REV. AND DEAR SIR:-I have for some time contemplated the purpose of re-tiring from the General Theological Seminary, and have been making the necessary preparations for it. My ad-vanced age, (as I shall complete my seventy-second year very soon after the commencement of the next session of this Institution,) together with the increased difficulty and responsibility of the duties of my Professorship in the at their stated meeting in June to take effect on the first day of August next. Though the statutes of the semi-

nary do not require any previous notice in such a case, it appears proper that it should be given, in order to prevent any delay or inconvenience in supplying a vacancy before the next Session, which might be caused by an unexpected resignation at the meeting of the Trustees.

The Presiding Bishop resides at so great a distance that a notice to him would be useless; and I have thought it more expedient to send it to you, the next Senior Bi shop, and convenient to the Seminary. The same information will be given to my own Diocesan, Bishop Potter,

and to the members of the Standing Committee of the I am, Right Rev. and Dear Sir, Very respectfully and sincerely yours,
(Signed) BIRD WILSON. -Calender Right Rev. Bishop Brownell.

ENGLAND.

MILITARY CONFIRMATION .- On Sunday last 230 nonned officers and privates of the Horse, Grena-

The Dean of Hereford and Lord John Russell.—
The Christian Remembrancer says—"We beg to direct attention to the oft-repeated wish of the Dean of Hereford, to publish the whole of the correspondence between himself and the Premier. To this wish Lord John Russell has never acceded. It has been publicly stated in the newspapers, and never contradicted, that toorrespondence would show that Lord John Russell not only threatened a præmunire, but promised the Dean his own nomination to a Bishopric, if the election was unanimons. Will the Premier dare to allow the publication?"

denier of Christ's divinity should not make laws for Christ's believing children, but the minor proposition is contained in a believing children, but the minor proposition is contained in lication?'

> CATHEDRAL AND RURAL PRAYER. To the Editor of the Guardian.

mur, to be called St. Luke's Church, with every prospect the presence or the absence of lay persons, as though the numerical union of the people should constitute the potency of prayer, as though the doors of God's sanctuary were only unclosed that the multitude might enter in I grieve, too, to witness the self-same course of thought advanced, that Divine Service can be performed in it.

This is a neat building, but the interior is not yet value of the daily prayer. "Do your people attend?" is very frequently the anxious question that we hear. Now, it appears to me, Sir, that the foundation of the cathedra service was by no means intended, as one of its very valuable champions declared in the Commons' House, to "exhibit a model" of public and popular prayer, but it was rather that around the diocesan altar a perpetual priesthood might be established and stand, to offer every day intercessory supplication for the sins of the people. And a beautiful remembrance it is to a thoughtful mind that, although the laity may be absent and afar off, and scattered upon the mountains of this world, in pursuit of the manifold purposes of ordinary life, their auxious Mother hath provided an unbroken ministry to watch and ward in the chancel of the Chief Shepherd of every region, that the lamp of the Lord's doctrine may not go out, nor the sound of his service cease; no! not for a single day. Think, moreover, what myriads of the souls of the just-nay, not only the spirits of our "brethren that wait," but also what starry multitudes of "angels and archangels" thrill evermore with a conscious and a grateful sympathy at the signal of morning and evening prayer! In like manner I conceive of the morning and evening prayer in the town or village church. It is a duty to be performed rather for than with the people. The priest is the "Vir Stationis" who officiates in the Holy Place for the absent and for those who are "too far off." Let me not, however, be misunderstood. Far be it from me to dissuade the concourse of the flock-Would to God that we could lift up our eyes and behold the fields white with the harvest of their daily assemblage! But I do mean to contend, that the efficacy of ministerial prayer is not derived from the presence of the congregation in the cathedral or the parish church. I do allege that the public entreaty of a faithful priest at his daily altar is an effectual plea for the distant sheep of his pasture. For my own part, if I were a layman, I had far rather be the lowly labourer of the field, whose brow is bent in reverence at the sound of the sacred bell, and whose heart is enforced with the and whose heart is softened with thanksgiving at the thought that the voice and hands of his minister are about to be lifted up at that very hour for those who can not leave their daily toil, than the most triumphant scoffer that ever rent open the wounds of the Church in order to exult in her pain.

I remain, Sir, your's faithfully,
Morwenstow, Cornwall, May 19, 1848.

R. S. H.

Arrival of the Britannia.

SEVEN DAYS LATER FROM EUROPE.

New York, June 26th, 1848. The Express Boat Buena Vista, from Halifax, brought the Britannia's news to Boston last night. Trade rather depressed. Cotton, Wheat, Corn, Flour, &c., all declining. Corn, 32s. @ 35s.; Flour, (Western) 25s. @ 28s.; Wheat, red and white,

Liverpool, Friday, June 9.

We have a moderate fresh supply of Wheat from European orts, and a few small parcels of Indian Corn; but of all other produce, whether British or French, the imports for the past few days are exceedingly low. The supply of Wheat, Indian Corn, and Beans, brought into Cork and Falmouth, have been stly ordered to their several destinations, and there are scarcely any subsequent arrivals at those ports for orders.— Duties on Foreign Wheat have advanced to 9s., and on Flour, to 5s. 5d. on a barrel, being the only change there for this week. The trade for most leading articles has ruled very flat between Tuesday and to day, at almost nominal rates, except Indian Corn Meal, which assumed a firmer aspect, and, upon a renewal of demand, has acquired some improvement in value-Irish and American Flour, being in fair request, the former realized the full rates of Tuesday, and prime old brands of the atter, in one or two cases, commanded somewhat higher terms. Indian Corn was taken rather freely at an advance of 1s. to 2s. over the reduced rates of Tuesday, and Corn Meal was held firmly, at an advancement of 6d. p barrel.

FRANCE. - There is much confusion in France, though affairs

are generally more quiet.

The Prince de Joinville has been arrested in Paris. Prince Louis Napoleon, and M. Thiers, have been elected

It is rumored that M. Lamartine and Ledru Rollin would esign, and Thiers would probably succeed them. Lamartine suspected of conniving at the affair of of the 15th May.

A decree has passed to prevent turbulent assembling in Paris.

The soldiers were obliged to charge a large assembly at Port

St. Denis, with fixed bayonets. None were killed, but many The Committee on the Constitution declared for a democratic besides the past rights, the people are to have free

ucation, and the right of labor and assistance.
A great banquet of 100,000 was to come off at Vincennes.

d created some uncasiness. SPAIN .- Spain requires all Englishmen at Cadiz to give curity for their conduct. Arrests are numerous in Madrid.

RUSSIA.—The cholera is raging in Russia. One hundred and fifty cases occurred in Moscow in one week. Austria .- Nothing important. The Emperor has gone to

Innspruck, and refuses to return to Vienna. The bankers Rothschild, and other rich men fled. The Foreign Ambassadors had also gone to Deebling. ITALY. - Charles Albert has captured Peschiera and defeated

7,000 Austrians at Goito.

The Pope is recovering his popularity.

IRELAND.—Ireland is greatly excited. The Repeal Association and the Irish Confederation have united in one body called the Irish League. They will try peaceful efforts for Repeal. No further efforts have been made to indict Meagher or Smith O'Brien, although the Confederation have issued a manifesto quite as daring as Mitchell's treasonable writings. Mitchell's furniture sold enormously high as relics. There is little prospect of any important outbreak against the Govern-

GREAT BRITAIN .- The Chartists are making frequent disturbances in England. Three have been arrested and examined — British Colonist.

On Saturday last we informed our readers that the Jew Bill would be thrown out of the House of Lords, that Lord Ellenporough would move that the Bill be read that day six months; borough would move that the Bill be read that day six months; and that the amendment would receive the support of the Archbishop of Canterbury, and of his Grace the Duke of Wellington. Our statement has been verified to the letter. Yesterday morning the House of Lords declared by a majority of thirty-five, that it would be no party to unchristianizing the Legislature and the country; that it would not commit injustice either to Jew or Christian by suffering the former to participate in the public deliberations and formal legislation of a Christian people. We receive the verdict with the gratitude it becomes us to offer, with no feeling of inglorious triumph over our disappointed Hebrew fellow subjects.

Baron Rothschild and his brother, who throughout the debate stood at the foot of the throne, must have felt, as they listened

stood at the foot of the throne, must have felt, as they listened to the arguments of the noble Lords who opposed the measure incommissioned officers and privates of the Horse, Grenadier, Coldstream, and Scotch Fusilier Guards, were confirmed by the Bishop of London, at the Chapel of the Wellington Barracks, Birdcage Walk, Her Majesty, Prince Albert, the Prince Royal of Prussia, the Duke of Cambridge, the Duke of Wellington, and several General Officers, were present on the occasion.

Albert, the Prince Royal of Prussia, the Duke of Cambridge, the Duke of Wellington, and several General Officers, were present on the occasion.

Archdeacon Sinclair's Charge.—The first meeting of Clergy for the Visitation of the Archdeaconry of Middlesex took place on Monday last, at St. Paul's, Covent Garden. In his Charge the Archdeacon vindicated the character of the Convocation as the constitutional representation of the Church. In proof of this he referred to the fact that the Queen convened it, the Archdeacory of the province was its president, the Bishops, the representatives of capitular bodies, and the representatives of the Clergy at large, were members of it; the Convocation had always been considered an ecclesiastical representation; and it was so defined by the 139th, the L40th, and the 1st Canons of the Church, which still continued the law of the Church. It was most important to have this fact universally understood and acknowledged. Circumstances might arise—it was impossible to say how soon—when it would be imperative to call these legislative powers into exercise. If such circumstances should arise, it would be a grievous predicament to have no governing body in operation; not to know where to find one, or even by what authority it should be convened. In adverting—which he did at great length —to the subject of education, the Archdeacon expressed his alarm at the large amount of influence thrown into the hands of the Committee of Privy Council, by their vast machinery of Inspectors, Reports, and Pensions, which he described as a well-devised scheme for obtaining the maximum of power for the minimum of aid.

The Dean of Herrford and Lord John Russell.

The Christian Remembrancer says—"We beg to direct attention to the oft-repeated wish of the Dean of Here-tout to the oft-repeated wish of the Dean of Here-tout to the oft-repeated wish of the Dean of Here-tout to the oft-repeated wish of the Dean of Here-tout to the oft-repeated wish of the Dean of Here-tout to the oft-repeated wish of the Dean o

less of British Parliaments than of final restoration. London is not Jerusalem, England is not the land of Canaan. The real disability of the Jew rests in himself. It has been inflicted upon him by hands purer than mortal: by such it must be taken off. For the Jew two alternatives are open. He believes

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