

uproot it. The Gospel has a fitter emblem in the plant growth of the vine. That was to overspread the earth, to follow the undulating surface of the world, to elasp its highest elevations, and its lowest points of depression. So long as it preserves its integrity, so long as it draws life and sap from the root, it may thrive, and bloom, and bear fruit in monarchies or in republics; it may hang its clusters upon the missionary's lowly cabin, or the storied turrets of Lambeth.—Rev. Dr. Hinds.

THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 20, 1841.

Among the proceedings of the October Meeting of the Society for Promoting Christian Knowledge, we find the following grants to the various North American Dioceses. These noble acts of Christian munificence should call forth corresponding exertions on the part of the congregations benefited by them:—

DIocese of Toronto.—The Lord Bishop of Toronto, in a letter dated Toronto, August 9, 1841, offered on behalf of the clergyman and congregation at Dundas their grateful acknowledgments for the Society's grant of 1000, towards building the church at that place. His Lordship inclosed Memorials from the parishes of Niagara and Bytown, respectively, soliciting aid. The following is an extract from the Bishop's letter:—"Several of the Clergy, where congregations have built and are building churches, have requested me to solicit the venerable Society for sets of books for the desk and Communion-table.—Such a present is highly valued by the people, as well as their Clergy. Permit me to request you to bring this matter before the Board—perhaps a dozen of sets will be placed at my disposal; if so, I shall give a faithful account of their distribution."

Twelve sets of Books for the performance of Divine service in the new churches and chapels were placed at His Lordship's discretion accordingly.

The memorial of the Rector and Churchwardens of the parish of Niagara stated that the population is 3900, of whom 1369 are members of the Church of England; and that since the outbreak in 1837, and the subsequent hostile incursions on the frontier, a large body of Her Majesty's troops have been stationed at the place; that the church built in 1794, through the exertions of the first settlers, was, in 1813, in the war with the United States, burnt by the enemy; but that, the walls being saved, the sacred edifice was afterwards restored, partly by the aid of government seconding the efforts of the impoverished inhabitants. In consequence of the increasing demand for Church accommodation, it has been determined to make repairs and additions at the east end of the fabric; and towards the cost of this work, considerable efforts having been successfully made on the spot, the memorialists asked the assistance of the Board. The additions are proceeding rapidly. It was agreed to grant 1000, towards this object.

The memorial from Bytown stated, that owing to the great influx of emigrants into the colony, and the consequent deficiency in church-room, it had been found necessary to enlarge the Church on an estimate of 8000. The memorialists asked the Society of the inability of the congregation to raise a sufficient amount, although much has been done. The Board agreed to grant 500.

The Rev. G. Street, resident missionary at Emily, Newcastle District, Upper Canada, wrote, with the sanction of his Diocesan, applying for books for the performance of Divine Service in a church, which the inhabitants have erected at their own cost. He added, that there are Sunday schools in a flourishing state as to their efficiency, but that the expense of the books required for them devolves on him alone. He is also desirous of establishing a library, and would be glad of a grant from the Society.

It was agreed to grant a set of the Emigrant's Library, and books for the schools to the value of 50, and to refer him to the Bishop of Toronto for books for the performance of Divine Service.

DIocese of Quebec.—The Lord Bishop of Montreal, in a letter dated Quebec, August 28, 1841, said:—"I desire to acknowledge the great liberality of the Society in the grants made for objects within this diocese, according to my request, as signified to me in your letters of the 10th of June, and 7th of July. These reasonable benefactions will, I trust, enable the Clergy and others concerned in the erection of new churches at Sherbrooke, Lennoxville, and William River, to proceed with spirit in their undertakings; and the Rev. Mr. Knight, of Frampton, whom I have lately seen, is very grateful for the aid granted towards his school, and much encouraged by finding that God has put it into the heart of the good friends of the Church at home to forward his endeavours. I have now to solicit from the bounty of the Society a grant which, if I might be permitted to name the sum, should be of 1000, to a Church at Longueuil, on the shore of the St. Lawrence, opposite to Montreal. The Rev. F. Broome, who has lately had charge of the Protestant Congregation at Laprairie, comprehending the scattered Protestants in the surrounding tract of country, has laboured indefatigably in visiting the different settlements; and having found that a church was greatly needed at Longueuil, he has, in conjunction with the Rev. Mr. Willoughby, of Montreal, succeeded in raising means to set the undertaking on foot. The owner of what was, in the French time, the Barony of Longueuil—who, for the reason, bears the title of Baron Grant—has most liberally contributed 3000. I shall be enabled to make him a grant of from 250, to 400, or 500, from a fund placed at my disposal, by the Society for the Propagation of the Gospel; and he will obtain something, I suppose, from friends in Montreal, besides little contributions, perhaps, from the congregation upon the spot. But there will be many expenses in addition to the work contracted for before the building is entirely completed, furnished with its proper appendages as a sanctuary of the Church of England, and decently enclosed."

The Board granted 1000, towards the Church at Longueuil.

DIocese of Nova Scotia.—Letters from the Lord Bishop of Nova Scotia, dated Halifax, July 3, August 3, and August 18, respectively, were laid before the Board. His Lordship thanked the Society for the assistance it had afforded to the Rev. Mr. Gray, and the Rev. E. Gilpin, in their missionary labours in his diocese. He said, that for many years a small printing establishment had been much wanted in connexion with the Church and College at Windsor, but that there were no funds for attaining this desirable object. "It" added the Bishop, "the Society would kindly set us up, the small allowance which would be necessary for a responsible printer we would hope to receive from the Society for the Propagation of the Gospel. The press, the types, and the paper that would be required would be a most acceptable gift. May I beg you to bring this subject before the next meeting of the committee? Numerous extracts from books on the Society's list,—especially suited to our condition generally, or to particular portions of the diocese,—will be among the leading objects of the University Press."

The Board agreed to grant a sum not exceeding 3000, for a press, types, and paper, as an outfit; and that the Bishop be informed that no future grant towards this purpose can be expected from the Board. His Lordship also made the following request:—"For a new chapel at Boutillier's Point, St. Margaret's Bay, 500;—for a smaller church at Rosette, near Annapolis, 300;—for a small chapel on the shore of Bedford Basin, 300;—for a new church at New Brunswick, 500;—for a new church at New Brunswick, 300;—for the enlargement of a new church at Bay de Veat, New Brunswick, 200;—for a new church at Kingston, New Brunswick, 500."

The several sums recommended by the Bishop were granted for the objects specified.

His Lordship recommended the application of the Rev. H. L. Owen, Missionary at Aylesford, N. S., who is situated in the midst of a large and poor population, and is desirous of a supply of Common Prayer Books, and books and tracts from the Society's Catalogues. Books were granted to the value of 250.

DIocese of Newfoundland.—The Rev. J. C. Harvey informed the Society that he had been appointed by the Lord Bishop of Newfoundland to the mission of Fogo, containing, with an island adjoining, which is also under his spiritual charge, about 1100 inhabitants, chiefly Churchmen. He requested, on their behalf, a supply of books and tracts. These were granted to the value of 50.

Our English papers have come to hand, and they enable us to supply some further particulars of the proceedings connected with Mr. Marshall's secession from the Kirk of Scotland. In our last, we inserted the letter of resignation addressed to the Presbytery by Mr. Marshall, and the verbal explanation with which he accompanied it. We now subjoin the remainder of what passed on that interesting, though to many parties painful, occasion, by which it will appear, from the best and most unimpeachable sources, that Mr. Marshall fully merits those ample commendations which the *Glasgow Courier* has bestowed on him:—

"Dr. Brunton said, that solemnised as his mind had been by the simple and touching appeal now made, he did not wonder that members of the Presbytery should hesitate to regret this mournful circumstance. As the oldest member of the

Presbytery, it would be expected that he should make some remarks. He knew his respected and excellent brother well; and he could not doubt for a moment that the decision he had come to had been the result of a patient, impartial, faithful, and prayerful consideration. But he held, and of course all those who adhered to the church of Scotland must hold, that he (Mr. Marshall) had come to an erroneous conclusion; and he could not help thinking that his mind had been acted upon by some of those external influences, by some of those prejudices, to which he (Mr. Marshall) had himself alluded, and which, perhaps, might have swayed him on former occasions. He thought Mr. Marshall had pointed out the spring from which these prejudices, unknown to himself, had arisen—that heat and acrimony which, he lamented to say, had on late occasions appeared in the Church Courts, on both sides of the present unhappy controversy—that heat and acrimony which could not be contemplated by a gentle mind without exciting the strong and natural wish that the Church should possess some parental authority by which these contests might be avoided. He rejoiced to think that the Church did possess within herself such an authority, unless by her own folly and her own sin she was prevented from regarding it—the authority of the Great Head and King of the Church, who inculcated the practice of mutual respect and mutual forbearance. It is impossible that their respected brother could have come to the decision he has formed without calm and deliberate inquiry—a step so momentous to himself and to all whom he holds dear; but they must remember that they had a duty in this case to perform, and that the decision their brother had come to was an erroneous one, he conceived that it was the duty of the Presbytery to endeavour to make him change his purpose. They might not be successful in the attempt, but it was a duty which they owed to him and to themselves to make the trial. Should the result be that he was very unwilling to anticipate, he doubted not that he spoke the language of all around him when he said, that it would be some consolation to them that they had done all in their power to avert what must be regarded as a calamity to the Church, and a personal bereavement to themselves. As it must be obvious that an open court was not the place for such a discussion, he would beg leave to move that a committee be appointed—as it was the duty of the Church—to deal with their respected and beloved brother, and to report to the Presbytery on an early day. He thought, from consideration to the feelings of Mr. Marshall, that the matter should not be delayed till next ordinary meeting.

"Mr. Hunter felt that on the present occasion he neither could nor ought to remain silent. During the nine years that he had laboured in this city, he had lived in habits of the most unreserved and confidential intercourse with Mr. Marshall.—To him he was a friend, and in the strongest sense of the word, a brother; and the hours which he spent in his society were the most edifying, the most cheering and consolatory portions of his life. He was indeed a father and a guide to the young, an affectionate comforter to the aged, and among all he laboured with no ordinary zeal. He (Mr. Hunter) felt that the step recommended by his Rev. father was one which, under all the circumstances, was exceedingly proper. It would be vain for him to conceal his fears that success would not attend them; for this step was not hastily taken, but had been adopted after a most deliberate research into the Word of God, and after reading some of the most eminent divines both in the Episcopal and in the Presbyterian Churches. If it happened that their friend left them, he was persuaded that it would be with the deepest regret of every individual in the Presbytery, and that he would leave them with their fervent and united prayers that he might be spared for usefulness in the Church of the Lord Jesus Christ, and that the best blessings of heaven might descend upon him and his.

"After some conversation, it was agreed to appoint a committee, who are to report to next ordinary meeting."

Mr. Marshall is the son-in-law of the late Rev. Leigh Richmond, and has connections amongst the English Clergy, belonging, we believe, to the school styled Evangelical. We see it rumoured that one, if not more, of his Session, will follow his example, and that a lady had offered to subscribe a large sum to build a chapel for him. It is also stated, that the son of Dr. Muir, of St. Stephen's, Edinburgh, has gone either to Oxford or Cambridge, with the view of studying for Holy Orders in the Church of England.

Episcopacy cannot fail to receive a still further impetus in Scotland, from the resolution which has been arrived at to erect an Episcopal College at Perth, for the purpose of educating students of theology, and the sons of the gentry of the Episcopal persuasion. In addition to these encouraging proofs of the growth of Christian Unity, we perceive it stated as an unquestionable fact, that seven Dissenting preachers at Leeds have recently shut up their meeting-houses, and sought admission into the Church.

The *Wesleyan*, of the 17th inst., has borrowed, from the *London Record*, a long article "On the Judgment of our Reformers on the Apostolical Succession." We have read it through, and the editorial remarks by which it is introduced to notice, and anticipate no difficulty in refuting the arguments which it contains. We assert against the *Record* and *Wesleyan*, that the Apostolical Succession is a doctrine held by the Church of England, and in support of this we have only to refer to the Preface prefixed to the Ordination Services in the Book of Common Prayer, where it is written, "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the APOSTLES' TIME there have been these Orders of Ministers in Christ's Church; Bishops, Priests and Deacons.—This was the language of the Church in 1549, when Edward VI. was on the throne, and our great reformers were living.

The argument of the *Record* is not a new one, and has been successfully grappled with by Mr. Perceval in the sixth chapter of his work on the Apostolical Succession,—a valuable treatise which, with the exception of the notes, has already appeared in the third volume of *The Church*. The particular chapter to which we have just referred is to be found in *The Church*, Vol. III. p. 137.

Our worthy contemporary labours under a misconception in representing the *Record* as a journal in the interests of the Church of England. It is only recognized as such by a particular party, and is, we believe, in some measure, under Presbyterian management. We emphatically protest against its being considered an authoritative or generally recognized organ of Church opinions.

While we notice this inadvertency on the part of the *Wesleyan*, we readily acknowledge that we ourselves appear to have given currency to an error in our paper of the 16th Oct. In an extract from the *London Patriot*, a Dissenting paper,—which extract we borrowed from some English journal,—it is stated that there had been a falling off in the income of the Wesleyan Missionary Society. Our contemporary, of this city, states that the contrary is the case, and that "it is success that has occasioned the debt."

We regret having unconsciously given circulation to a mis-statement calculated to wound the feelings of our loyal and respectable fellow-colonists, the British Wesleyans. Lamenting most sincerely that they and we are not one, and indulging in the hope of living to see a union effected, we have always spoken of them as kindly as our honest convictions would permit us; and no better proof can be afforded of this than that the complimentary speech of the Rev. Mr. Yates, which appears in the *Wesleyan* of the 17th inst., was introduced into our editorial columns on the 18th September,—and that our tone towards the Wesleyans has invariably been conciliatory and respectful.

In connexion with the preceding remarks we may mention, that the Rev. M. Richey has arrived in this city, and that the reception of himself and the Rev. Ephraim Evans by the Conference in England was "cordial and affectionate."

Entertaining a strong personal respect for several of the Wesleyan Ministers in Canada, in connexion with the British Conference, it is with pain that we find ourselves embarked in a controversy with their accredited organ. We trust, however, to discuss the

points of difference between us, in a spirit of courtesy and gentleness, and at an early opportunity to prove, even to their satisfaction, that the *London Record* has misrepresented our Reformers,—and that their wisdom and charity in not unchurching continental communions compulsorily destitute of a perfect church organization, has been misconstrued into their denial of the general necessity of an Apostolical Succession.

The *Christian Guardian*, of the 17th instant, contains an excessively violent attack on the whole system of the Church of England. The article in question is an ill-jointed piece of sophistry which could be shattered to pieces with the greatest ease, and indeed, there is not a position which it endeavours to sustain that has not already been triumphantly and frequently refuted in preceding volumes of *The Church*. The charges, however, being sweeping and general, require no minute analysis; they threaten the very root of the Church; and as they proceed from an organ of the *Wesleyan Methodists*, we shall content ourselves with opposing to them *Wesleyan Methodist* authorities, fortified by one from that eminent and eloquent Dissenting Minister, Robert Hall.

JOHN WESLEY said, "When we forsake the Church, God will forsake us."—"They that are enemies to the Church, are enemies to me."—"I will rather lose twenty societies than separate from the Church."—"You cannot be too watchful against evil speaking, or too zealous for the poor Church of England." His almost expiring declaration was, "I live and die a member of the Church of England, and none who regard my judgment or advice will ever separate from it."

OF RICHARD WATSON, a bright and excellent name in the annals of Methodism, his biographer, Mr. Jackson, once President of the Conference, thus expresses himself; "Her [the Church of England's] formularies embody all the vital truths of Christianity. Her services keep the subject of religion continually before the public mind. Not a few of her Clergy have been, and still are, among the most useful and exemplary of the ministers of Christ: and her general influence is therefore great and salutary. In his writings he speaks of her as 'the mother of us all;' and he describes the sanctified and profound erudition embodied in the works of her divines, as 'the light of Christendom.'"—"His admiration of the Liturgy was unbounded; and he gratefully enjoyed the use of it in the Wesleyan chapels on the Sunday morning. Its beauties as a literary composition recommended it to his fine taste; but it was more strongly endeared to him by the spirit of pure and elevated devotion which it breathes. When he was confined to the house, he read it with his family, as a substitute for public worship; and he said to the writer of these pages, about a year before his death, that if he were a private individual, and there were no Methodist congregation with whom he could meet in Divine worship, he should attend the religious services of the Established Church in preference to any others, because of the solemnity and order which are secured by the use of the Liturgy. To the public reading of so large a portion of the Holy Scriptures, in the services of the Church of England, he also referred as a peculiar excellence. These sentiments were not the result of prejudice and early habit, but of observation and deep thought."

DR. ADAM CLARKE has declared in his own plain and hearty language, with reference to the Church, that the Methodists "hold without exception all her doctrines, venerate her authority, and use her religious services." In his Commentary on the New Testament, he remarks that, "Episcopacy in the Church of God is of Divine appointment, and should be maintained and respected,"—and, in another place, that "Deacon, presbyter, and bishop, existed in the Apostolical Church; and may therefore be considered of Divine origin."

But as our opponent has laid much stress upon the immortal lives of many of the Clergy, we are prepared to meet that point of his objections with a quotation from ROBERT HALL. That great ornament of the Baptists, several years ago thus recorded his opinion of the English Clergy:—"In justice to the Established Clergy of this realm, I cannot but remark the great advance in piety and diligence which they have exhibited during the last half century. They have gone forth in numbers, kindling the lamp of heavenly truth, where before it had burned with a dim and sickly ray; they have explored and cultivated many a neglected spot, into which other labourers could not (for divers reasons) gain admission with equal facilities of influence; and far be it from any of their dissenting brethren to regard their success with any other than a godly jealousy, a holy emulation."

Another eminent Dissenter, DR. PYE SMITH, has fortified this testimony of Robert Hall:—"I must profess my opinion that the INCREASE OF VITAL PIETY in the ESTABLISHED CHURCH, WITHIN THE LAST THIRTY OR FORTY YEARS, HAS BEEN PROPORTIONATELY, AND, COMPARING THE MEASURE OF ADVANTAGES, GREATER THAN AMONG US [THE DISSIDENTS]. In this we rejoice, yea, and will rejoice."

This is our answer to the Wesleyan Methodist *Guardian* when it asserts that "there is not a Protestant Church to be found more carnal and sinful than the Church of England."

Since the time when Wesley, Watson, Clarke, Hall, and Pye Smith delivered these opinions on the principles and practice of the Church of England, it has, according to the confession of its sternest enemies, increased a thousand fold in efficiency and spirituality. Year after year witnesses the removal of abuses,—which God forbid that we should ever defend,—and not only at home, but abroad, is the Church fulfilling those Missionary duties which she commenced nearly 150 years ago, but of which a long spiritual slumber, that equally weighed down Dissent, had almost rendered her forgetful. Her Prayer Book, so much derided by the *Guardian*, has been used by enlightened dissenters, in their attempts to convert the heathen, as an introduction to the Bible, and a manual of devotion. Dr. Morrison, termed "the Apostle" of China, a dissenter himself, thus writes to a Board of Dissenters:—"I have translated the Morning and Evening Prayers just as they stand in the Book of Common Prayer, altering only those which relate to the rulers of the land. These I am printing, together with the Psalter, divided for the thirty days of the month. I intend them as a help to social worship, and as affording excellent and suitable expressions for individual devotion. The heathen, at first, requires helps for social devotion; and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the EXPLICIT AND FULL RECOGNITION OF THE WORK OF OUR LORD JESUS CHRIST, were so many excellencies that a version of them into Chinese, as they were, was better for me than to new-model them."

Every one of the preceding quotations has already appeared, at different times, in this journal; but our readers, we are sure, will consider their repetition to be fully justified by the occasion.

One word more to the *Guardian*. He quotes a statement to the effect that full half of the population of England have left the Church, and joined the ranks

of Dissent. No one who knows one particle about England, will credit such a monstrous assertion. The Churchmen are an immense majority of the whole English people. No stronger proof of this can well be adduced than is furnished by the second Annual Report of the Register-General, by which it appears that, during the year, 114,632 marriages were solemnized according to the rites of the Church, while the whole number performed otherwise than by the rites of the Church was 6,451. And, if this be not conclusive, we will add a statement, made two years ago in the House of Commons, which we believe has never been contradicted, that of 600,000, the whole amount of church-rates for one year, 570,000, were paid by Churchmen, and 30,000, by dissenters.

We shall pursue our course, undeterred by threats or violence. Though great provocation has been, and may hereafter be, offered to us, we shall endeavour to return railing with solid argument, and to contend with principles and not with persons.

In a late number of the *Woodstock Herald*, we are, justly as to the matter, though harshly as to the manner, taken to task for representing the Episcopalians of Scotland, as the most respectable portion of the Scottish people. Our language was certainly unguarded, and facts do not warrant its obvious and rather invidious meaning. Had we written a instead of the, we should have been correct: and we are sure that our contemporary will believe us when we say that, before we received his paper, we became aware of our inadvertency: it was then, however, too late to remedy it. On the general character of the Scottish Presbyterian Ministers we never heard or expressed any but the most favourable opinion, and the individuals of their communion we regard as equally respectable with their Episcopalian brethren.

The last number of the *Catholic* contains extracts from recent editorial articles in the *Guardian*, written against *The Church*.

Lieutenant-Colonel Armine Simcoe H. Mountain, of the 26th or Cameronian Regiment, and Deputy-Adjutant General to the Forces on the Chinese Expedition, has received the distinction of the Companion of the Bath for his recent services. This gallant officer, we believe, is a brother of the Lord Bishop of Montreal.

Among the obituary notices, we regret to record the death of young Mr. Cameron, in India. He was formerly a pupil of Upper Canada College, and was brother to John Hillyard Cameron, Esq., of this city, who was educated at the same Institution. The deceased was a youth of much promise, and walked worthily in the footsteps of his elder brother, whom we have just mentioned, and who, wherever known, is beloved for his private virtues, and respected for his abilities and professional integrity.

One of our friends, most valuable and indefatigable, both as a correspondent and a supporter, has sent us the following interesting account of a providential escape:

Late in Oct. the schooner "Windsor of Kingston" was lying at anchor off the "Roche Eau," nearly opposite Chatham, Western District, for the purpose of loading with staves.—The Lake was calm—not a ripple disturbed its surface. But in a moment, one of the squalls to which Lake Erie is subject, struck the vessel, and in another her towering masts were level with its waters. Providentially the captain, Joseph Lavis, was near the boat which hung at her stern. He saw the danger of their situation, instantly he sprang forward and cut the ropes which attached the boat to the schooner before it had filled with water. Jumping into the boat, he went to the assistance of his crew whom he found, some clinging to the masts and others to the sides of the sinking vessel, and unexpectedly was enabled to rescue one of the crew, who, on account of a very lame leg, was unfit for duty, and consequently usually remained below, but was, at the moment the squall struck the schooner, on deck. When all were safely embarked in the boat, they set off in search of the schooner "William Penn" which had been in company with their own. The William Penn having had previous intelligence of the catastrophe met them, and returning with them in search of their schooner, could find no trace of her remaining.

In reply to a correspondent this week, and also for general information, we wish to state that we make up packets of our paper for England, Ireland, and Scotland, to go by each Halifax Steamer; that we address them, direct from this office, to the parties subscribing there, and that the terms are 15s. currency, paid here, or 13s. 6d. sterling, paid to our Agent in London, Samuel Rowell, Esq., 31, Chapside.

We beg to announce to our subscribers in Murray and the Prince Edward District, that a gentleman connected with the Ecclesiastical Establishment of this Diocese, will probably call upon them for the amount of dues to *The Church* for the past and previous volumes. We trust that our friends in that quarter will kindly meet our wishes in this respect, and be prepared to discharge the amount of those arrears which the heavy expenses of our establishment oblige us to use every available means to collect.

Canadian Ecclesiastical Intelligence.

CHRIST'S CHURCH, BINBROOK.

(Communicated by the Rev. J. Flanagan.)

This Church has lately been presented with a very handsome service of communion plate, by Major General Sir George Leith, Baronet, Scotland.

This gentleman has done much towards promoting the interests of our Church in this Township. By his liberality the above church has principally been erected, and now nearly completed; and this further act of his munificence endears his name to the inhabitants, and especially the members of our Church in this neighbourhood.

His son, George Leith Esquire, who is a settler here, has likewise contributed greatly towards establishing our cause in these parts. When he first came to Binbrook there was no service in the Township,—the Sunday was thought no more of by many than any other day,—and those who would be desirous of regarding it, had no place of worship to go to. On witnessing this destitution of the place, he immediately instituted a lay service every Sunday morning, and, by his zeal and perseverance, gathered together a "little flock" who now regularly worship according to the custom of our fathers.

I feel it but due to myself, though I know it will be against his will to mention it, that, in addition to what he has already done for our cause, he has lately presented me, as the Missionary of the place, with a Parsonage and Farm, worth at least £25 or £30 a year.

We expect our Church to be completed by Christmas, and we shall be looking out for the Lord Bishop of Toronto to consecrate it, at his Lordship's earliest convenience. We have it in contemplation to commence the building of two new churches more, early in the spring, within the bounds of this mission, viz. at the village of Stoney Creek, and the Albion Mills, (Barton). At each of these places I have large congregations; the former is a new appointment, though one of the oldest settlements in the Province.

Some years ago, I was acquainted with this part of the country. Then the Church was but little known, and little respected. Now she is establishing herself in every Township—many are flocking to her services,—her ordinations are valued,—her ministry respected,—and we can truly say "the wilderness and solitary places are becoming glad, and the desert rejoicing and blossoming as the rose."

English Ecclesiastical Intelligence.

DEATH OF THE BISHOP OF KILMORE.—Accounts have been received in town of the death of the Right Rev. Dr. Beresford, Lord Bishop of Kilmore, who had reached a very advanced age. This bishopric is one of the retained sees under Lord Stanley's Temporalities Bill, and is now united with the suppressed diocese of Elphin.—*Morning Chronicle*.

The successor to the vacant Bishopric of Kilmore is said to be Dr. Errington, Regius Professor of Divinity in the University. Others speak of Dr. Vignolles with confidence.—*Morning Post*.

MASTERSHIP OF TRINITY COLLEGE, CAMBRIDGE.—We are authorised to state that the Rev. William Whewell, B.D., late Fellow and Tutor of Trinity College, and Professor of Moral Philosophy in this University, has received from the Queen the valuable appointment of Master of Trinity College, vacant by the resignation of the Rev. Christopher Wordsworth, D.D. Professor Whewell was second Wrangler and second Smith's Prizeman in 1816; he was also Chancellor's English Prizeman in 1814. In 1828 he was elected Professor of Mineralogy, which he afterwards resigned, and was appointed Professor of Moral Philosophy on the death of the late Dr. Francis Barnes. Professor Whewell is well known in the literary and scientific world. Mr. Whewell is Vice President of the Royal Society, and a member of nearly every literary and scientific society in the old and new world. The new master was married on the 13th inst., at Halstead, in Cumberland, to Miss Marshall, sister of Lady Montague. Mr. Whewell is a gentleman of moderate political views. The lady, it is stated, will have a dower of 50,000.

CHURCH EXTENSION AND PRIVATE MUNIFICENCE.—On Sunday evening a sermon was preached at the parish church of St. Sepulchre, Snow-hill, by the Rev. T. Dale, Vicar of St. Bride's, in aid of the funds for erecting 10 additional churches, with parsonage houses, and schools, in the populous district of Bethnal-green. The amount required for the erection and endowment of the 10 districts of churches, was estimated at 75,000. Upwards of 60,000, have been already raised; and the committee have good hope of the realisation of the full amount in a very short period. The collection made amounted to nearly 600. Among the subscriptions lately announced are, one of 60000, from the Rev. J. W. and his sister, by the Bishop of London; a person signing himself "Commercial Prosperity," 20000; and one under a signature of "A successful Emigrant of former Days," 10000. The firm of Hanbury, Buxton, and Co., the brewers, of Spitalfields, have also presented the committee with 10000.

CHURCH-RATES.—THE VOLUNTARY PRINCIPLE.—A vestry was held on Thursday last at Brentford, for the purpose of granting a church-rate for the present year, when it was moved by Mr. Michael Sims, one of the church-wardens, and seconded by Mr. Crighton, that a rate of 3d. in the pound should be granted. An amendment was then proposed by Mr. Cunningham, and seconded by Mr. Waters, that the meeting for making a church-rate be adjourned, until it was ascertained whether the amount could be raised by voluntary subscriptions. Various arguments were then brought forward from Scripture, and in answer to which the Chairman stated his conviction, that such experiments, as they were called, had only been adopted when upon a poll the rate had been refused, and in those parishes he was not aware that the Church and the Dissenters had at all contributed to the support of the Church, and therefore he believed, if the sense of that parish was taken on the point, the Church party would certainly decline adopting such an experiment.

The Chairman was then pressed to put the amendment, which he positively refused to do, after stating the highest legal authorities for his decision.

Much discussion then ensued, and some of the Dissenters considered the Chairman's conduct very ungentlemanly and unfair.

Another experiment was then tried by the same party, by proposing a meeting to make a church-rate for the year, to be held on the 13th inst. The Chairman, however, as on a similar occasion last year, declined putting that amendment also.

The sense of the meeting was then taken on the original motion, and decided in favour of the rate, when Mr. David Waters, who had had the pleasure of being distinguished by the late wardens for his church-rates, and allowed one of his coppers to be taken in execution for the payment of the same, demanded a poll, which commenced on Friday morning, and ended on Saturday afternoon, and the result was, for the rate 87, against it 40. Thus have the Dissenters been a second time defeated by a greater majority than last year; and at the conclusion of the vestry, Mr. Boatman, the agent of the Dissenters for that town, moved, and Mr. Cherry, one of the leaders of the same party, seconded, and it was unanimously carried, that a vote of thanks be given to the Rev. Chairman for his conduct while in the chair throughout the whole proceedings.

CHURCH-RATE QUESTION.—A parish vestry was convened by the churchwardens of the parish of Dartford, on the 30th of September, for the purpose of passing their accounts, and for obtaining a rate sufficient in amount for the necessary expenses of the church for the ensuing year. After the accounts were passed, Mr. Snowden, the senior churchwarden, proposed that a rate of 4d. in the pound be granted. The motion being put from the chair, Mr. Hadley, a Dissenter, moved an amendment, that this vestry be adjourned for six months. This the Chairman, the Rev. F. B. Grant, refused to put after declaring his opinion of the illegality of the motion. Much discussion followed, the determination of the Rev. Chairman, in which Messrs. Hadley and Robins, Dissenters, took a most prominent part. Mr. Hadley having been foiled in his object of obtaining an adjournment, then moved that a rate of 2d. in the pound be granted, as sufficient, in his opinion, for all that was required for its decent support. This being seconded, was carried by a majority of one on a show of hands. J. Tasker, Esq., immediately demanded a poll, which was seconded by Mr. S. Hammond. The polling commenced at four o'clock on the same day, and terminated on the following Saturday at six in the evening, when the numbers were declared to be—

For the 4d. rate ... .. 237

For the 2d. rate ... .. 44

We shall make no comment on the above proceedings beyond the fact that the supporters of the 2d. rate have experienced the mortification of a very signal defeat.

CHURCH-RATES AT SLEBY.—The anti-church-rate party at this place (who have lately exulted over the triumph they thought they had gained, by having a lawless mob to assemble, and by outrying the more peaceful inhabitants in the exercise of a parochial duty), have been sadly deceived during the past week, when a rate was called for and a poll demanded by the Rev. Mr. Dudley. On Friday last the poll was appointed to take place, when the true friends of the Church mustered as they ought to do, and the result was, that the enemies of the Establishment were beaten by a majority of 115 to 35. The anti-church-rate party, at the laying of the rate, were very uproarious, and grossly insulted the Rev. J. Dudley.—*Leicester Journal*.

THE BISHOP OF NEW ZEALAND.—The masters of Eton have presented the Rev. G. A. Selwyn, who has just been appointed the first Bishop of New Zealand, with a gift of books to the value of 500, as a testimony of their respect and esteem. Mr. Selwyn has resided for some years past at Eton in the capacity of private tutor to the sons of Earl Powis, and during his residence he has gained the affectionate respect of all classes of his neighbours. We hail it as a happy omen for our established religion when a man of Mr. Selwyn's abilities and prospects in his own country does not hesitate, at the bidding of the church, to leave his native land, and to travel over the space of one-half the circumference of the globe to plant a Protestant Church in a barbarous land.

ST. WERBURGH'S, DUBLIN.—The valuable rectory of St. Werburgh's, in this city, to which is attached the chancellorship of the Dublin cathedral, has been conferred by the Archbishop of Dublin upon the Rev. Mr. Mason, curate of St. Catherine's, and not upon the Rev. Mr. West, as I had previously been informed. Dr. Whately presented the widow of the late rector, the Rev. Mr. Short, with the munificent donation of 1,000.

The Duke of Northumberland has subscribed the munificent donation of 1000, towards the sum being raised to defray the expense of restoring Hexham Abbey Church, as a memorial of, and token of thanksgiving for, the signal triumph of the principles of religion and order at the general election.—It was met with a welcome which it is hoped will lead to the fulfilment of the design; and thus while commemorating past mercies, establish one of the best means of securing the fruits of that moral victory so lately commemorated in that truly Conservative county.