shall say, Peace, peace, yet flatter not thyself, for there is no peace, saith my God, to the wicked." How disconsolate, how deplorable a state is this! But as for the righteous, it is not so with him. If God is pleased to retrench his blessings, he looks upon it to be as much a mark of the divine favour, as when they were multiplied upon him: he knows he has either made an ill use of them, or that God foresees they would some way or other have been snares to him; and therefore he adores that gracious Providence which continually watches over us for good. If he suffers by the malice of wicked men, he knows by whose permission they act, and who it is that says to the proud waves, "Hitherto shall ye go, and no farther." His arm is not shortened that he cannot help; and they that put their trust in him may rest fully assured that they shall never be confounded. A good man measures not his reputation by the estimate the world makes of it, well remembering that there is one who "seeth the heart and trieth the reins," and in whose eyes if he can appear blameless, he looks down with scorn upon their censure, not forgetting the woe that is pronounced against those whom all men speak well of; for so did they of the false prophets, such as made religion subservient to their interests. Nay, further, if God should give him up into the hands of his enemies, to be despitefully and barbarously treated, yet the bare reflection upon his own innocence, and well-grounded confidence in God's protection, will carry him calmly through the worst usage; but when to this is added the expectation of future happiness, with an assurance that all his sufferings tend to his advancement in another life, what joy does it spread over the soul, and how unconcerned does he behold the active malice of the devil and his angels, which at the worst is but like a rough sea that hastens to land us upon a coast of eternal quiet!

THE CHURCH.

COBOURG, FRIDAY, JULY 19, 1844.

CONTENTS OF THE OUTSIDE.

First Page.
Poetry.—Earth a grave-yard.
John Thomas James, third Bishop of Calcutta.
Labours of the first Missionaries in America.
Christian Happiness.

Fourth Page.
English Eccles. Intelligence.

We are concerned to observe, in the *British Colonist* of Tuesday last,—a journal which we have regarded as having made much advance latterly in moderation and respectability,—so many severe, and, to our mind, uncalled-for animadversions upon what he denominates the "Orange outrages" of the 12th of July. These, we regret to say, are spoken of by our contemporary, in a series of editorial articles, in a manner very little justified, as we conceive, by the facts of the case, and very little calculated to allay the party-spirit which he appears so strongly to deplore.

In the popular condemnation of party spirit, it ought not to be forgotten, as it cannot be overlooked, by reflecting persons, that such condemnation is usually strong in proportion to the maintenance by themselves of some counter feeling in religion or politics, the influence of which is perhaps impaired by the vigour and demonstrations of their opponents. In cases in which that regret is felt, or that condemnation is expressed, on public more than upon private grounds,—from a principle of philanthropy rather than of selfish feeling,—it is more calm and rational in its development, more equitable and generous in the judgment which it forms.

This consideration will help us, in some degree, to a correct appreciation of the indiscriminate abuse which, from various quarters, is heaped upon the unfortunate Orangemen. They are the upholders of principles in religion to which Roman Catholics are necessarily opposed; and the more vigorous their maintenance of the tenets of Protestantism, the more obnoxious are they to the followers of the Papal system. Every display, therefore, of the triumphs of the former over the superstition and the despotism of the latter,—erroneous as, upon every Christian ground, such displays undoubtedly are,—must be expected to awaken feelings of peculiar acrimony in those upon whom the recollections of such triumphs necessarily bear.

On the other hand, Orangemen are politically obnoxious to many, in every quarter of the British dominions; and any development, therefore, of their strength and unanimity occasions sentiments of mortification and of renewed dislike. We mean, in the first place, that portion of the community who are not affected by the very warmest feelings of loyalty to the throne, and with whom the ties of regard for British supremacy and British connexion are of well-known fragility. And we must class, too, with the political opponents of the much maligned Orangemen, all who are embued, in any degree, with those democratical principles which, even in persons of unquestioned loyalty, are making advances to the serious peril of that close and kindly relationship which should link us with our Mother land. The advocates of that insidious theory, "Responsible Government,"—the mantle of whose capacious name is made to cover too much of treason and disaffection,—see, or fancy they see, in the Orange body a sturdy and uncompromising set of opponents, who, if they discern the Constitution to be in danger from that or any other device, will be certain to rush forward in its defence, and be foremost in stripping away the false covering which is thrown over an ill-concealed design to rend the Colony from the parent State.

Not that we approve of the method which is adopted by Orangemen in manifesting their principles for the maintenance of the Protestant religion, and the defence of the Throne. While we heartily approve of their principles, abstractedly considered, in Church and State, and cannot help feeling that their wider spread and more vigorous maintenance must tend to the consolidation of both, we do not think it necessary to embody them under any formal or special designation, or to give them expression by any sign or evidence more marked or striking than a consistent and religious life,—by unwavering devotion to the faith of their fathers, honoured and adorned by holy living, and by uncompromising fealty to the Sovereign, and respectful obedience to her Representatives. With any more formal or ostentatious exhibition of those principles than would be thus developed, we are liable to suspect the association of a worldly temper and a carnal pride;—sentiments seriously at variance with the quiet and guileless demeanour which every Christian is called upon to prove in his daily intercourse and behaviour. If great political or religious deliverances are to be commemorated, we must be permitted to say that no exhibition of worldly triumph should be allowed to accompany them. The Church has clearly enough uttered her voice as to the appropriate way in which such commemorations should be made. If the memory of a martyred king is to be held in remembrance, it is with a penitential service, full of acknowledgments to a holy God of the wisdom and justice of his corrections: if the nation's deliverance from a foul conspiracy, designed to subvert the established religion,—or if the monarch's restoration to the throne of his fathers, after an afflictive interval of republican devastation, is to be celebrated, the Church appoints an appropriate service of chastened thanksgiving to the Ruler of nations, and the almighty defender of his Church. No pompous exhibition of triumph—no note of exultation—no waving banners—no badge of partisanship, is by her encouraged: all the triumph she recommends, is praise to God; the best evidence of thankfulness which she enjoins, is a determination to live a more holy and peaceable life.

It is not, we repeat, from any correct religious feeling,—from any high and pure desire for the public welfare,—it is not that men may testify in a better and more appropriate way, their sense of the mercies which God has vouchsafed them,—that the public exhibitions in which Orangemen have been wont to indulge, are denounced by their religious and political opponents. But granting to these the best credit for sincerity,—granting that they are animated by the most correct and genuine feelings in desiring the suppression of such offensive exhibitions, they ought themselves to exhibit a better example of forbearance and generosity. They ought to know that stern and abrupt acts of opposition are not the surest way to counteract an admitted evil,—that the blow which is suddenly and violently aimed at one body, while it is withheld from another, is not the most certain method of breaking up long-cherished prepossessions, and overcoming prejudices which ages and generations have fostered. Wary politicians, not to speak of considerate Christians, should know that though the outward insignia of the Orangemen may be laid aside in deference to the law, the pulses of loyalty to the throne and altar beat not the less strongly within;—that, though the banner of triumph may be wisely furled and the note of exultation be hushed, the spirit which revolts at spiritual tyranny and abhors the traitors' combinations, cannot at once be quelled. It should be remembered, too, that in a general adherence to a duty newly propounded, requiring peculiar circumspection and self-denial, there would be some exceptions amongst the ignorant and the impetuous: for some ebullitions, therefore, of ancient prejudice and custom, in the face even of civil obedience and religious duty, the public, under the peculiarity of circumstances with which the whole case is invested, are called upon to make a generous allowance.

It was, we are persuaded, from the very best of motives,—to reconcile Orangemen to the change which the recent law had effected in their position, and to allay and gradually to remove the exasperation which the supposed partiality of that enactment has excited, that the Conservative Excursion to the Falls of Niagara on the 12th of July was planned and carried out. It was one in which there was to be no accompaniment of badge or banner,—no exterior indication of the religious creed or political bias of the parties: there was nothing in the aspect of peaceful men, with their wives and children around them,—nothing but the accidental association of what might be termed a national holiday, with an avowed party of pleasure, which could excite a suspicion even of motives that meant offence to others of a different religious or political persuasion. And if some were rash enough to furnish themselves with arms on this excursion, it was, we believe, but a very limited departure from the general peacefulness of the occasion, and was provoked by reports which reached them at the eleventh hour, after every arrangement had been made, that opposition of the most violent and rancorous character was about to be given to their peaceful enjoyment of a summer day's trip to the Falls of Niagara. Moreover, these arms were never landed from the Steam Boat; and without any protection but a consciousness of right, and the persuasion that, in the undoubted liberty of British subjects, they should experience the friendly interposition of the constituted authorities, they proceeded to their destination.

Now it is an incontrovertible fact, that three or four hundred individuals,—men, women, and children,—without an offensive weapon, without a badge or banner of any kind, without the show of a procession, but proceeding quietly on in the rail-road cars,—were assailed by a mob, it is said, of at least two thousand persons, armed with guns, bayonets, swords, scythes, and everything that could wound or destroy; and it is a fact, that to all the jeers and contumely and threats and insults of this vindictive crowd, the party in question returned neither angry word nor gesture: in a determination to keep the peace, they bore with more than men ordinarily endure,—rather than be, in any degree, responsible for the effusion of blood which one blow, in answer to insult all but insupportable, would have been the signal of profusely shedding,—without regard to the punishment upon the spot which any outrage from their blood-thirsty opponents would have induced the military to inflict, or to the ulterior consequences of wide-spread disaster to those who, on this occasion, assailed and injured them,—they evinced a forbearance which called forth, as we understand, the warmest commendations both of the civil and military officers present. And yet this scene of unparalleled insolence and ferocity on the part of the Welland Canal labourers, of the Roman Catholic persuasion, is designated by the *Colonist*, as well in the journal itself as in placards upon the walls of Toronto, an "Orange Outrage on the Niagara Frontier!"

If, as is stated, some violations of the law in the obstinate attempt at forming processions, with the usual accompaniments of banners, ribbons and music, were manifested on that day in the streets of Toronto, we repeat that, although utterly inexcusable, they are not altogether to be wondered at: and that time alone, even with the best counsel and direction, can entirely do away with the exhibition of a feeling and of a custom so deeply rooted and so long pursued. At the same time, none can deny that the very excursion which has been referred to prevented a larger combination upon that occasion in Toronto, and hindered a more wide and pernicious infraction of the peace.—We lament, as much as our contemporary, the spirit of insubordination which, he says, was exhibited in reference to this unlawful assemblage in Toronto, and we join with him in the hope that every offender upon that occasion will be brought to justice. But we are bound, at the same time, to impress upon him and upon all, the duty of being just while they are strict, and of proving that they are as careful of avoiding individual oppression, as they are of maintaining the public tranquillity.

We had hoped that our promised Supplemental number, which was to contain the residue of the Charge of the Lord Bishop of Toronto, would have appeared before the issue of the present day's publication; but with the application of every energy, we have found it impossible to produce it as early as was proposed. It will, however, be sent accompanying the present number, in most instances; and where it does not, it will follow in a day or two.

We have received from a reverend friend a much valued communication in reference to the projected spoliation of the University of King's College, and we shall, without delay act upon the suggestion which he recommends. We foresee, or fancy we do, a renewed attempt to effect a change in this Institution upon principles which must annihilate its Christian character, and utterly ruin its efficiency for any literary objects. If our suspicions are well grounded, and public rumour would assure us that they are, the right-minded portion of the community should lose no time in renewing their protest against an interference with a Royal Charter, as wicked and uncalled-for as any thing that can be presented in the annals of modern Legislation. The University, as it stands, will prove a benefit and an honour to our country; but if torn down and reconstructed upon the model of the "Mammoth Bill" proposed last Session, it will prove to the Colony a lasting disgrace and permanent injury.

It is not, however, to be expected that a work of wholesale spoliation, and reckless abandonment of the great principles of the Constitution, such as is contemplated by the projectors of this change in our Provincial University, will be quietly submitted to in the Mother Country. On the contrary, we feel well assured that a strenuous, and as we trust a successful, opposition will be made in both Houses of the Imperial Parliament to any measure which, like the one proposed, involves the utter overthrow of good faith and religious principle. Were it even to be presented to the Imperial Parliament backed by the weight of the Ministry,—a support which it is hardly possible to anticipate for it,—it is by no means certain that it could even then be carried through in the face of every thing decent and just. Circumstances which have transpired during the present Session in England, very significantly teach us that measures which are adverse in their bearing to the national convictions of justice and humanity, will not necessarily find an echo in a majority of the members of the House of Lords or Commons, because, for some purpose of temporary expediency, they may obtain the support of the Ministers of the day. In popular phraseology, we have hope in "Young England;" rather, we have hope in the high moral and religious principle which, as we trust, actuates a great majority of the Representatives of the United Kingdom in either branch of the Legislature.

The well-merited address to the Rev. J. G. B. Lindsay which appears in our columns to-day, will apprize our readers of some partial changes in our ecclesiastical establishment. The Rectory of Cornwall has become vacant by the resignation, and return to England, of its late highly esteemed incumbent, the Rev. A. Williams; and the Rev. J. G. B. Lindsay, at the instance of the Lord Bishop of the Diocese, proceeds to supply the vacancy.—The Rev. E. J. Boswell is appointed to supply the mission of Williamsburg, vacated by the removal to Cornwall of Mr. Lindsay; but Carleton-Place, which is on this account resigned by Mr. Boswell, cannot, we understand, immediately be filled up.—The Rectory of Thornhill,—rendered vacant by the lamented death of the Rev. G. Mortimer,—will be supplied, we understand, by the Rev. D. E. Blake, for some time Missionary at Adelaide in the London District.

☞ We beg to remind our readers in the Niagara, Gore, Talbot, Brock, London, and Wellington Districts, that Thomas Champion, Esq., as agent for this journal, is now on a collecting tour on its behalf. We sincerely hope that his reception will be every where satisfactory, and that the heavy expense thus incurred in the collection of our outstanding dues, will not be without its appropriate results. Our brethren of the clergy, we feel assured, will afford Mr. Champion every co-operation and assistance in the mission he has undertaken.

Communication.

ON PRIVATE JUDGMENT.

NO. IV.

C.—I shewed you from the authentic Acts of Parliament how, and on what principles, the Reformation from Popery was begun and carried on.

D.—Yes, and very little credit it does you that Henry the Eighth was the prime agent, on no other ground than that of resentment, because his holiness would not grant him a divorce from his Queen.

C.—Say as much as you choose against Henry. One thing you cannot deny. He was the King of England; as such he was as competent to expel a foreign tyrant from having power, authority and jurisdiction in his dominions, as if he had been a David, or a Judas Maccabæus. His laws abolished the power and jurisdiction of the Pope in England, and yet you say that "the religion of Jesus does not want the support of human power." The religion of Jesus had all the promises in its favour before the Pope of Rome had enthralled it in England and in other countries, that it has yet; but before the time of Henry, had you and I lived, and professed it as we do now, we should have had to endure the fire, and die at the stake. It would have been so still, if neither Henry nor any other had abolished all appeals to Rome. In truth, for all your outcry against human legislation touching religion, all you dissenters are as much indebted to human legislation for protection from unchanged, and unchangeable, Rome, as we of the Church are.

D.—I give my cordial assent to this statement; but go on to shew what human legislation has done in the formation and establishment of your Church, besides the suppression of the Pope's jurisdiction. I think you will have to confess that it is a civil establishment—it being framed by human authority—its laws founded on Acts of Parliament, and enforced by civil sanctions, and the chief magistrate, as such, being its supreme head. Whereas a Church of Christ, according to the Scripture account of it, is a society of persons united merely on religious views, whose laws are no other than the Word of God, which they have a right to interpret for themselves.

C.—At this interview I will confine myself to your first suggestion, and leave all the others which you have thrown out until another opportunity. It was not the design of our Reformers to make a new Church, neither by their own theories of a Church, nor by human legislation. They knew well that Jesus Christ has established but one Church, one faith, one baptism, and one hope of our calling, and that, therefore, to depart from His one Catholic Church, would be to fall into a state of separation from his body. I have shewn you that there was a branch of this one Catholic Church in Britain, the land of our ancestors, from a very early period of the Christian era, that had no more dependence on Rome than it had on Corinth, before the time of Augustine in the 6th century. We are as certain as history can make us that this British branch of the Catholic Church of Christ had Bishops of its own, because history informs that some of the British Bishops were present at Councils of the Church abroad, as early at least as the 4th century. This fact proves that the ancient British Church was complete in itself—that it was in communion with the Catholic Apostolical Church of Christ. But that it was not dependent on the See of Rome, the speech addressed by Augustine, quoted from Bede, to the British Bishops, abundantly proves. In the Church of Rome were, and are, doctrines and practices, which neither St. Paul's Epistle to the Romans, nor any other part of the New Testament, nor the primitive Church ever knew; to say no more of the bold encroachments which it made on the undoubted rights of nations. It was therefore natural that, in proportion as men's eyes were opened to the light, after a long period of darkness, they should have desired to regain their long lost liberty, and recover the primitive purity of the Church, as she was at the time when she was brought under the yoke of a foreign, spiritual despotism.

This, then, was the aim of the Reformers. The jurisdiction of the Pope was abolished in the reign of Henry the Eighth, by the national will, expressed by the two houses of Convocation, and by the temporal Legislature, in solemn decrees and Acts, and not by private judgment. Nothing, however, was built, as to the internal affairs of the Church, in this reign. The nation was emancipated. The good Archbishop and his friends were sowing the good seed, which afterwards took root and sprang up. To this we are now coming. During the whole reign of Henry, the Church Service remained as it had been for ages, except the erasures of a few clauses that had particular reference to the Roman Pontiff and Thomas A. Becket, the disturber of Henry the Second's reign. But soon after the death of Henry VIII, in the reign of his son, the amiable, pious, and, beyond his years, wise and zealous for the cause of God, Edward the Sixth, decided steps were taken to purge out the old leaven, and to lop off the corrupt branches. The good Archbishop and a sufficient number of learned, pious divines, who agreed with him in their sentiments, were commissioned, by the authority of the nation, to review the Church Service, and to cut off all that they did not believe to be in accordance with Holy Scripture and the approved doctrines and usages of the primitive Church. In answer to the charge that Parliament has made our Church what it now is, I will read you the declaration of the Reformers themselves, as set forth in their preface to, probably, the first edition of the Book of Common Prayer. It is still retained in our books:—

"CONCERNING THE SERVICE OF THE CHURCH.

"There was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the clergy, and especially such as were ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion.

"But these many years passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, and legends, with multitude of responds, verses, vain repetitions, commemorations, and synodals; that commonly when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the book of Isaiah was begun in Advent, and the book of Genesis in Septuagesima; but they were only begun, and never read through: after like sort were other books of holy Scripture used. And moreover, whereas St. Paul would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby.—And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn: now of late time a few of them hath been daily said, and the rest utterly omitted. Moreover, the number and hardness of the rules called the Pie, and the manifold changings of the service, was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

"These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

"Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy to be understood. So that here you have an order for prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy."

From this long extract you see that every change made in the Service of the Church, was made by the Church herself, or by those who had authority to do so by virtue of their spiritual functions in the Church, and that nothing was done either by private judgment or parliament to invade the rights of the Church. Her own Articles assert, "That the Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith."—Art. 20. "And that we give not our Princes the ministering either of God's Word or of the Sacraments."—Art. 37. What was done by the constituted authorities of the Church, the king and parliament, was sanctioned by the most solemn acts of the national WILL;—from the most important of which I will read you the following extract:

"Where of long time there hath been had in this realm of England and in Wales, divers forms of Common Prayer, commonly called the Service of the Church, that is to say, the use of Sarum, of York, of Bangor, and of Lincoln; and besides the same, now of late much more divers and sundry forms and fashions have been used in the Cathedral and Parish Churches of England and Wales, as well concerning Mattins or Morning Prayer, and the Evensong, as also concerning the Holy Communion, commonly called the Mass, with divers and sundry rites and ceremonies concerning the same, and in the administration of other Sacraments of the Church; and albeit the King, by the advice of his Council, hath heretofore divers times assayed to stay innovations, or new rites concerning the premises, yet the same hath not had such good success as his highness required in that behalf; whereupon his highness being pleased to bear with the frailty and weakness of his subjects in that behalf; of his great clemency hath not only been content to abstain from punishment of those that have offended in that behalf, but also to the intent a uniform, quiet, and godly order should be had concerning the premises, hath appointed the Archbishop of Canterbury, and certain other of the most learned and discreet Bishops and other learned men of this realm, having respect to the most sincere and pure Christian religion taught by the Scripture, as to the usages in the primitive Church, to draw and make one convenient and meet order, rite and fashion, of Common and Open Prayer, and Administration of the Sacraments, to be had and used in his Majesty's realm of England and Wales, the which, by the aid of the Holy Ghost, with one uniform agreement, is of them concluded, set forth and delivered in a book entitled, The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, after the use of the Church of England: Wherefore the Lords Spiritual and Temporal and the Commons in this present Parliament assembled, considering, as well, the most godly travel of the King's highness herein, as the goodly prayers, rites and ceremonies in the said book mentioned, and the considerations of altering those things which he received in the said book, and also the honour of God, and great quietness which, by the grace of God, shall ensue upon the one and uniform rite and order in such Common Prayer and rites and external ceremonies to be used throughout England and Wales, do give to his highness most hearty and lowly thanks for the same, and humbly pray that it may be enacted by his Majesty, with the assent of the Lords and Commons in Parliament assembled, that all and singular Ministers in any Cathedral or Parish Church, or other place within this realm, shall be bounden to say and use the Mattins, Evensong, Celebration of the Lord's Supper, commonly called the Mass, and Administration of each the Sacraments, and all their Common and Open Prayer, in such order and form as is mentioned in the same book, and none other, or otherwise." 2d and 3d Edward VI, chap. 1.

I might give you this Act at greater length, and also the 5th and 6th of the same king, chap. 1, by which we must see, if we do not shut our eyes, that the civil power did no more than give the sanction of law to the mature decisions of the Church. The civil authorities do not, in the preambles of statutes, profess to do any more. They called upon the Church herself, by her Bishops and Convocations, to declare and set forth unto them what the doctrines of the Church, according to the true sense of Holy Scripture, and the usages of the primitive Church, were; and the Church did so, by her Book of Common Prayer, Administration of the Sacraments, Ordination of Bishops, Priests, and Deacons, and by her Articles of Religion and Canons. Thus it was in the time of Edward VI. In further confirmation, I will refer you to the Act for the uniformity of Common Prayer, 1st Elizabeth, and the 14th Charles II, generally prefixed to our books.—These Acts are all founded on the Acts of Edward VI.—In none of them does it appear that the civil power ever wished to dictate in matters of religion. By Elizabeth, the slander that she did is rejected with the scorn of righteous indignation. The Church herself never brings the charge. She says, in her twentieth Article, "The Church hath power to decree rites or ceremonies, and authority in controversies of faith." Where is that sect under heaven that does not claim as much? "Whosoever through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly." Art. 34.

From authentic documents we have found that the Church as a body, by a majority of her Bishops and Clergy in the two houses of Convocation, by the grace of God, reformed and purged herself of the defilement of Popery, as she asserts she had a right to do, while the legislature of the realm gave the sanction of law to the glorious work she had accomplished: and by the laws passed, a mutual alliance was entered into by both Church and State, of defence against the encroachments of the Pope and his adherents. This alliance was absolutely necessary: for if the Church be subdued by the Pope, the State cannot be long free and independent; nor the Church, if the State yield. Take away the public judgments and conclusions of the Church, as expressed in her Liturgy and Articles, all which are embodied in and sanctioned by Acts of Parliament; or, in other words, throw her back on the private judgments of men, while the principles and spirit of Popery remain unchanged, and we shall soon find that the rights of private judgment, in which the dissenters glory, will give but slender protection. Edward the Sixth died soon after passing the Act of Uniformity, which I have quoted, and was succeeded by his sister Mary, very different from him both in temper and religion. She soon procured the repeal of her brother's laws in favour of the Reformation. The laws of her great father, to abolish the jurisdiction of the Pope, were so modified as to effect a reconciliation with Rome. The authority of the Pope was restored,—the Reformation was suppressed,—the light of the Gospel was put under a bushel,—the ministers of Christ were obliged to escape with their lives, or remain and be burnt. That religion, which inspired men so to act against their brethren of mankind, cannot have the God of peace and love for its author. Nothing then, under God, stands between the Protestant world and such scenes as were beheld in the days of Queen Mary of England, but the Constitution of Old England in Church and State. This is the safety not only of the Church, but also of every class of Dissenters, though, in their ignorance and blind zeal, they oftentimes unite with infidels and Romanists to pull her down, and level her bulwarks to the ground. Under Elizabeth, the successor of Mary, the Church was restored and had rest. The Act to which I have referred was passed, and many others, still predicated on the Acts of the amiable Edward; but the exiles that fled from Mary and the brutality of Bonner brought back with them principles which, at an after period, turned all into confusion and blood. The Prayer Book, and the Ministers of God's Word and Sacraments were turned out of the Church,—the Constitution in Church and State were overturned,—the King was brought to the block,—all sorts of schisms, heresies, and babel-confusion of religious creeds poured in like a mighty flood, that were never heard of before. Do away then with the Church establishment, and the terrible scenes which followed in and after the reign of the first Charles will be realized again. We all remember the speeches made by Dissenters in opposition to the bill for educating the factory children. One took up the Common Prayer Book, dashed it on the ground, exclaiming, that it was not good enough to wipe his feet. At the Restoration, the Church recovered her ground. The Liturgy was reviewed by the authorities of the Church herself, as at all other times heretofore, with the sanction of the civil powers, and then established by the law of the land! This is the last revision. See 14th Charles II. I have now shewed you (and I thank you for your patient hearing) that the Reformation of religion in England was not the work of private judgment,—that it was neither the making of a new Church or sect, nor a departing from the one holy Catholic Church of Christ, but a departing from the MAN OF SIN. Had the civil state stood aloof, like Gallio, caring for no such questions, and leaving the Protestants to fight their own battles, explaining the Word of God every man for himself, as you say every man has a right to do, there had been no deliverance from Rome to this blessed day. It is easy for you to talk, and preach, and write as you do under a government that tolerates by law diversities of sects. Under a Protestant government you may well say that religion wants not the support of human power, but realize the times before the reigns of Edward VI and Elizabeth, and think where you would have been, did you hold your present views. There were even then men as good and as holy as we may find now, but the promises of God did not apply to the saving of them from persecution and martyrdom.

I will at another time, please God, attend to your definition of "A Church of Christ according to the Scripture account of it."

D.—I wish you may, for I think we have had enough of it as a Parliamentary establishment.

S. D.

Canadian Ecclesiastical Intelligence.

OPENING OF THE NEW CHURCH OF ST. JOHN'S, YORK MILLS.

On Tuesday, the 11th June at 11 o'clock, A. M., being the time appointed for the interesting ceremonial, the Lord Bishop of Toronto, with several of his clergy, arrived at the church. The Rev. F. A. O'Meara commenced the solemnities of the day by reading the office of Morning Prayer. His Lordship the Bishop read the decalogue and the Gospel for the day, and preached an appropriate Sermon from the second verse of the 137 Psalm. The singing was conducted by a choir recently formed; a hymn was sung at the place appointed for the Anthem, and the 122nd Psalm at the conclusion of Morning Prayer. There was a large and respectable congregation; but the Collection, amounting to £13 9 9, did not realize the hopes of the Building Committee, who are at present unable to meet their obligations. It may be interesting to some, and instructive to others, to learn how this building was commenced, carried on, and completed, in a manner generally admitted creditable to all concerned in the undertaking. A meeting of the parishioners was called, out of which a committee was formed, some of whom proposed to build the Church of mud or unburnt bricks; but that proposition was rejected, and it was decided that it should be built of the common red brick. At a subsequent meeting contracts were examined and that of Mr. Henry Papst chosen. By search and experiment, a bed of blue clay was discovered near the site from which a handsome and durable specimen of white bricks resembling cut stone, might be made. The contractor to whom it is due to say that from first to last he studied the advantage of the edifice more than his own, consented to face the building with white bricks, and thus a great improvement was effected succeeded by others, until, from the contemplated mud building a handsome and durable Church with a well toned bell, which is heard to distinguish the Sabbath from the rest of the week at the distance of four miles, stands finished and furnished on a high eminence, an ornament to the neighbourhood, but what is of much more consequence it is a place where we may reasonably hope that when the clods of the valley shall be heaped upon us who have done what we could to erect it, our children and children's children, rich and poor, for ages to come may meet and worship God in the beauty of holiness aided by the reflection that it is the holy and beautiful house where their Fathers praised him. It should be remembered that this Sanctuary has been built by a congregation neither numerous nor wealthy, but as one among themselves, by means of subscriptions and weekly offertory collections, including fifty pounds by the Lord Bishop of Toronto from that noble institution the Society for Promoting Christian Knowledge. Meeting after meeting was called by the Clergyman and well responded to for the purpose of labouring at the work, without which it could not have been completed as it is. The last bee, as those meetings are called, was the most interesting; because while the men with their horses and carts were labouring with as much energy as if their harvest was at stake, the females, who have never, been backward in the good cause, and among whom was the clergyman's wife, were equally anxious and busy within, cleaning and furnishing. It is cheering to think, that the above is not a solitary instance of zeal and united exertion in this province, but that in every direction churches are being projected and built, and Clergymen, duly authorized, sent, to fill them, so that this large country, so lately a desert or the abode only of the savage, is spiritually, as well as literally, beginning to rejoice and blossom as the rose.

W. M.

ADDRESS TO THE REV. J. G. B. LINDSAY.

Williamsburg, July 1st, 1844.

Yesterday the Rev. J. G. B. Lindsay delivered a solemn and impressive farewell Sermon to a very large congregation, from Acts 20. v. 27.—The Rev. Gentleman appeared greatly affected during the delivery of his discourse and there were few present who could refrain from shedding tears on the occasion.

This morning a deputation consisting of the principal inhabitants of Williamsburg waited upon him and presented the address which with Mr. Lindsay's reply is subjoined. After the presentation of the address the Rev. gentleman and family took their departure for Cornwall, escorted by a deputation for some distance.

It was the desire of the congregation that he should be presented with some token of their esteem, but he being unwilling to receive such a testimonial, it was resolved that the sum raised be expended in the purchase of Books for the Parochial Library, henceforward to be called the "Lindsay Library." R.

Williamsburg, June 29th, 1844.

Reverend Sir,—We the undersigned, inhabitants of Williamsburg, your Parishioners, on the eve of your removal from the ministerial charge of this Parish, beg leave to express our feelings of gratitude and esteem for the many kind offices you have rendered us during your sojourn amongst us, and while we feel unfeigned regret at your departure we have most sincerely to wish you increased happiness in your new charge, and a more extended sphere of usefulness in your clerical duties. Were any monument wanting to perpetuate the remembrance of your repeated exertions for the advancement of the interests of the Church in this Parish, we have certainly a very prominent one in the increased and improved church accommodation, procured at your suggestion and aided by your own very liberal contributions; but you have been long endeared to us by numerous kind acts which cannot readily be forgotten, and we know that we refer to a very strong feeling of attachment indeed, when we express a hope that you may be as much esteemed and beloved in your new mission, as you have been since we had the pleasure of knowing you as our Pastor.

In time of sickness you have gently soothed the pillow of affliction and directed the sufferer to the only source of true comfort and support amid the troubles of this life; When the hand of death has fallen heavily upon our friends, you have instructed us "that we should not sorrow as men without hope," but that we should bow submissively to the chastening rod of an all-wise Providence. While you have cheered our drooping spirits in time of adversity, you have been equally prompt in cautioning us when worldly favours and honours appeared to smile upon us, that we should not be over excited by the beaming countenance of prosperity, but that we should endeavour to lay up for ourselves treasures of permanent endurance, riches without alloy. We sincerely desire that your unwearied exertions for the improvement of the youth among us may be strongly evidenced by the christian bearing of their after walk in life; nor can we refrain from mentioning, at this time, the truly benevolent exertions of Mrs. Lindsay in the cause of Sunday School instruction, labouring as she has, so perseveringly, to instil upon the youthful mind principles drawn from the Book of life as the proper guide in all thei actions.

In saying Farewell! to one who has so unceasingly laboured for the advancement of our revered Establishment in this section of the Province, and one who has so fearlessly and faithfully discharged his ministerial offices, allow us to express a wish that you may unswervingly and zealously continue in the path you have chosen, a conscientious discharge of your duty to God and to your neighbour. May your lot and that of your family, be a happy one in this life and when called upon to give an account of your stewardship, may you have a happy entrance into the realms of a blissful eternity.

Reverend Sir,
Your most obedient servants and well-wishers,
(Signed by the Churchwardens and Congregation.)
Rev. J. G. B. Lindsay, &c. &c.

REPLY.

My beloved friends and brethren,—It is with no ordinary emotion that I receive your kind and unexpected farewell address,—at a moment like the present, when my feelings are deeply affected in parting from those whom I love in the Lord, and among whom, during almost the entire period of my ministerial life, I have so happily laboured; the expressions contained in your address are most gratifying and consolatory, as they are a fresh assurance that I carry with me the best wishes and sincere prayers of a much loved congregation, from whom I have long received continual marks of affectionate respect and esteem.

In making up my mind to resign the charge of this extensive Mission, and accede to the Bishop of Toronto's kind proposal to remove to Cornwall, I have been influenced, I trust, by the constraining demand of a solemn duty, the education and consequent welfare of my children which does not seem to leave me at liberty to lean to motives of personal or local affection. The leadings of Divine Providence, I humbly conceive mark Cornwall as the future sphere of my labours, and I now part from you all, my dear friends and brethren in the bonds of the Gospel, with a heart overflowing with gratitude for innumerable marks of affectionate confidence, and of kind indulgence towards my many infirmities and deficiencies.

I desire to acknowledge with gratitude, your kind recollection of my humble endeavours to promote the temporal and spiritual interests of the congregation, and of the Holy Apostolic Church, in whose ministry I am privileged to take part. If my ministry among you, has been at all successful, I desire to ascribe all the praise and glory to the sovereign grace and mercy of God through our Lord Jesus Christ.

I have also to thank you for your affectionate allusion to the labours of Mrs. Lindsay in the cause of Sunday School instruction; and I do most prayerfully hope, and humbly trust, that not only her unwearied exertions in the cause, but those of the other Teachers in our Sunday Schools, may be blessed, and that the benefits which our young people have derived, will be strongly evidenced by the Christian bearing of their after walk in life.

And now dearly beloved brethren, Farewell!

This is a season which I shall never look back upon without feelings of pain and grief. So long as I live, I shall love the Williamsburg Church and all her children, I shall never cease to pray that God would visit you and your families with the abundant gifts of his grace, to fit you through Christ, for an everlasting inheritance in the world to come.

I remain,
With affectionate esteem and christian regard,
Your faithful and obliged friend,
J. G. BEEK LINDSAY.
Parsonage, Williamsburg, 1st. July, 1844.

THE LATE REV. GEORGE MORTIMER.

At a meeting of the Central Board of the Diocese of Toronto, held at the Society's House, Toronto, on the 3rd July, 1844,—The Lord Bishop in the Chair,—on the motion of the Rev. H. J. Grasett, M.A., Domestic Chaplain to the Lord Bishop, seconded by the Hon. William Allan, it was—

Resolved,—That the Central Board of the Church Society of Toronto, with feelings of the deepest emotion embrace the first opportunity of their meeting together since the sudden and lamented death of the Rev. G. Mortimer, M. A., Rector of Thornhill, to express their sorrow for the removal of a member of their body, who for warm yet humble piety, an enlarged and Christian charity, a self-denying course of life, and a holy devotedness to his Heavenly Master's cause, was surpassed by none of those who have been commissioned to feed the flock of Christ in this Diocese. And while the Board view in this melancholy bereavement the chastening hand of a merciful and gracious Father, who scourgeth every son whom he receiveth, they most sincerely beg to offer their condolence to the widow and family of their deceased brother, who, his warfare being accomplished, has been thus suddenly called from the Church militant, to join the society of those who have departed hence in the faith and fear of the Lord.

CHIPPAWA CHURCH.

The Treasurer of the Building Committee has received from Niagara £10 4 4½, being the amount of a collection made in St. Mark's Church at that place, on Trinity Sunday, in aid of the funds for completing the Church at Chippawa. This, added to the sum of £8 5s. previously received from a few benevolent members of that Communion makes the Niagara Contribution £18 9 4½. "A mite" from Montreal, £1 5s. has also been received, and 10 shillings from a friend at Belleville for the promotion of the same object;—for which several contributions the members of the Church at Chippawa desire to offer their very grateful acknowledgments.

DIOCESE OF QUEBEC.

CHURCH SOCIETY OF THE DIOCESE OE QUEBEC.

(*From the Montreal Courier.*)

On Wednesday, the 3rd instant, the second Anniversary Meeting of this Society was held in the city of Montreal. In accordance with the usual practice, there was Divine Service in Christ's Church, at eleven o'clock, when an excellent sermon was preached by the Rev. S. S. Wood, Rector of Three Rivers, from Titus ii. 11—14. The meeting was afterwards held in the National School-house, commencing at two o'clock. The chair was filled, in the absence of the Lord Bishop, by the Rev. Official Mackie, his Lordship's chaplain. The attendance of the Clergy was very good, but we regret that a greater interest was not manifested by the laity, as the attendance was not so numerous as we would naturally expect upon such an occasion. The Report of the Society, which was of the most encouraging and interesting kind, was read by the Rev. W. Dawes, the Secretary: after which a series of resolutions were framed, having been moved and seconded by the following gentlemen:—Hon. A. W. Cochran, Rev. Dr. Bethune, Rev. James Reid, Rev. W. A. Adamson, Rev. D. Falloon, Colonel Hallowell, Rev. M. Willoughby, Hon. George Moffatt, Rev. James Jones, the Baron De Longueil, and the Rev. William Thompson.

It appears from the Report that this Society in its various ramifications has extended itself to almost every part of the Diocese: and although contributions from some parts are not so large as might be expected, it is highly encouraging that the machinery is set in motion, and we have no doubt upon our own minds but it will ultimately be attended with great success. It was also announced at the meeting that the Bill which had passed the Provincial Legislature incorporating the Society had received the Royal assent, a circumstance which cannot fail to be advantageous to the objects which it contemplates. Upon the whole, we are highly gratified with this Anniversary Meeting, as well upon account of the cordial unanimity and good feeling which pervaded it, as the encouraging intelligence contained in the Report. We should, perhaps, observe, that our notice of it is merely from memory, as we have not been furnished with any of the documents connected with it, and are therefore at present unable to give a more detailed account of it.

The amount of donations and subscriptions to the Society and its branches, since the last Report, may be estimated at upwards of £2,000. We subjoin the Resolutions that were passed at the meeting:—

Moved by the Hon. A. W. Cochran, seconded by Dr. Bethune,

Resolved, 1st—That the Report now read be adopted by this meeting, and that it be printed under the direction of the Central Board.

Moved by the Rev. J. Reid, seconded by the Rev. W. A. Adamson, B.A.

Resolved, 2nd—That this meeting desires thankfully to acknowledge the measure of success with which it has pleased God to bless the labours of the Society, during the past year, and trusts through the continuance of Divine blessing upon its operations, that it may be instrumental in accomplishing all the great Christian purposes contemplated in its institution.

Moved by the Rev. D. Falloon, D.D., seconded by Colonel Holloway, C.B.,

Resolved, 3rd—That the Secretary having received a communication from the Church Society of the Diocese of Nova Scotia, this meeting do cordially reciprocate the feelings of good will which they have expressed towards us.

Moved by Rev. M. Willoughby, seconded by Hon. George Moffatt,

Resolved, 4th—That while this meeting regret the absence of the Lord Bishop of the Diocese, and President of the Society, they cannot but feel a deep interest in the apostolic object of his mission to the Red River, and humbly trust that the Great Head of the Church will, by his blessing, crown his labours there with abundant success.

Moved by H. Jessopp, seconded by Rev. J. Jones,

Resolved, 5th—That the Vice Presidents for the ensuing year shall consist of the following Gentlemen:—

(Here follow the Names.)

Moved by the Hon. Baron De Longueil, seconded by the Rev. W. Thompson.

Resolved, 6th—That the Central Board for the year 1844, '45 shall consist of the following Gentlemen.

(Here follow the names.)

Moved by Rev. L. Doolittle, seconded by Rev J. A. Allen.

Resolved, 7th—That the cordial thanks of this Meeting be given to the preacher of the day, and to the officers of the Society for the past year.

Moved by Baron de Longueuil, seconded by Rev. M. Townsend.

That the Rev. Official Mackie do leave the Chair.

Whereupon it was moved by the Baron de Longueil, and seconded by H. Jessop, Esq.,

That the thanks of the meeting be given to the Rev. Official Mackie, for his efficient conduct in the Chair.

ADDRESS TO THE REVEREND J. A. DEVINE.

(*From the Montreal Herald of June 20.*)

We publish in to-day's *Herald*, at the request of the signers, a valedictory address to the Rev. J. A. Devine, A. M., on his removal from Chambly—he having been appointed by the Bishop of the Diocese, Travelling Missionary for the District of Montreal. We understand, that the reverend gentleman will shortly receive from his friends in Chambly, a rich silk gown and a copy of the Holy Scriptures as a slight testimony of their esteem and respect.

Chambly, 17th May, 1844.

Reverend and Dear Sir,—It is with the deepest regret we have learned that your Ministrations amongst us have ceased, and that we shall "see your face no more."

We therefore beg to avail ourselves of this—to us melancholy—occasion, to record our grateful sense of your valuable and unwearied services during the brief period of your residence in this parish. We had indeed fondly hoped that your labours, which God has so eminently blessed, would have been longer continued amongst us; yet we cannot but earnestly pray to the Wise Disposer of all events, that you may one day be restored to us, to "reap with joy" what you have already "sown in tears." Nor shall we cease to pray that God would be pleased to bless and keep you, while labouring in that wider sphere of usefulness to which our venerable Diocesan has been pleased to appoint you, and that you may be the honoured instrument of "turning many to righteousness," who shall be your "crown of rejoicing in the day of Christ's appearing."

Accept then, from us, the undersigned Inhabitants of Chambly, this our most cordial assurance of the gratitude, esteem, and affection with which we now bid you,

Reverend and Dear Sir, Farewell.

The Rev. J. A. Devine, M. A.
(Signed by 130 of the Parishioners.)

COPY OF REPLY.

Beloved Friends,—It has afforded me heartfelt delight to receive from you this affectionate expression of Christian sympathy and regard. If I have been in any way instrumental in advancing your spiritual welfare, to God's holy name be all the praise. I have not now to tell you for the first time that it is the alone work of God the Holy Ghost to render effectual to human salvation the preaching of the pure word of God and the due administration of the Sacraments according to Christ's ordinance. Under this conviction I trust that you will give all diligence in the use of those means of grace with which the Church has so amply supplied you, and by your continued prayers and co-operation strengthen the hands and encourage the heart of my successor in the work of the Ministry at Chambly. I cannot but feel tenderly and deeply solicitous that "your conversation be as it becometh the Gospel of Christ; that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel!" and may *this* be *the* only strife that ever takes place amongst you.

I need not say, how fondly and gratefully, though no longer allowed to minister amongst you, I shall bear you and all your affectionate kindness in my memory and in my heart; and should it be the will of Providence that I am permitted to return to this parish, I trust that I may be restored to you "in the fullness of the blessing of the Gospel of Christ."

Thanking you for all your kindness, and not the least for the very substantial gift with which you have done me the honor to present me, I once more, beloved friends, "commend you to God and to the word of his grace." Farewell!

J. A. DEVINE.

To the Parishioners of Chambly, C. E.