

necessary that it should be filled with heavenly bread, that is made partaker of the Divine Word, and of the Altar."

"Now the maid arose straightway, because when Christ strengthens the hand, the man receives from the death of the soul. For there are some, who only by the secret thought of sin are conscious of bringing death to themselves. The Lord signifying that such He brings to life again, raises the daughter of the synagogue. But others by committing the very evil in which they delight, carry their dead as it were without the gates, and to show that He raises these, He raised the widow's son without the gates. But some also by habits of sin bury themselves as it were, and become corrupt; and to raise these also the grace of the Saviour is not wanting; to intimate which He raised from the dead Lazarus, who had been four days in the grave. But the deeper the death of the soul, so much the more intense should be the fervor of penitence. Hence He raises with a gentle voice the maid who lay dead in the room, the youth who was carried off He strengthens with many words, but to raise him who had been dead four days, He groaned in His spirit, He poured forth tears and cried with a loud voice. But here also we must observe that a public calamity needs a public remedy. Slight offences seek to be blotted out by a secret penitence. The maid lying in the house rises again with a few witnesses. The youth without the house is raised in the presence of a great crowd who accompanied him. Lazarus raised from the tomb was known to many nations!"

## WEEKLY CALENDAR.

DAY	DATE	FEAST	LE. 1848.	LE. 1849.
A	Oct. 15	17th SUND. AFT. TRINITY.	(E.)	18. Gal. 1.
M	" 16	Luttrell and Ridley burnt (E.)	(E.)	8. Gal. 2.
T	" 17	"	(E.)	9. Luke 2.
W	" 18	ST. LUKE, EVANGELIST.	(E.)	10. Luke 3.
Th	" 19	"	(E.)	11. Luke 4.
F	" 20	"	(E.)	12. Gal. 5.
S	" 21	"	(E.)	13. Luke 6.
A	" 22	18th SUND. AFT. TRINITY.	(E.)	14. Gal. 5.
			(E.)	15. Luke 7.
			(E.)	16. Phe. 1.
			(E.)	17. Luke 8.
			(E.)	18. Luke 9.
			(E.)	19. Luke 10.
			(E.)	20. Luke 11.
			(E.)	21. Luke 12.
			(E.)	22. Luke 13.
			(E.)	23. Luke 14.
			(E.)	24. Luke 15.
			(E.)	25. Luke 16.
			(E.)	26. Luke 17.
			(E.)	27. Luke 18.
			(E.)	28. Luke 19.
			(E.)	29. Luke 20.
			(E.)	30. Luke 21.
			(E.)	31. Luke 22.

## THE CHURCH.

TORONTO, OCTOBER 12, 1848.

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Original Poem—Epigramma.  
The Common-Place Poem.  
The Prayer-Book and extempore Prayer.  
Reverence for the House of God.  
Exploring Expedition to the Dead Sea.

## MISSIONARY FUND.

In accordance with a Standing Regulation of the Incorporated Church Society of this Diocese, that two Collections, out of the Four provided for, shall be made annually in aid of the Fund for the extension of Missions in this Diocese, the Lord Bishop of Toronto requests that the Clergy would be pleased to take notice, that the next Collection for this special purpose, the fund for the extension of Missions, is fixed for Sunday the 15th October next, being the Seventeenth Sunday after Trinity.

## THE BROTHERHOOD OF THE CHURCH.

There may be a few persons—who do not believe that there are many—in communion with the Anglican Branch of the Church Catholic, who take the same one-sided and deceptive view of the unity of the Middle Ages, which is expressed in the writings of the misguided Mr. Frederick W. Faber, published by him before his departure to the Continent. He has enamoured are they of the cordial hospitality of the monastic refectory, that they forget—in a sort of romantic excitement—to ask themselves whether the services of the convent-chapel supplied a provision equally ample and nourishing for the wants of the soul. We can feel and admit that there is much to admire in the warm-hearted welcome which the far-faring man, in those days, never failed to receive when he applied for admission at the convent-gate. When we call to mind that the only Inns, then, were Religious Houses; and that, in these cloistered retreats, the weary traveller obtained—almost without asking—all that he needed—shelter, food, repose; we do not feel ourselves moved, certainly, to say much for modern usages in this respect. That the traveller, whosoever he went, was always sure to find a home, this is a picture which must give pleasure even to an austere and censorious mind. We are not ashamed to confess that we think it were so now, and were more of happiness, and less of distress and sorrow in the world than there is. The spirit of these friendly customs was, doubtless, that of Christian brotherhood; but they were not Scripture unity. That must be founded upon, and identified with the Truth. What pertinence, then, is there in Mr. Faber's lament—the tone of which (to our ears) seems to sound like the premonitory whisperings of the reprobation which he has made—"This is the unity which we have lost!"

No! it is not this most defective "unity," it is not to the conventional rules and the monastic fraternity of the Middle Ages; neither is it to the use of an universal Liturgy in a language, of which all, but a very few were totally ignorant; it is not to this kind of uniformity and agreement that we must refer for a pattern of the "Brotherhood of the Church." It is to a previous age that we must go back.

"There was a time," says the excellent Bishop Horne, with the warmth and earnestness of one who is engaged upon a favourite topic—"there was a time, and it is pleasing to look back to it, when a Christian, furnished with proper credentials from his bishop, might travel through the world, from east to west, and from north to south, and be received into communion with his brethren in any part of the globe then known."

That was a time when the sublime prayer of Jesus Christ for the unity of his disciples seemed to be more than in our contentious days—not only recorded in the written Gospel, but graven on the hearts of his professing followers. Offences arose, it is true; enough to testify to man's hardness of heart; but not enough to vex and rend the Church of Christ. It was a happy, blessed time whilst it lasted, though the wrath of man—be it said with sadness!—did not suffer it to last long. The perfectness of this concord was grievously marred many years before the outbreak of the Arian heresy provoked the convening of the Council of Nice, and its temporary triumph was consummated in the exile of Athanasius. Those bright and pleasant years to which we allude exhibit to us the period of the Church's nearest approximation to unsullied purity; and—though divisions were from the beginning—the faithful were numerous, and the sects were small; the Catholic Creed was supreme, whilst the symbols of error were comparatively powerless in their influence, and limited in their acceptance. Christendom was one. It was not the falsely-called "unity" of Romish centralization, the swallowing-up of everything by one avaricious, domineering power, for each bishop was independent. It was not, on the other hand, the expediency-compact of parties widely differing in their views; for bishops, priests, and people, all agreed in thinking the same thing. It was the

natural and healthy union of one body, animated by one pulse of life, which throbbed in one heart that beat sympathetically with the teaching of one Holy Spirit. The dwelling-place of the Most High was devoutly kept—as his habitation should be kept—in the quiet stillness and the sacred union of hearts whose affections all centred in one point—the Tabernacle. The traveller, though he visited far distant lands, still felt himself tenderly embraced by the arms of his spiritual mother; and found in every place his own church, priest, altar, and home. In every region where the Gospel had taken root, his Bishop's commendatory letter was an unfailing passport; more than this he needed not, to find in every brother's house companionship, refreshment, comfort, and rest. Before the Lord's altar there was but one people, one family, one warm-hearted, simple-minded, deeply-loving brotherhood.

Men testify their grief at the loss of this unity, by the anxiety which they evince to devise a substitute for it. It is a strong yearning after the revival of the kindly intercourse and communion, which has led to the establishment or promoted the continuance of one of our friendly and benevolent associations. It is no part of our design to discuss in this place the principles of Free-Masonry or Odd-Fellowship; but it is quite certain that the Church speaks quite as distinctly as they do—to say the very least—about the duty of brethren dwelling together in unity, and of man helping his fellow-man. And the Church has this supreme, yea infinite advantage over every merely human society, that she is Christ's instrument, and bears Christ's commission, for bringing our divided and contentious world near the message of the Church, and had drunk deep of her charitable spirit, we should need no other association, of course. The most holy and the most venerable of all associations—the divine association of God's elect—would then do all the work of love in God's own way, and heal the Marah of bitterness and selfishness in men's hearts, with the sweetening cross of Christ. It will be objected that the influence of the Church is partial. True; but though it be partial, yet—if the Church be, as she is, God's instrument; her influence may be partial, but it would be impious to say that it is unequal to the work of general reconciliation. Churchmen have doubted whether they would be doing a good thing in joining a promiscuous association for purposes which the Church herself has in view. We do not take upon ourselves to resolve this doubt; let every man labour to keep his conscience clear as to this matter in the sight of God. But this we say: that no sincere Churchman can doubt for a moment that he is pursuing the true happiness and concord of men, by strenuously upholding the Church. We must all be fully maintaining this association at least; whether we take part or not in the support and advancement of any other.

The world—we it confessed with sorrow—is far very far indeed, from primitive unity. But is the brotherhood of the Church—even in its present crippled condition—no more than a mere theory, or—as some would have it—a dream? We may move hither and thither over many a remote tract on the surface of this broad earth, and yet find ourselves within reach of the Church's ministrations, and by the side of our brethren in Christ. Not only has the Church, of late years, been signally blessed with spiritual vigour and prosperity, but there is a continual increase in the number of those earnest, unworldly Church people, who think that the brotherhood of the Church—the being baptized by one spirit into one body—is a most sacred bond of union which ought to subsist, and to be cherished, without regard to varieties of government, political peculiarities, or any sort of national prejudices and distinctions. There can be no doubt that this high tone of affectionate sympathy prevails—if we may be allowed so to speak—with demonstration of the spirit and power. How is the relation maintained between the Church and the world, and the Church in the United States? We regard and entertain each other as brethren. To borrow an illustration from the familiar metaphor of ancient story—Church feeling is the treasure cast into the chasm between monarchy and republicanism, and—so far as reciprocal kindness is concerned—the great gulph is closed.

If the love of the brotherhood be not in the Church, now, the same absorbing, conspicuous and sublime principle which it was in early times; doubtless we ought to blame ourselves in a great measure for this. The lamp of the Jewish sanctuary was to be supplied with oil taken from the olive—the emblem of gentleness and peace. May we lay this parable to heart, when controversial heat is likely to be inflamed into the acerbity of faction, and when the miserable Shibboleth of party spirit rises to our lips. One kind thought on the BROTHERHOOD OF THE CHURCH may dispense the gathering storm.

"Hi motas agit hac certamina tanta  
Pulveris exitu jactu composita quiescent."

## PROFESSORSHIP OF LAW IN THE UNIVERSITY OF KING'S COLLEGE.

Our readers would observe in our last publication, some vigorous and truthful remarks from the *Patriot and British Canadian*, upon the recent appointment to this important Professorship. Our mind from the very first—was made up in regard to the equity of the appointment;—and we can affirm without hesitation, that we entirely concur in the observations of our two contemporaries, which we have reason to know express the feelings generally prevalent in this city.

## NEW YORK DIOCESAN CONVENTION.

The annual Convention of the Diocese of New York, assembled in St. John's Chapel, on Wednesday the 27th ult. On the motion of Judge Borne, it was resolved to pay Bishop Onderdonk \$2,500, until the further orders of the Convention. We have not time to notice any of the other proceedings.

## THE ORANGE ASSOCIATION.

In another column will be found the copy of an Address by the Orangemen of British North America to her Majesty the Queen, together with the gracious acknowledgment of the same. From the latter document it will be seen, that the constitutional loyalty of this important body, is better appreciated by the Sovereign and her advisers, than it is by the Legislative authorities of this Colony.

## MECHANICS' INSTITUTE.

It will be seen from an Advertisement in another column, that the exhibition of specimens of art—new inventions—and samples of manufactures by Mechanics &c., of Canada, takes place in the Hall of the Institute, on Monday first. We understand that many interesting articles have already been received by the committee, and that there is every prospect that the exhibition will be creditable to our city, and conducive to the advancement of art and science in the Province. Sincerely do we trust that the Institute will receive a large accession of funds from this source; and considering the extremely moderate terms of admission, and the diversified attractions of the exhibition, we cannot question that such will be the case.

## SICKNESS IN THE HUDON DISTRICT.

We are concerned to learn that this hitherto healthy District of Western Canada, has lately been visited with Ague and Dysentery. Nine, chiefly children, have been lately interred in one week, in the Church of England burying ground in Stratford. In the same place on the 30th ult., Mr. Hulet, a Congregational Minister, died of the Dysentery after a fortnight's illness, and there are scarcely any in the town that have

escaped the Ague or Chill-fever. The existence of so much sickness in this part of the country, considerably affected the number of candidates for confirmation in the Rev. Mr. Hickie's Mission, about two months since, when the Bishop was around in his second Confirmation visit, although we are gratified to understand, one hundred and five, notwithstanding, presented themselves, and became participants of the holy rite.—Communicated.

## CORRESPONDENCE.

NOTES OF AN EXCURSION IN THE UNITED STATES.  
(Addressed to the Editor.)

New York, September 1st, 1848.

MY DEAR FRIEND.—I am still here. I find so many things to interest me, that I almost fear I shall weary you with the multiplicity of my notes and comments. In my last I spoke somewhat of Trinity Church. I shall now proceed to Grace Church. This is a splendid edifice of white marble, situated on Broadway, some distance west of Trinity. In its interior it is a little too showy and kaleidoscopic in its colours, and you regret to see the excessive upholstery-work of the seats and the names of their owners engraved on silver plates upon the pew-doors. Still there are fine points about the building. The rose-windows are striking. The tracery of the other windows is flamboyant, richly worked in stone. The little tabernacled niches both within and without the church, have becoming figures within them of our Lord and His Apostles. Even the Bishop of Norwich, who will have observed of late, a sort of statutory Cathedral, stands out of a dark wood colour, as is usual, but white, through imperfections in the gilt pipes appear. The services are celebrated at fald-stools and letters within the chancel. This Church with its Rectorial Residence attached, of a good ecclesiastical character, corresponding with that of the sacred building itself, offers to the eye a fine picture of parochial completeness, such as one would desire to see everywhere where there is a church.

The proximity of the Priest's house to the church is attended with many advantages. It facilitates his obedience to the laws and rubrics which he has bound himself to observe. For instance, he can always easily solemnize holy matrimony within the walls of the church, as the Church directs. And more important than all, it renders the restoration of the Daily Prayers, which the Church also commands him to use, a matter of little difficulty. He has but to transfer his family prayers from the parlour to the House of Prayer, and the thing is done. The massive iron railing in front of Grace Church and its rectory house, is very noble and durable-looking. I have been told that the congregation lately completely furnished for their rector the interior of the newly-erected parsonage, at an expense of £2500. His annual stipend, I have understood, raised wholly from the congregation, is £1000.

There are several presbyterian places of worship built in very close imitation of our churches. I actually found myself within one, lately, without my being aware of the error, until I perceived the absence of the altar. The stained glass of the windows, and the rich, beautiful carving of the seats and screens, gave the interior quite a church-like look. There is on one of the Squares, a wild, nondescript Norman structure, with two irregular and dissimilar towers, one high, and the other low, with very large transparent windows in them, enabling you to look through and through them; this, on inquiry, I found to be a place of worship of the Brownists, or Independents. At Brooklyn I have noticed a Socinian meeting-house, with the sacred Christian symbol conspicuously upon it. The Romanists have not as yet assumed much magnificence in the exteriors of their places of worship here. I do not recollect noticing one with a tower.

I have observed in some churches here a concealed altar, for the purpose of throwing a sort of supernatural light and brightness upon the ceremony of the Eucharist, and other religious services. The effect, amidst the gloom of a chancel, must be doubtless striking; but I question the propriety of such an arrangement. It is too studied, and has somewhat of the nature of a stage contrivance, and consequently seems discordant with the religion of our Lord. I reverence, as you know, the ancient adornments of churches. I love the

"bright radiance and collateral light"  
of religiously conceived and religiously executed windows. I think, in one sense, they fulfil that beautiful prediction respecting the Church—"Behold, I will lay thy stones with fair colours, and thy foundations with sapphires; and I will make thy windows of agates." But the ingenuity referred to is one which shocks my sense of what is right. Indeed it reminds me of the contrivance of the clever Romish Bishop in Ireland, who, on several occasions, to the admiration of his beholders, produced the effect of a halo above his head, by so placing a tub of water that an image of the sun was reflected from its surface to the wall of the chancel, forming a quivering nimbus just above the episcopal chair.

The architect of the admirable Cathedral of Frederick is settled lately in New York, and an advance in the science of strictly correct church architecture and arrangement, is sanguinely looked forward to by the friends of the Church, under his direction. By the way, I do not observe in the churches here the great square-pews which are so common with us. Every one, it is to be hoped, knows now that pews are a modern usage, and usurpation of church-room. But square-pews with seats running all round are peculiarly novel, and productive of much loss of space and especial confusion. A congregation scattered about a church in square-pews is a scene of disorder, looking but little like the well-compacted phalanx which every congregation of the Church of our Saviour ought to appear—little like a serried band marching Zionward, *εὐχρημονικὰ καὶ σάρα τραῦν*,—their faces like their hearts all one way.

The pews here, for the most part, long and narrow, containing only one seat, and this seat so situated that persons sitting on it, or kneeling from it, have always their faces up the church: hence the congregations when assembled have an orderly appearance, with none turning their backs to the officiating priest, while he is addressing them. These long narrow seats have thus much of the effect of open seats; the disadvantage, however, being, first, that each seat except private property, and only one or two perhaps out of a family present, the church too often exhibits an empty look; and secondly, that the church only accommodates about one-half the number that the worship would. When all the seats are free, naturally cluster together, up towards the officiating priest. Thus, even when there are not more worshippers present than would half fill the church, the object of the church is better answered, than it is when persons are dotted about, one here and another yonder; the object of the church being that there should be people meet united, social, family prayer, whenever the people meet together—that the heart, and face, and voice, and Christian should kindle up the heart, and face, and voice of another Christian. By a principle of our nature this would be effected, were the worshippers brought close together, and instead of concealing and burying themselves down low behind the panels of pews, were they made to show themselves, and to use their prayer-books,—to speak out in loud responses, and prayers, and amens, with audible voices, the warmth of one soul would then soon kindle warmth in another soul,—the tones of one lip would awaken the tones of another, by the sympathy of eye and ear, and our worship would be exhibited to those who are without, more in the way in which it was intended to be heard, and seen, and joined in. It

cannot well be described how much of the deadness in some of our churches, which is so repellant to the separatists from the pale of the Church, arises from pews, and from the scattered, isolated, irregular way in which the people are allowed to sit and kneel. Common prayer is thus, even in the courts of the Lord's House—even in the midst of thee, O Jerusalem!—metamorphosed into separate, private prayer; each worshipper, buried and hidden in the recesses of a pew, (making the church, during the time of prayer, look even more empty than it is,) thinking only of himself, centred wholly in himself. This is, indeed, fitting devotion for the closet or the bed-side, but not for the open church. There, it is manifest, the noble, all embracing Liturgy and Litany were never intended to be reduced, as in too many instances they are reduced, to a monotonous dialogue between the clergyman, and that popular representative, called in modern language, a clerk.

I have often recommended as an improvement in the case of a large, square-pew, the running of a seat with a back across its centre: you thus retain as much room as before, and have the additional advantage of all sitting, and kneeling, and standing one way, symbolizing unity and one-mindedness,—and also you always have your face towards the officiating clergyman, which, I think, is only seemly.

At the Church of the Annunciation, I have heard the Bishop of Ohio preach. I was pleased to observe that although it was only an ordinary evening service, he wore his rochet and chimere. Within the chancel rail, however, in the sedilia, I noticed the strange mixture of a clergyman in his surplice sitting side by side with an ecclesiastical or academical vestment on at all over it. This Bishop has lately been instrumental in the formation of a new society called the "Evangelical Knowledge Society," somewhat resembling the late "Evangelical Alliance Society," of London, only to be confined, I believe, to the Church. This new society of the Bishop of Ohio, if it continues to exist, is likely I fear to be a fruitful source of discord and schism in the United States Church. Its object, in effect, is to combine in a party or visible society those who hold the Bishop's sentiments. Plans of this sort, have, as every body knows, in past ages of the Church's history, been prolific of wide-spread evil. Take, for instance, Popery, or the enforcing, *nulius in locum*, upon all Catholic Churches, the usages and dogmas of the one particular Roman Church, *i.e.*, the Church in Italy: cannot we trace to this, nearly all the schisms and dissensions that at this moment exist among Christians in the world? In like manner it will be well hereafter, if painful differences, and discords, and strifes in the United States Church be not traceable up to the institution of this society. The Church of the United States, like its mother Church in Great Britain, is, by its articles and terms of communion, a comprehensive Church, never drawing the line between brother and brother, which the Bishop of Ohio has attempted to draw. She would bless rather than curse. She would unite rather than divide. She would embrace rather than repel,—committing the separation of the tares from the wheat to Him that judgeth righteously. For the peace of the Church, I sincerely pray, and, on reflection, I think most people will join me in the prayer, that the designs of this novel society may be frustrated and brought to naught.

At the Chapel of the University of New York—which is arranged with a mountainous central pulpit, and nothing else, but pews, it being intended as a preaching-room for Presbyterian purposes,—I heard Dr. Tyng, the rector of St. George's Church, who is organizing an additional congregation to occupy shortly a new church erecting not far off. I will explain the process of "organizing" in my next.

I regret that I have not yet been able to reach, on the present occasion, the Chapel of the Theological Institution: but the Daily Service continues to be so lenientized there, with strict conformity to order. The Institution, as it is called, is in the building of the University, and bears there, as to my certain knowledge it does also in many other quarters of high and distinguished character in these States, an enviable reputation. "Your paper,"—thus I again and again have had the pleasure of being addressed by persons whose judgment is truly valuable.—"Your paper is one which we always look for, and read."

"The Church of the Holy Communion" is one which is generally and deservedly visited by strangers coming here. It is a model of good order in the solemnizing of the Divine offices. The seats are all free. The prayers are read in the chancel. The font is near the south door. The organ is in the north transept on the floor of the church (there being no galleries), where also the choir are placed, thus stationed in a natural position at the head of the congregation, the musical portion of whose worship they lead. At the back of the altar is a rich tabernacled reared, in a recess of which rests a large open Bible. This church is not very large. It was erected at the sole charge of a widow-lady in memory of her husband. Its cost was £8750. The Holy Communion is administered in this church every Sunday. Here I had the privilege of hearing the celebrated Dr. S. F. Jarvis preach a solid, nutritious sermon. His learned "Introduction to Church History," which was republished in England soon after its publication here, you are well acquainted with. It is earnestly to be hoped that his valuable life may be spared to continue the work "according to that beginning." What an honour will it be to the Church of the United States, if it shall be the source after all, whence shall issue that which has now been for so long a time a desideratum among protestant theologians, *viz.*, a *History of the Church*, written by a Churchman, in a Church Spirit. Palmer's little book is the only thing of the kind that we have as yet,—but this, of course, as a text-book in the science of Theology is altogether too slight a sketch. How lamentable, when one reflects upon it, that our young clergy and other students, should have been so long dependent on Presbyterians for information on the history of the Church—on Mosheim, for instance, a Presbyterian; and now of late, in addition, on Neander, another Presbyterian: men who cannot be expected to have a clear view of the Church. So, for lack of a good history of the Continental Reformation, by a Churchman writing in a Church-spirit, how greedily people have been gulping down of late, Mr. Merle's book, with all its flimsiness and sectarianism.

By the way, I read an article lately in the *Hartford Church Review* (a Quarterly obtaining a high reputation here) by Dr. Jarvis, on the assumed supremacy of the Bishop of Rome, in answer to a Dr. Kendrick, a popular Romanist writer in these parts. This article is full of matter, and very interesting. Dr. Jarvis, you know already, is a near relative of our own Sheriff Jarvis. The "Introduction," which I just now referred to, contains, as you are aware, very elaborate chronological tables, the result of many years' study and laborious research. Here is a story which I was told in reference to these tables—"A book-peddler, whose home was in the neighbourhood of the Doctor's house, undertook to dispose of a number of copies of the 'Introduction,' confidently persuaded that the production of so learned a man would go off well among his customers; but to the dismay of the poor pedlar, his patrons, better used to the lighter portion of his wares—magazines and sixpenny pamphlets—became too indolent, or too incapable, to investigate theological subjects beyond the veriest superfluities, did not take to these books at all. Returning to the learned author, after some weeks of travel, he swings off his pack from his wearied shoulders, and lays the unsold parcel upon the Doctor's table, adding as he points to it with a degree of vexation and impatience in his look, 'It's them figures, Sir! if you had just left out them figures, the book would have taken!'"

Thus, my dear friend, how many there are in the world to whom the "figures" are distasteful. Research and

investigation are irksome to them. "Let us go on in the traditions of our teachers," say they, "away with demonstrations and history!" Thus it is that works of deep divinity have to struggle ever against the stream. They have a work to do which is unacceptable to the age, but which the age, not the less, requires, and must submit to, if it would improve.

It is, however, one cheering sign of the present times, that books of deep divinity, and books that aim to restore a relish for a deep divinity, circulate so largely as they do. Palmer's "Treatise on the Church of Christ," has been reprinted here, and well repays the publishers. Both volumes of "Manning's Sermons" (reprints), have had a large sale. Also "Trench's Notes on the Parables," a New York edition. "Hawtorn's" has already gone through five American editions. The "Anglo-Catholic Library," and "Library of the Fathers," are subscribed to pretty numerously.

Appleton's Book Establishment is full of the richest English divinity. Stanford & Swords are the great English divinity—the Rivingtons of New York; Church publishers—and counters grow with the best English books. (A register, I may here add, of the clergy's library. A register, I kept at Stanford & Swords, so visiting New York, is kept at Stanford & Swords, so that a clergyman can always learn whether there are any brethren of his diocese in town.) Then, there are Wiley and Putnam, each now having a separate establishment, and both connected with houses in London. There are, of course, many other admirable book-stores where you can while away hours. Indeed, as I have said of churches, so I may add of book-shops, a visit here is the next thing to a visit "home." Doyle's, in Nassau Street, for second-hand books, is a place where, of itself, you could spend days—to say nothing of the pounds, that most probably would go with the days. This Doyle is a Romanist; but the shop abounds with books suited to the tastes of "all denominations."

There is just now much excitement among the Irish of New York, on the subject of the threatened rebellion in Ireland. An Irish brigade is said to be organized for the invasion of Canada. I am afraid that there is a system of political swindling at work. Some knaves, I think, are making capital out of the childish excitability of the Irish, and are reaping a golden harvest from the patriotic fanaticism that distinguishes that curious people. Some cunning fellows have taken a leaf out of the book of Mr. O'Connell in this respect. The steamers come in, bringing certain intelligence of the capture of the "King of Munster," and of the vigour and power of the Government. Immediately anonymous letters are put out, and believed in preference, giving direct contradictions to this intelligence, and containing the most transparent and monstrous fabrications. This is to keep up the interest. And to impress people at a distance, the names of persons are paraded in print as chairmen and presidents of meetings, who were never at them. The young Emmet's name is thus permitted to be used at *captandum vulgus*. Personally, I am told, he is indifferent to the movement, though his name appears among the contributors of money. The native-born Americans of Irish parentage, I am assured, are too shrewd to take much interest in these meetings. The immigrant Irish seem to be the principal sympathizers. Dr. Hughes, the Romanist Bishop here, has his name down for five hundred dollars, for the purchase of "carnal weapons" to be fleshed in the Saxon.

Large sums of money have been collected and paid in, and it is to be hoped that the gentlemen-orators will hereafter be able to account satisfactorily to the donors, and to declare with a clear conscience that the same really reached Ireland. There is a person figuring away at these meetings as a brother of the convict Mitchell, in Bermuda,—probably as much his brother, as those two stout, fat, sleek, nondescript vagabonds, who cheated us out of our dollars in Toronto, some time back, were really "brothers of the Hospice de Saint Bernard," as they represented themselves to be.

You shall hear from me again shortly; but I fear I weary you. Yours always, A. C.

## Ecclesiastical Intelligence.

## CANADA.

## DIOCESE OF TORONTO.

The Treasurer of the Church Society of the Diocese of Toronto, begs to acknowledge the receipt of the following:

A thank offering to be applied to the fund for the Widows and Orphans, through the Rev. H. J. Grassett, one guinea—£1 5s. 9d.

For the Widows and Orphans Fund, £1 4d., as a thank offering from a Lady, on the recovery from a severe illness, through the Rev. Charles Leicester Ingles.

## ADDRESS TO THE LORD BISHOP OF TORONTO.

At a meeting held at Frank's Hotel, Woodstock, on Tuesday, the 18th day of September, 1848, it was unanimously resolved, that John George VanSittart, Esq., do act as Secretary.

Mr. VanSittart, in taking the chair said, he believed the usual course was for the chairman to explain the object of the meeting—he would do so in a very few words. "The Lord Bishop of this Diocese, the ecclesiastical superior of our church, having visited our congregation for the purpose of performing a holy rite attached to his exalted office, a very natural wish has been expressed on the part of many to offer to his Lordship some testimony of respect and gratitude—his eminent station and his consistent course demand the one, while his ready attention to our peculiar wants, and untiring energy and able exertions throughout his Diocese may well claim the other; and to convey such feelings to his Lordship, on the part of the congregation of St. Paul's Church, it is suggested that the following address be presented to him, and that it be read by some member of the congregation. For this purpose we have met, gentlemen, and I feel it a high honour to preside on such a laudable occasion."

Moved by Edw. W. Whitehead, Esq., seconded by Mr. Edward Elliot.  
That the Lord Bishop of the Diocese having visited Woodstock for the purpose of holding a confirmation, the congregation of St. Paul's Church embrace the opportunity offered them to present his Lordship an address of respect and congratulation. Which resolution was carried. Moved by Edmund Deedes, Esq., seconded by D. G. Miller, Esq.

That the following address be read and adopted.

The address was then read, and the resolution carried.

## THE ADDRESS.

To the Hon. and Right Rev. the Lord Bishop of Toronto—My Lord.—We, the congregation of St. Paul's Church at Woodstock, beg to address your Lordship on the occasion of this your pastoral visit, to perform those important duties pertaining to your episcopal office, and to which our Church is so much indebted for her prosperity.

The exertions which, under the blessing of Divine Providence, your Lordship has made and directed, since your arrival in this congregation, have been the cause of much increase to the good and honour of our Church; and it is a matter of unfeigned satisfaction to perceive that the Church Society, so happily instituted under your Lordship's auspices, exhibits a steady increase in its prosperity and efficiency, bidding fair to become a permanent instrument of great usefulness.

It is to this source, aided by your Lordship's ready and cordial concurrence that we feel ourselves indebted for the advantage of an assistant Minister in this widely extended cure.

And from the same source, under Providence, we confidently hope for many more extended benefits to the Diocese over which your Lordship so ably presides.

That your Lordship may long be spared to fill the holy office that God has assigned you, and that you may receive a crown of glory, is the sincere wish and earnest prayer of your Lordship's very faithful and obedient servants.

Signed on behalf of a meeting of the congregation of Woodstock.

JOHN G. VANSITTART, Church-warden.  
EDMUND DEEDES, Secretary.  
Woodstock, 18th September, 1848.

Moved by Col. G. W. Whitehead, seconded by D. G. Miller, Esq.

That the said address be signed by the Chairman and Secretary, on the part of this meeting representing the congregation of St. Paul's—carried.

Moved by Mr. M. W. Prun, seconded by Mr. Thomas Ditton.

That the Chairman, J. G. VanSittart, Esq., Richard Foquet, Esq., Church-warden, and Henry Finkle, Esq., form a Committee, with the Secretary, to present the address to his Lordship.

Who accordingly waited upon his Lordship at the hour he was pleased to appoint, and upon presenting the address, received the following very pleasing