if such can be found to offer themselves within six months, after which time it will be given in other

On Sunday last the old Baptist chapel, Maesteg, was opened under license from the Bishop of the diocese, by the Rev. Mr. Jones, a minister of the Established Church.

THE REV. DR. JOSEPH WOLFF has taken up his residence at Malines, and has accepted the chaplaincy of the English Protestant Chapel there, where he will perform Divine service every Sunday.—Brussels Gazette.

"Heartily Church to which, by I

Eight large windows, very richly executed in stained and painted glass, has just been finished in London, for the Right Rev. the Bishop of Calcutta.

PETER AINSWORTH, Esq., M.P. for Bolton, has lately made a donation of £500 to the Chester Diocesan Church Building Society, and has also become an annual sub-

We are authorized to state that his Grace the Lord Primate has communicated to Lord Heytesbury his Grace's desire that one of the new provincial Colleges be founded in Armagh. His Grace has been also pleased to subscribe the munificent sum of £1,000 towards founding a Divinity chair in the college—the Duke of Leinster has given £500 for the same purpose in one of the other colleges. Mr. Paton, through whose kindness we have received this intelligence, assures us that had the Lord Primate been in Armagh at the time he would not only have attended the meeting, but have affixed his signature to the petition. While the measure was being carried through Parliament, and even after it became law, we did not hesitate to make known our objections to the absence of a clause securing the religious training of the students. But wherein the Government have failed is likely to be supplied by Christian liberality, so nobly set in motion by our worthy Primate, whose charity and zeal in the cause of religion are known unto all men. Therefore, while we congratulate our fellow-citizens on so favourable an auspice, we think it should stimulate to further exertion.—Armayh Guardian.

TIVERTON-BLUNDELL'S SCHOOL ANNIVERSARY. PRESENTATION OF PLATE TO THE REV. DR. BOULTON, LATE UNDER MASTER, ON HIS RETIRING FROM THE SCHOOL.—On Wednesday last the usual Anniversary Meeting of Gentlemen educated at Blundell's School took place, which was more numerously attended than usual, owing probably to the interesting circumstance which had been arranged to take place on that day, viz., the presen been arranged to take place on that day, vie, the presentation of a testimony of affectionate esteem to the Rev. Dr. Boulton, from his former and late Pupils, many of whom, who had not attended the meeting for some years, presented themselves, from all parts on this occasion. The contributors, however, included not only those who had boarded in the Doctor's house and those who had been under his tuition, but also many others who had been educated in the school during the eighteen years of his under-mastership, and who were anxious to testify their sense of the high esteem in which he had been universally held. The usual procession to St. Patrole Ch. sense of the high esteem in which he had been universally held. The usual procession to St. Peter's Church started from the school green about 11 o'clock, and an appropriate sermon was delivered by the Rev. M. Thorn. On the return to the school, as had been previously arranged, the magnificent Testimonial was exhibited on the Master's table in the upper school, which was thronged from one end to the other, nearly every lady in Tiveron and its vicinity, being present, besides several Feoffees of the school. Mr. Montague Bere, a Feoffee and Presideut of the day, having briefly and appropriately opened the business, the Rev. W. D. Furneaux, of Walton, Warwickshire, was appointed to present the Testimonial, which he did, in the most beautiful and affecting language that could be conceived from an old pupil to an este Master; indeed it drew tears into the eyes of many a fair own and school fellows affection and good wishes, the meeting broke up, but not without three hearty and vociferous cheers for Dr. Boulton, and three additional cheers

Viro Reverendo ANTONIO BOULTON, S.T.P. Scholæ Blundellinæ XVIII annos sub-magistro Hoc, Quantulumcumque sit
Perpetuæ benevolentiæ testimonium
Vitæ integræ summæ morum comitatis Animique in se fere paterni, memores D. D.

Discipuli amantissimi valedicentes VI. Kal. Sept. A. D. MDCCCXLV. The next attraction of the day was a Bazaar of Ladies' work, for the benefit of the National Schools, which was numerously attended and nearly sixty pounds realized.

About eighty sons of Blundell sat down to an excellent is a very simple and practicable one where the number dinner at the Angel, at which seven of the Feoffees were of contributors is large, and the annual re present, namely, Mr. Montague Bore, the Chairfinan, Mr. Drewe, the High Sheriff, the two members for the Northern Division, Sir T. D. Acland, and Mr. Buck, Mr. North-cote, who was requested to take the chair next anniversary, Mr. Were Clarke, and Mr. Kekewich. At the close of the dinner, before the cloth was removed, the magnificent plate, above alluded to, was brought in and placed before the President, the cap holding nearly three quarts being filled with foaming liquor. Mr. Bere rose, and having briefly alluded to the incidents of the day, quaffed was felt to be desirable to provide some extraneous the cup, having previously given as a toast "Omnibus Blundellinis." This ceremony was repeated by every individual present, on his legs, and ended with the Rev. Dr. himself. The meeting did not separate till a late hour—it was delightful to see the old boy, the Rev. John Russell, again at the meeting, at the age of 86, in high health and spirits, (for the last two years we believe he has been prevented attending.) He was one of the original founders of the meeting—his health was drank as the senior boy present, coupled with that of the Rev. C. Barter of Cornworthy, aged (we believe) 96, but who was not present. The annual Ball and Supper at the Rooms, was attended by one hundred and eighty fash-ionables. In short, the whole day was one of joyful fes-tivity—sunshine above, and sunshine on every counnte-

LINCOLNSHIRE. - DEEPING FEN. - St. Nicholas Church, The first stone has been laid of this church, for an extra-parochial district of 15,000 acres. - On arriving at the tra-parochial district of 15,000 acres. On arriving at the site, where was a large assemblage, comprising several ladies and families connected with the district, Mr. Stevenson stepped forward and deposited in the stone a sealed bottle containing a memorial on parchment and several coins of Queen Victoria; and after making due use of the trowell, square, plummet, and hammer, pronounced—"I, James Stevenson, in compliance with the wishes of the late William Stevenson, and Nicholas Clarke Stevenson, Esqrs., do lay this first stone of a Church to be called 'St. Nicholas Church,' for the use of the extra-parechial district called Deeping Fen, in the the extra parechiel district called Deeping Fen, in the name of the Father, and of the Son, and of the Holy Ghost." The Archdeacon (Dr. Bonney) then delivered some excellent prayers in a most feeling, distinct and impressive manner, in which he was fervently joined by the assembly The sum devoted by Messrs. Stevenson for building the church is £4000; for keeping the same in repair, £200; for endowment of minister, £5000; total, £9200. The Archdeacon, together with Messrs. Ste venson and the clergy in attendance, were, together with several friends, afterwards entertained at an elegant dejeuner, by James Calthorpe, Esq., at his residence.—
Abridged from the Lincoln Chronicle.

THE BISHOP OF EXETER AND THE SCOTCH CHURCH.

(From the Western Luminary.) of our readers are aware, that certain clergymen of the Church of Scotland—we mean the Episcopal Church, of course—having fallen under episcopal censure, and being in consequence prohibited by the Scottish bishops from ministering in their several dioceses, have threatened to establish a kind of episcopal free church after the manner of Messrs. Cowie, Bulteel, & Co. To this end they are erecting a building at Nairn, which they propose to designate an English Episcopal Church, and an absurd rumour had got into circulation, through the medium of the Scottish newspapers, that the Bishop of Exeter had undertaken to consecrate it. The Rev. Alexander Ewing, of Ferres, having communicated to the following reply:-

Bishopstowe, Torquay, Aug. 10, 1845.

ments which you say have been made in some of the local church. Let this be open, free, and welcome-obvious newspapers in your neighbourhood, that I am about to consecrate a church in the diocese of Moray, Ross, and dity of such a rumour would have secured its non-admission into any journal which is under the direction of a per-

to do so.

"You are at liberty to give the fullest and most unqualified contradiction to the statement. I cannot even guess what can be pretended as its foundation. Till your letter reached me I was not aware of the intention of any one to build a new church at Nairn, or elsewhere in Scotland.

"The bishops in England have no jurisdiction what"The bishops in England have no jurisdiction whatdepend upon it, the social duty of such cleanliness as the

England, and I deem any priest or deacon, whether or-dained in England or Scotland, who presumes to minister n any diocese in Scotland in defiance of the bishop's authority, as guilty of a most manifest schism.

"The notion of a chapel at Nairn being in connection with the Church of England, unless through the bishop of Moray, is monstrous.

"Heartily praying the great Head of the Catholic Church to bless the pure and Apostolic branch of it which, by His grace, is planted in Scotland,

"I am, Rev. Sir, your faithful servant,

"and brother in Christ,

"H. EXETTR.

"To the Rev. A. Ewing."

CHINA.

On Sunday last, a sermon was preached in the colonial chapel, by the Right Rev. William J Boone, recently arrived from the Protestant Episcopal Church of the United States of America; and a notice was given by the colonial chaplain of a confirmation to be held during the

Bishops temporary stay in Hongkong.

In the month of October last, by a resolution of the triennial convention of the church in America, three missionary Bishops were consecrated for foreign parts, one of whom was for China, the Right Rev. Dr. Boone, for some years missionary successively at Batavia, and Amoy, and now missionary Bishop of the American Episcopal Church in China. Two other missionaries have also arrived with him, the Rev. R. Graham, M.A., of Gambier College, Ohio, and the Rev. H. W. Woods, who are accompanied by their wives and three other ladies, for the purpose of establishing schools, for which funds have been provided on a liberal scale.—The China Mail, May 1, 1845.

THE CHURCH.

COBOURG, FRIDAY, OCTOBER 17, 1845.

CONTENTS OF THE OUTSIDE.

Fourth Page.
The Mission.
Behaviour in a Church.
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The Young Student.

The Lord Bishop of Toronto will, with the Divine permission, hold his next general Ordination in the Cathedral Church at Toronto, on Sunday the TWENTY-SIXTH of OCTOBER next. Candidates for Holy Orders, whether of Priest or Deacon, are requested to intimate, without delay, their intention to offer themselves, and are required to be present for examination at the residence of the Examining Chaplain, on the Wednesday preceding the day of Ordination, at 9 o'clock, A. M., furnished with the usual Testimonials and the Si Quis attested in the ordinary

There has been for some time before the readers of this journal the notification from the Lord Bishop of Toronto of the Collection to be made on Sunday next, the 19th instant, in aid of the Funds for the relief of Widows and Or hans of deceased Clergymen in this Diocese. It is about twelve months ago since a simivisitor, nor was the ruder sex altogether exempt from a similar demonstration of feeling. Dr. Boulton having feelingly and warmly expressed his acknowledgments for the kindness testified towards him to the contributors been the funding of £500 towards that interesting and generally, and to Mr. Furneaux individually, for the kind and flattering manner in which he had conveyed his important object. We cannot but hope that the result of next Sunday's general Collection will be, at the least, equally satisfactory; so that, in a few years, the for Mrs. Boulton and family. The plate consists of a revenue derivable from the sums thus annually approlarge and handsomely embossed salver, and a splendid, gigantic, and richly chased tankard, value about £100.—
The following is the beautifully classic inscription en-

It is not of course intended that the raising of the necessary means for the attainment of this good object, is to be limited to these annual Collections in Churches; but arrangements, it should be understood, are under consideration for placing this fund upon a footing which, at no distant day, will cause it to be available for meeting all the demands which, in the ordinary course of Providence, are likely to be made upon it. The system adopted in the Army and Navy for securing a pension to Widows and Orphans, by the annual allotment of a small portion of the pay of each officer,

consequence equal, and more than equal, to all the claims upon it; but it is not difficult to estimate that number of the Clergy of this Diocese, be brought into operation without requiring a much larger appropriaaid; and a few thousand pounds, raised in the course of time by annual Collections, would secure such an amount of independent revenue as, for fully carrying out the object intended, would require but a small annual payment from each clergyman who might be desirous of having this provision available to his family

when he should be removed from his labours by death. members of the Church generally to understand this, to induce them to contribute liberally towards the raising of this fund, -without, indeed, the necessity of any appeal beyond the mere naming of its object .-That, if correctly understood, will be more eloquent with our congregations at large than any studied effort to touch their feelings and awaken their sympathies. Not but that, on Christian grounds, it is right and useful to do so; but, with the dutiful and devout chil- from a letter addressed by the Rev. Charles Wesley dren of the Church, there is a principle within which pleads more powerfully for every work of piety and charity, than the most persuasive words of human

eloquence that can fall upon the ear. We have met in several English papers the following letter, addressed to the Editor of the Times, to which our attention has also been drawn by some excellent remarks in a late number of the Toronto

"People are called upon to subscribe for new churches, especially on behalf of the poorer parts of our dense metropolis; the call is responded to, churches are built, sufficiently able ministers appointed, and, notwithstanding all these laudable exertions, it remains unmistakeably the fact that congregations of the humbler class are lacking. If the seats are filled, they are so by the well-dressed part of the appropriate and it has saldom been my fortune at of the community, and it has seldom been my fortune, at least, to observe in any church so much as a score of the writing, exhorting all our hearers to follow our example. evidently destitute in this world's goods, whilst it is probable that round about that very house of prayer may be

thickly packed as many thousands. "Now, the great cause of this evil, this lamentable disappointment of our best hopes, I take to be, not a religious disinclination in our poor, far less a general dissolution of with an honest pride, but cannot bear to be jostled by silks and satins. It feels out of its element amongs a congregation every individual whereof is practically vieing with a neighbour in finery of accourrements, and is complacently disparaging the poor man's rags. The moral courage which may have made one effort against this virtual contempt soon fades away, and poverty, with all her ill-clad little ones, finds and feels that churches

"Rev. Sir,-Your letter of the 4th would have received of riches, by giving rags the first place in those new-built an earlier answer had I been at home when it arrived here. But I lose not a single post in giving it such an answer as, I trust, you have sufficient charity to expect from me on this occasion.

I have been rarely more astonished than by the state-thick was a been been made in some of the local state. Let this be one from a welcome—Obviously. practically so-to the poorest poor, who there may fee in place and countenance. Let us, at least, in the House of the Most High. before whom sackcloth and ashes are richer robes than those of Solomon, endeavour to honour poverty, and to exalt it into a virtue, as of yore. Let us son of ordinary information.

"I have no more right to intrude into the Bishop of to sit for a quiet hour under the influence of religion, un-Moray's diocese than he has to exercise jurisdiction in mine; and I certainly have as little inclination as right as disgraceful to decorate the body for the humilities of

"The Church of Scotland is as independent as that of poorest can attain to will not long be a consummation england, and I deem any priest or deacon, whether orolained in England or Scotland, who presumes to minister common sense and of good feeling to insure comparative cleanliness and the absence of contagious disorders.— Only let the local clergy beware of encouraging the pernicious competition implied in 'Sunday-best suits,' and let the local higher classes favour, applaud, nay [as to all but the officiating priest himself] imitate, if they will,

piety in poverty.
"I could even wish, Sir, that in such places as Bethnalgreen or Berwick-street we had, definitely, churches from which fine clothes might be excluded; as a vast improvement upon no congregations of the poor, and only scanty congregations of the rich, let us do our best to collect crowds in working-dresses, flannel-jackets, shirt-sleeves, rags, any garments consistent with comparative cleanlings. ness and the requirements of decency; insomuch that the

and other poor outcasts from this world's favour, may feel the house of God a place of peace and refuge. The Romanist has long ago found out this wisdom, if, indeed, he did not retain it as a heritage from primitive times; and why the Protestant should shrink from the like inherited thought of honour due to pious poverty I know not. The main reason why our classes of society so little amalgamate is because there is so little religious communion between them. The rich exhibit their finery in churches, and the poor hide their poverty, their patience, and their would-be picty, in blind courts and solitary cellars.—
Dress is the root of the evil. Let society—let the clergy, at least—by some strong effort, endeavour to eradicate religious humility as regards the individual, and those of common sense as regards his neighbour, induce the gentry and their imitators to place themselves [in point of outer garments as of inward disposition] more on a level with their humblest brethren when they worship together in We warmly accord with the writer of this Letter in

the sympathy he feels for the humbler and poorer classes; and he would be entitled to the rame of a philanthropist indeed who should, on any extensive scale, be successful in devising means for gathering and blessings of the divinely appointed ordinances of vocates for ostentatious dress at any time, much less the part of the writer. in God's house on his boly day, where the outward preserved that distinction for Sunday, so common from ordinary fare, and the putting on of his best attire.-This, we can understand, had its origin in a thankful and a Christian feeling; and a moral and religious benefit may be promoted by rightly fostering it.

Our proposition would be that the rich of a parsh, while they studied moderation and simplicity in their own apparel, on the Lord's day especially, should be exhorted to provide for the poorer members of he congregation the means of appearing in the house of having "no clothes fit to appear in." Nor would his be found a burdensome undertaking: a very ew inhabitants of a parish would suffice to meet this bject in the amplest and most satisfactory degree; and if to this should be annexed the means of adding a little to the ordinary Sunday's fare, and thus contributing to awaken a more thoughtful and thanlful spirit to the good Providence of God, a large amount

named journal.

We scarcely ever met with an individual member of the Methodist community, who did not regard and reverence for the Church of England;viewing her as a Mother, from whom they were sepasuch a system could not, in the case of the very limited | rated by the force of circumstances, rather than because of any lack of affectionate feeling towards her. And often do we hear the remark from members of that and feel for it a strong affection; that here the minisfull sense of the word, and denominate their Society a Church,—while there they neither baptize nor marry, nor presume to administer the Lord's Supper; that, in short, Methodism, in the old country, is intended We are persuaded that it is only necessary for the to be auxiliary to the Church,—its meetings held at a different hour from the appointed services of the Church, and designed to supply a lack which, in their judgment, the Church does not afford, -and its ministers accounted only as leaders of these subsidiary and

subordinate exercises of devotion." That this is, or has been, no vague or isolated feeling, but a principle grafted primarily amongst the rules of this Society, is evident from the following extracts to the Rev. Dr. Chandler in 1785, just before the embarkation of the latter for America. Speaking of that he will immediately enter upon his duties. the labours of himself and his brother in America he

"Our only design was to do all the good we could, a Ministers of the Church of England, to which we are firmly attached, both by education and principle. My brother still acknowledged her the best national Church in the world.

"We had no plan but to serve God and the Church of England. The lost sheep of the fold were our principal care; not excluding any Christians of whatever denomination, who were willing to add the power of godliness to

their own particular form.
"Our elder brother, Samuel, was alarmed at our going on, and strongly expressed his fears of its ending in a se-paration from the Church. All our enemies prophesied the same. This confirmed us more in our res continue in our calling, which we constantly avowed, "My brother drew up rules for our society, one of which was, constantly to attend the Church prayers and sacrament. When we were no longer permitted to preach in the churches, we preached (but never in Church hours) n houses, or fields, and sent from thence, or rather ear ed, multitudes to Church who had never been ther

I never lost my dread of a separation, nor ceased to guard our society against it. I frequently told them, am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me.' Some of our lay preachers very early discovered an inclination to separate, which induced As often as it appeared, we beat down the Schismatical spirit. If any one did leave the Church, at the same time "Sir, I would strike at the root of this deep and spread-g evil. I would wish to exalt poverty at the expense our fold, and having fulfilled the number of our days,

before. Our society, in most places, made the bulk of the

congregation, both at prayers and sacrament.

only waited to depart in peace." We repeat that we often hear the affirmation of regret the delusion which allows them to think that, with all this reverence and affection for the Church, it can be right or justifiable to uphold a separate institution in rivalry at least to her lawful claims, we can feel that it only needs a little enlightenment on the sinfulness of schism and the danger of administering ordinances without authority, to cause both ministers and their followers to abjure that anomalous position,

and return to the bosom of the Church. We can understand how much the feelings of Me-We can understand how much the feelings of Me-thodists, who argue in this manner, must be outraged ists so condemned by our Reformers for believing that she can command her Son to comply with the prayers and by the language employed by the Editor and corresndents of the Guardian, in disparagement of the Church of England. Not to speak of more petty, but not less vindictive attacks,—which no week passes without being apparent in that journal, -we have no sinful man?

In regard to the former, a number of common-places are adduced, of which, as constituting any thing like an argument in point, a child should be ashamed. It is stated, for instance, as manifesting an affinity between the two, that both Churches are in the habit of using precomposed forms of Prayer!

We must presume that the compiler of these coinidences is aware that Forms of Prayer were used in the Christian Church for ages before it became corrupt in the Romish branch of it; and that the Christian Church has only had experience of the neglect or disuse of such forms within the last three hundred

We wonder that it did not occur to this correspondent of the Guardian, in adducing such points of coincidence, that almost as many as he brought forward might be cited to establish a conformity between the event in the life of Christ, rather than that which connects Church of Rome and the Methodist society; and we it with the life of the Virgin.

The first Collect is:—" Almighty and everliving God, wonder that, in his catalogue of coincidences, he with the Church of England, maintains the observance of the Lord's Day, the use of Infant Baptism, the doctrine of the Trinity, and the Resurrection of the Lord. Amen." as respects the former, while it is assuredly no disparagement as regards the latter. Had this writer succeeded in shewing that the Church of England evinced them into the sanctuary on the Lord's day, and bring- its affinity with that of Rome in holding the corrupt ing them more generally within reach of the privileges doctrines by which the latter is defiled, and which constitute to us the grounds of protest against her, religion. Yet we are not by any means sure that the there might be something more worthy of notice in method proposed is likely to bring about the result his communication. As it is, it only affords an eviwhich its benevolent author intends. We are no ad- lence either of great ignorance or great depravity on of Christianity kept in memory by the annunciation made

The remarks of another correspondent of the Guarapparel should be made, in some degree, to correspond dian on the Marriage Service, are of a character so apparel should be made, in some degree, to correspond dian on the Marriage Service, are of a character so with the humble temper of one who goes as a sinner revolting to pure feeling and correct taste, that we to the house of prayer to make a specific confession o need but affirm our belief that that cause must be in his sins, and petition Almighty God for their pardon; a melancholy state of degradation and hopelessness, but, at the same time, we should always wish to see when it is found requisite to colist in its support such wretched scurrility as characterizes the article in ques- the reference is to Christ. The only other place in our mmemorial times, in the bettering of the poor mai's tion. We should suppose that the daughters of Methodism could hardly feel shocked at a service, according to which our Queen herself was linked in marriage to the choice of her affections; or that the Minister of a sect should feel a modest repugnance in the use of a formulary which the venerable primate of England has had occasion to employ in the case of the

highest personage in the realm. "Before the passing of the late Act," says the writer of this scandalous production, "people were obliged God in becoming vestments, and so leaving them to be married by this indecent service of the Church without excuse on the ground so often pleaded of their of England, or not at all. Painful alternative!"-Most painful and perplexing indeed! If the people, on whose behalf this lamentation is made, were the pounds per annum from each of the more wealhy very embodiment of virtue and modesty, they need not, and we apprehend they did not, feel a scruple in the use of a service to which the most exalted, and many of the most excellent in the land have not only never felt a repugnance, but according to which, despite the hypocritical sentimentality of many modern religionists, they avow a satisfaction in being united of benefit would be achieved, without its proving a in these most endearing of bonds. And the world perceptible sacrifice of self-denial on the part of its generally has discernment enough to know, that individuals who indulge in such criticisms as we have been noticing, are for the most part the farthest removed Any well-instructed reader of the Christian Guar- themselves from purity of mind and delicacy of feeldian of Toronto, who professes at the same time to be | ing; and the more discriminating portion of society guided by ordinary principles of good taste, must feel can hardly avoid the inference that they who amuse his predilections to be not a little shocked by the out- themselves with jests upon the alleged indecencies of rages upon a decent propriety, and a right Christian the Prayer Book, will soon be extending their ridicule feeling, which are so often exhibited in that much mis- and their condemnation to the fancied indecencies of the Bible.

We scree with our correct andent M. M. in the purport of his remarks, and are obliged to him for his communication. We noticed, in perusing the letter in question, the passage to which our correspondent directs attention; but it did not occur to us that the writer of the letter meant to do more than, by citing Society, - "that the Methodists in this country differ the language of early Christian documents, to shew much from the Methodists in the old country; for that the Church of England is justified in applying here they are an independent body and hostile to the to the Virgin Mother the epithet of Saint, -in opposi-Church, while there they profess themselves its friends tion to certain hyper-critical remarks from those he was addressing. The extract which is annexed to ters of Methodism account themselves ministers in the the remarks of our correspondent states the sense of the Church of England upon this subject, so strangely and unjustifiably perverted by the Romanists.

> We understand that the Third Annual Report of the Church Society, as well as a very complete Catalogue of the Books on sale at its Depository at Toronto, have now been generally distributed. We are requested to urge the circulation of these documents as extensively as possible, by those in whose hands they have been placed,—as being the most effectual means of making known the progress and claims of this valuable Society.

We are requested also to announce that Mr. Thomas Ryall has been appointed Collector for the Church Society in the city and neighbourhood of Toronto, and

Communication.

(To the Editor of The Church.) Mr. Editor,-I have read with much interest the satisfactory document which lately appeared in the columns of *The Church* from a young gentleman in Russia, addressed to his father in Canada, containing his "Reasons for becoming an Episcopalian," and answering certain objections made by his parent to the doctrines and polity With regard to the latter part of his communication, (auswering objections), I regretted to perceive a disposition to run into extremes, regardless of the educational prejudices and tender consciences of those whom it was his endeavour to win.

He has fallen into an error, which I conceive is too common in the present day, in putting "a stumbling block" in the way of his weaker brethren, quite unneces-

I will notice one particular. In his remarks upon the objection to the titles applied by the Church to the Virgin Mary, he observes, "We also, following the decisions of the third Council of Ephesus, call her 'the Mother of God,' as this is but equivalent to Elizabeth's salutation, 'the Mother of my Lord;' our Lord is our Saviour, and our Saviour is God."

Now, Sir, I am not disposed to enter upon the discussion of so deep a question as whether, strictly speaking, the Virgin Mary is "the Mother of God;" or whether the terms used in the controversies in the early Latin and Greek Churches, relative to the nature and attributes of our Lord, and the translations and re-translations of them, were correct or incorrect. What I desire to ascertain is whether this title is recognized by our reformed branch of the Church; and, if so, where it is to be found in the authorized exponents of her doctrines and usages,-the

Liturgy, Articles, and Homilies? To me the question appears one of much importance. If we look into the history of the Romish Church, we shall perceive that this very title is the basis upon which similar principles from Methodists now; and while we she has erected the delusive superstructure of Mariolatry which threatens to supersede the doctrine of the atone. ment and the mediatorial offices of Christ. For my part, I see not, if this title is admitted, with what propriety we can condemn the Romanists for using any of the following (so abhorrent to our feelings) in their books of devotion—for surely, in this instance, "the less is comprehended of the greater,"—viz: "Spouse of the eternal Father," "Temple of God," "Abode of the Holy Spirit," "Queen of Angels," "Queen of Saints," "Queen of Heaven," "Mother of Mercy," "Our Hope," "Our Advocate," "Our Life," "Refuge of Sinners," &c. &c. &c.

ocate," "Our Life," "Refuge of Sinners," &c. &c. &c. If she really is the Mother of God, why are the Romansupplications that are presented to her; or that, in being more truly human than Christ, she is a more fit advocate

ticed lately a very laboured attempt to exhibit what they term the points of coincidence between the Church of England and the Church of Rome, in order, if possible, to shew that, in the distinctive and general tenets of both there is no difference; while, in a succeeding number, there is a most disgustful attempt to prove that the Marriage Service of the Church is indecent!

I hope, Mr. Editor, you will not consider me captious in calling attention to this point. The Church (like a city set on a hill) is surrounded on all sides by vigilant and bitter foes, eagerly waiting to catch and magnify tenets of both there is no difference; while, in a succeeding number, there is a most disgustful attempt to prove that the Marriage Service of the Church is indecent!

I hope, Mr. Editor, you will not consider me captious in calling attention to this point. The Church (like a city set on a hill) is surrounded on all sides by vigilant and bitter foes, eagerly waiting to catch and magnify that donations of Books, designed for the use of the Students or for the College Library, will be most eminently serviceable, and most thankfully received. They may be sent through the steamboat Agent at Port St. Francis, to the Principal at the College, or committed to the hands of any of the Clergy of the Diocese, who, it cannot be doubted, will readily take charge of them for the Institution. views of the Church. M. M.

COMMEMORATIVE OF THE VIRGIN MARY.

From Bennett's Sermons on the Distinctive Errors of Rom In our Church we certainly do desire, and rightly desire, to pay respect and honour to "the Mother of our Lord;" I may say that we do so beyond the other Saints, from the fact of two holy-days being set apart for the the second, "The Annunciation of the Blessed Virgin Mary;" but if you observe the Collects, Gospels and Epistles for those days appointed in our Prayer-Books, you will see how careful we are, that, while we give honour, we give no worship; we seem, as it were, carefully to shun even the Virgin's name in those Collects, to turn the course of the supplication to the corresponding

omitted to state that the Church of Rome, in common we humbly beseech thy Majesty, that, as thy only begot-

e incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the

same Jesus Christ our Lord. Amen.' Where you observe that the subject of the prayer is the Incarnation of our Lord. In both instances, then, we honour and keep in memory the Virgin through and by means of the worship which we give to our Lord Christ: His presentation in the temple corresponding with her purification, and His incarnation being the great doctrine to the Virgin; while, at the same time, even her very name, though the day is dedicated to her memory, is entirely omitted in both Collects.

conjunction with and tributary to that of our Lord, as in the hymn "Te Deum," "When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb;" and in the Creed, "Born of the Virgin Mary:" service where mention is made of her is in the hymn "Magnificat," called there "The Song of the blessed Virgin Mary." This hymn we repeat in our evening service; and though of course no one can repeat that hymn, "He hath regarded the lowliness of his handmaiden: for behold from henceforth all generations shall call be blessed." me blessed,"-though no one can repeat that hymn with-out calling to mind the memory of that holy and humble handmaiden who speaks, still it is quite clear that our Church desires no more than her memory; for just ob-serve, together with a record of her blessedness is a record of her lowliness, and if we praise her at all, it is not for her glory but for her humility. It is for that glorious event which accompanied and followed the singing of that hymn, "He, remembering his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever;" but "Glory be to the Father, and to the Son, and to the Holy Ghost."

Ecclesiastical Intelligence.

CANADA.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. Church Society's House, October, 1845.

The LORD BISHOP in the chair. At the General Meeting of the Society, held on Wednesday, October 1st, the minutes of the last Meeting were

A statement was laid on the table of the Treasurer's Accounts, shewing a balance of £378:11:3. The receipts during the past month have been-

Sales in the Depository,£50 6 1
Denation of John Ruskin, Esq. for
Missionary purposes 6 11 1½ 6 11 13 £56 17 21

The payments during the same period have been Paid as per audit 3d Sept. 1845 ... £ 25 16 01 Ten Shares Bank of Upper Canada 123 2 6 Rev. F. Tremayne, to 30th June 15 0 11 Rev. H. Stoneman, to 30th June

The Standing Committee recommended the paymen of the following accounts:

James Browne-Error in last year's acc't. £1 6 Parcel from Cobourg..... 0 1 J. Oxenham-Wheelbarrow Thomas Champion-Moiety for Firewood..... 5 0 0
Allowance for office lights 2 0 0 Thos. Champion-Salary £10 8 4 Boy's Wages..... 1 13 4

12 1 8 £23 17 61

DIOCESE OF QUEBEC.

BISHOP'S COLLEGE, LENNOXVILLE. The Corporation of Bishop's College having been duly organized by the appointment, by the Lord Bishop of Montreal, of the following Gentlemen as TRUSTEES:—

The Hon. A. W. Cochran, Quebec, " E. Hale, M.P.P., Orford, Rev. L. Doolittle, Lennoxville,

C. Jackson, Hatley, " C. P. REID, Compton, " G. SLACK, Granby, Lieut.-Col. Morris, Ascot, Hollis Smith, Esq., Sherbrooke, E. Elliott, Esq., Lennoxville;

The Rev. J. H. NICOLLS, M. A., Michel Fellow of Queen's College, Oxford, Principal, and Harrold Professor of Divinity, HENRY MILES, Esq., M.A., Professor of Mathematics and Physics, and The Rev. L. DOOLITTLE, Bursar,

as the College Council. The earliest opportunity is taken of making known these appointments to the friends of the Institution and to the public generally. They are also informed that temporary accommodation has been provided for Students,—until

the College building shall be ready for use in the early part of next summer—in a private dwelling house in Lennoxville, where there are already several Students engaged in a course of Theological studies.

The object, however, of the Institution is to provide a course of general Collegiate Education based on sound religious principles, no less than the preparation of Candidates for Holy Orders.

A course of study, therefore, will be pursued in the various branches of Classical Literature, History, Mathematics (pure and mixed), Moral Philosophy, Logic, Rheoric and Composition, as well as Divinity.

A particular scheme of the order in which these subects will be read will be published at an early period. The College terms will commence on or about Sept. 1st, January 20th, and the Thursday in Easter week.—

For the present term students can be admitted up to Nov. 1: the term will end on December 20. Candidates for admission will be examined in the Latin and Greek languages, in such books as they may have been lately engaged in reading; and will be expected to translate each language readily, and to translate English

into Latin: accuracy of scholarship, and a thorough acquaintance with the fundamental rules and principles of the language being the object required, rather than extensive reading. It is further expected that they will be able to stand on a consistency of the language being the object required. able to stand an examination in the earlier books of Euclid, and Algebra; and they will be required to shew a competent knowledge of the Bible, to translate the New Testament fluently from the original, and to answer questions both from the Old and New Testament. Security must be given on admission, by the Student or by his parents or guardians, for the payment of his ex-

penses to the College.

The expenses will be on as moderate a scale as is consistent with the administration of such an Institution.— The charge for Tuition, Room-Rent, and the use of the College Library will be £12 10 per annum, to be paid in the necessary proportions at the commencement of each term, for the term preceding. The whole expense will not exceed £45 per annum; and it is hoped it may be

Further particulars may be known on application to the Rev. J. H. Nicolls, Lennoxville: to whom it is ex-

I hope, Mr. Editor, you will not consider me captious pected notice will be given of the desire of any party to

tution.]

NEW BRUNSWICK.

MOVEMENTS OF THE BISHOP OF FREDERICTON. On Monday, 1st September, arrived at the Rectory, escorted by the Rev. Mr. Street, Rector, and several of the Inhabitants of Woodstock, who had gone down to Eel River to receive his Lordship.

On Tuesday his Lordship proceeded to the Tobique. On Wednesday held divine service, consecrated the Church lately erected at that place, administered the rite of Confirmation, and addressed the congression. In the

of Confirmation, and addressed the congregation. In the afternoon proceeded to the Grand Falls, and on the following morning again held Service and addressed the congregation of Churchmen there assembled, many of whom had travelled from so remote a distance as the River St. Francis to hear his Lordship. At this place the address already noticed was delivered, and £110 was readily subscribed for the erection of a Church there; his Lordship himself contributing £10. In the afternoon returned to the Tobique, and on Friday morning, at the newly erected Church above the River de Chute, had service, confirmed, and addressed the congregation Thence proceeded as far as Philip Dryer's below the

Presqu' Isle, where he again had service and addressed the congregation,—thence returned to Woodstock.

On Saturday morning confirmed and preached at Richmond. In the afternoon at St. Luke's Church, received the Address from the Church Corporation; on the fol-lowing day confirmed in the morning and preached thrice at the latter Church, where, notwithstanding the inclemency of the weather, was assembled a crowded congre-

On Monday confirmed and preached in Jacksontown, and on Tuesday morning left this place for the Parishes of Dumfries and Prince William, at both of which places he had services, and preached, and thence, on the following day, returned home, the Rev. Mr. Street accompany ng him the whole of the journey.

The discourses delivered by his Lordship, with the ex-

ception of one, preached on Tuesday afternoon, were ex-temporaneous, all breathing the most fervent piety, and inculcating, strongly, the doctrine of Christian Charity and Benevolence; his manner, solemn, and deeply engaging,—his mode of delivery, most pleasing and impressive, and characterized by an ease and fluency but seldom equalled, and rarely surpassed. To deliver so many ad-dresses upon the self same subject, arriving at the same nclusion, and yet render each succeeding one entirely new as it were, and equally interesting, argues talent of

the very highest order.

It is his Lordship's intention to meet us again in March next, when I am very sure a hearty welcome awaits him.

— Correspondent of the Woodstock Telegraph.

From our English Files.

GAINSBOROUGH.—Few towns are likely to experience so complete a metamorphosis as Gainsborough. For a number of years it had a most flourishing shipping trade, furnishing all the midland counties, with a depot for goods of almost every description, but chiefly an immense quantity of deals, &c. from the Baltic; groceries, &c. and iron in return, to the north, to Hamburgh and the Baltic. Since the establishment of railways its flourishing trade has dwindled away almost to zero, and although it was made a port of the fourth rank some years ago, the trade has continued to decline. The hope of better days is now entertained, in consequence of the railways projected to pass through the town. The Direct Northern would ness through by a touch live the land. pass through by a trunk line; the London and York by a loop.
Then there is the Sheffield and Grimsby, the works of which have just commenced, under the direction of Mr. John Stephenson. Another line has been projected from Derby to Gainsborough, and meets with much support; and two lines from Goole, with extensions to Grimsby and Selby; and, within the last few days are appropriately and the proin the last few days, an announcement has been made of a projected line from Gainsborough to Newark, viâ Retford. What may be the ultimate effect of these projects upon the town and trade of Gainsborough it is impossible to predict, but the most sanguine hopes are entertained that they will restore its landary. guishing trade, and raise the town to its former prosperity.

Leeds Mercury.

VAN DIEMEN'S LAND.—Extract from a letter dated Hobart Town, April 30, 1845:—"Robbery, violence, and indo-lence stalk through the land, that portion of the free labourers who had the means to leave have already done so, those who cannot get away are obliged to compete with the convicts, and thus earn a miserable subsistence in this degraded colony. In-solvencies are now become so numerous that they pass unno-ticed. Cargo after cargo arrives, and as the idea of credit has become absurd, they are sold for immediate cash at a ruin sacrifice to the London merchant. Money we have none to send you home, and must claim your further indulgence; nothing but a speedy alteration of the convict system can relieve

MEXICO PRIVATEERS .- We have learned that a num ber of vessels have proceeded to Mexico, to be employed as priva teers. The Shanrock, which had been for some years a revenue cruiser on the Irish station, and had been well known at Kingstown as one of the fastest boats in the squadron, was sold by government some months since. She subsequently proceeded to Liverpool, from whence, two or three weeks since, she sailed for Mexico, the owners intending to take out letters of marque for the privater service.—Dublin Mercantile Advertiser.

The British Navy.—During the past week the greatest activity has appropriate in the different description of the Advertiser.

activity has prevailed in the different departments of the Aumiralty. The dockyards are being increased in number of armiralty. The dockyards are being increased in number of armiralty. The Lords tisans and quantities of stores of all descriptions. The I of the Admiralty, now that they have put the ordinary the most efficient state, are concentrating their attention on the conversion of the old line-of battle ships and frigates into steam guard-ships, to be propelled by the screw. These steam guard-ships are to be brought forward immediately; in fact, some of them have already been taken in hand.

IRELAND.

Dublin, Sept. 8. EXTRAORDINARY STATE OF AFFAIRS IN THE COUNTY CAVAN.—Some months since the estate of Robert Henry. Southwell, who formerly represented the county Cavan on the "liberal" interest, was sold under a decree, and purchased by James Hamilton, Esq., of Larkfield, county Dublin, for the sum of 72,000%. On his proceeding to take possession some time since, he found it totally impracticable, owing to the feeling of opposition manifested by the peasantry, led on by persons who have unfortunately too much influence over them.

who have unfortunately too much influence over them.

A proposition was made by the priests to raise a sum of money to "rescue" the estate, or a portion of it, for the original proprietor, who all this time was absent from Ireland. He returned home, and was met by a procession, bonfires were lighted, and every other demonstration usually displayed on such occasions. Matters being in this state, a meeting is summoned to take place this day at Killeshandra, for the purpose of collecting funds for Mr. Southwell. The Protestant party being alarmed at the project, and the rumour that ulterior objects prejudicial to them were contemplated, Lord Farnham and the rest of the magistrates, seeing the danger that threatened, adopted prompt measures for the preservation of the peace. adopted prompt measures for the preservation of the peace. Affidavits were made, setting forth the impending danger, and the Scots Greys were ordered from Dundalk by forced marches for Cayan. The 34th Regiment form Addless were the route for Cavan. The 34th Regiment, from Athlone, got the route at one o'clock on Friday for Killesbandra, and marched at three.
They were to have left Athlone this day to embark at Cork.

A correspondent of the Evening Mail says the troops in Cavan are:-2nd Dragoon Guards 2nd Royal North British (Scots Greys) ... 5th (Northumberland Fusiliers) 34th Regiment (Cumberland) Of the police force from counties of Leitrim, Longford, and Cavan

Making a total of men and officers ...

The Mail publishes the following curious extract of a letter from Mrs. Southwell, on the subject of the danger awaiting the purchaser of her husband's estate:—

"The people were also deluded with the promise, and would not believe it."

not believe it was really sold till my arrival. When I all nounced it to them, nothing could surpass their grief and consternation, and indeed just anger, at our being so betrayed. sternation, and indeed just anger, at our being so betrayed. They then fixed on a plan to raise subscriptions amongst them selves, the tenants, townspeople, and dependents of Mr. Southwell, which idea has been seized with enthusiasm by the people of the county at large; and they deputed Major Faris yesterday to write to Mr. Hamilton, and request him, upon being paid his purchase money, costs, and expenses, that he would restore this place to Mr. Southwell. You know the Irish character too well to make it necessary for me to tell you, that is the second of the county of racter too well to make it necessary for me to tell you, that Mr. Hamilton would not be likely to have a peaceable, quiet life here, if he came against the will of the people, or the system of annoyance he would have to endure. The agrarian spirit is now stronger than ever among the people, and every one who takes land from another must prepare to undergo every sort of annoyance and alarms. [The names are here given of different families who have been obliged to fly the country, in order to save their lives; after which the letter thus proceeds:] I do assure you from the arivit Less and here with the people. I do assure you, from the spirit I see and hear with the people and their strong attachment to Mr. Southwell, and the co tion they feel that his return alone could restore peace and satisfaction to this distracted county, so strongly proved by their having got so large a sum to bring him back as they say, and the full belief they have, that Mr. Hamilton could not refuse them, that I am a sum to bring him back as they say, and the full belief they have, that Mr. Hamilton could not refuse them. them, that I am convinced if he refuses this act of justice generosity, neither he nor his family would ever enjoy a moment ce or comfort. He would have a thousand an perhaps worse; so, knowing your influence with him, I take the liberty of thus stating my feelings on the subject, leaving it to your own good some of the subject of the s it to your own good sense and judgment how to advise him on

it to your own good sense and judgment, this occasion. I remain your obedient, "C. M. Southwelle "Castle HamiltonJuly 12, 1845."