Thus was spent our Sunday in Turkey. I might add more of the day, but my paper fails. I will only say that I had a long and very interesting conversation with one, who, though an Oriental, is, I believe, a true and faithful brother. He urged particularly my training a few female teachers, with a view to introducing education among the Eastern females. But what am I to do without funds?— I assure you that, at this present time, I am in daily distress for means to keep the mission moving. The funds appropriated to this mission do not allow of any such undertaking, though it is one of the most important that could be desired, and indeed I have been obliged to refuse, during the six months that I have been here, applications almost innumerable for other objects hardly less important. But I will endeavour to do what the Church enables me to perform. Beyond that I have no responsibility.

Let me add, to close the record of the day, that at 9, P.M., on Sundays, we always have the two Evening Les-P.M., on Sundays, we always have the two Evening Lessons of the Daily Calendar read with thanksgiving and petitions for blessings in view of the spiritual mercies and privileges of the day. I then pronounce the Benediction in the Office of Institution, and so we separate for the

THE CHURCH.

COBOURG, FRIDAY, APRIL 17, 1846.

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THE LORD BISHOP OF TORONTO takes this method to give notice that it is his intention, with the Divine permission, to hold Confirmations in the Niagara District during the latter half of the month of May next; in the Home and Simcoe Districts in the months of June and July; and in the Districts eastwards from Toronto in the months of August and September. A list of the days and places of Confirmation will be published hereafter; and his Lordship requests that notice be communicated to him, as early as possible, of new stations which have been established, or new parishes which have been organized, at which Confirmations are required to be held, or Churches to be consecrated.

According to former usage, it will be required that every Candidate for Confirmation, unless under special circumstances which must be left to the discretion of the officiating Clergyman, should be of the full age of fifteen years; and the Clergy will be pleased to have in readiness, and furnish to the Bishop, previous to the service of the day, a list containing the names and ages of the several candidates for that rite.

His Lordship also takes this occasion to renew his anxious desire, that Candidates for this holy ordinance should be fully instructed in those solemn obligations and responsibilities which they are, in their own persons, about to assume, and that every practicable means may be employed to render them fully acquainted with all that pertains to the faith and practice of members of the Church of Christ.

that certain petitions in opposition to this prayer have large portion of those who object to the University as been got up, and laid before the House; but we can- it is: not imagine that these, either in number or influential weight of names, will be considered to countervail the very reasonable application which has been preferred by the members of the Church of England. We are pained, indeed, to be obliged to affirm it as our considered to countervail the very reasonable application which has been preferred by the members of the Church of England. We are pained, indeed, to be obliged to affirm it as our considered to countervail the byterian can join. Let the University be founded somewhat on the principle of the Liverpool Conference, and then a scientific and literary education can be obtained for the youth of Canada, and the fundamental doctrines viction, that this opposition results merely from a spirit of the Bible he maintained. But it will be said, that this will exclude Roman Catholics, and so it should. Can of jealousy,-from an apprehension that, with the of jealousy,—from an apprehension that, with the means at command which this property, rightly managed, will give her, the progress and influence of the form, goes on the principle, that the State is bound to Church of England will be largely increased, and that give a like support to error and truth." she will reach that high moral position which the best We cordially agree to the position here asserted, portion of which she has been deprived.

had prevailed, and the decision arrived at, was as to Protestant Church of England, should have the prebenefit of the endowment admitted to be rightfully already stated, the State would be wrong in endowing hers, -nothing to shew that her recognized share of all. But in affirming that the State would be justifithe property was not to be made available, by every able in endowing a certain number of conflicting desensible and discriminating legislators: unless some hold many of the essential tenets of Christianity. objections of a more tangible and practical character The subject of tests, too, is one upon which those sonable prayer of her members and adherents.

ing claims,—that every promise of sale, or lease, which could be substantiated, should by the Church be could be substantiated, should by the Church be rigidly and to the letter fulfilled,-that every right or pretension, which could equitably be pleaded, should be dealt with precisely as the Government would find themselves, in honour or justice, compelled to do. We have had, in the history of this Province, seve-

ral examples of the settlement of townships or large blocks of land, the property of individuals; and we have seen that, in the hands of enlightened and spirited proprietors, these large possessions have never been allowed to impede the settlement, or retard the prosperity of the country,-and this for the most natural of all reasons, that practical benefit might be made to accrue as speedily as possible from the property. Certainly there is no ground for the apprehensions that the Church, any more than individuals, would withhold these lands from sale or lease, because, as is exemplified in the very petitions now on foot, the object of her friends is to render them as largely, and as speedily, available as possible to present and grow-

If it should prove to be the case that a considerable number of lots, in different parts of the country, should be reserved for lease rather than offered for sale, it will hardly be affirmed that the practical results of a system of leasing are here, or any where else, of such a nature as to expose it to objection, much less to condemnation. It must be the case in time, as population increases and land becomes scarcer, that the system of leasing will be very extensively adopted; and it is not difficult to foresee instances in which the facility of doing so would prove a positive and great boon to persons of small means. It might be practicable for an individual so circumstanced to pay, in the shape of an annual rental, a moderate amount of interest upon the value of the land he occupies; but if he were bound, in case of purchase, to exert himself

And how often has it happened, that persons attempt- the new charter be more respected than the old one?-And how often has it happened, that persons attempting to purchase, without antecedent means and depending upon the results of their industry, have been unable to effect that object at least, and after some una years of fruitless toil and great discomfort, have been ompelled to surrender the land, with all the improvements they have made upon it, to the proprietor?-We have heard it asserted, indeed, by many practical and intelligent men, that the farmer of small means acts uniformly a wiser part in leasing, than in purchasing land,—that there is a decided economy in the former course, -and that, as a general rule, there is in that case less of fetter upon his industrious energies, more of comfort and independence in the interval, and

a surer and larger prosperity at the last. to evince towards tenants or occupants of property under them, the same consideration and indulgence that would be manifested by individuals. We have assurance, on the contrary, that interests of a personal, and we may add of a selfish character, which may pertain to individuals, do not usually have place with the holders of a public trust: while the latter have no private motives or ends to gratify, there will always be cases in which individual passions or passing interests will have their influence with the former. Every and exercise, with greater public benefit, the powers sober-thinking and impartial man will be able at once to decide at whose hands he would be likely, through life or a term of years, to experience the most consideration, and regard to contingent circumstances of emergency or need.

We trust, therefore, that no impediment will be found to exist to the adoption by the Legislature of the very excellent and satisfactory Report which last year was drawn up by the Committee to which these Petitions were referred. We trust that a measure so earnestly desired by a portion of the population so England in this Province, -involving the most important interests connected with the present and future well-being of their communion,-will no longer be

The question of King's College appears to present ew difficulties to its opponents at every stage of the agitation which has been so unjustifiably got up upon Amongst those who would liberalize its constitution, and divert its endowment from the objects origi-

nally contemplated, there are already great and growng differences of opinion, -ominous, in a very startling egree, of the dissension and animosity which would end the Institution, were it ever committed to the Babel-like management which some are recommending.

The public agitation upon this subject is predicated pon a professed intention of justice to all her Majes. y's subjects: the complaint is, that, by the present It is only just that, in the prospect of a change it the charter, a preference is given to the Church of England, whereas the platform of the institution should be so broad as not to allow the recognition of any particular religious sect or party in its control or govern-We are glad to observe so many Petitions presented ment. And yet, in the face of this professed liberality, We are glad to observe so many Petitions presented to the Legislature, praying that the share of the Clergy there is no concealment of the determination, in most of the Church of England may be entrusted to the management of the Incorporated share in the government of the University. What is Church Society of the Diocese. We perceive, too, argued in the following words, is contended for by a in Council.'

"I say then, Sir, let there be tests,-tests in which

of kings, in foresight of the blessings which must result that the State is inconsistent in giving an equal supto any people from her firm establishment, designed as the effect of that liberal endowment of so large a should be so extremely liberal, as is here represented, in her construction of what error is. If there be the seems scarcely to be sustained by a consideration of the In the legislation which unfortunately took place little difference which is so often contended for be- tenets and acts of the Church. I cannot bring myself to upon this subject, and in the settlement of the ques- tween the various denominations of Protestants, then tion which was made, about six years ago, it will no why do they keep asunder,-what excuse can there where be contended that the spirit of the original be for dividing, as they do, the Church of Christ,grant was meant to be touched. The discussion that what objection can they have that the National and the right of possession alone, -whether the Church of eminence in every National seat of learning? But if England was, or was not, legally entitled to the whole: there be a difference, a difference so real and essential, there was nothing in the provisions then adopted to as to keep them asunder, there must be error someindicate that she was to be crippled as to the use and where; and we conceive that, upon the assumption lawful means, to her prescut and future benefit. We nominations, -whose tenets are so various and adverse cannot, therefore, imagine any thing more reasonable as to prove that some of them must be in error,-we than the prayer which is now preferred by the mem- cannot perceive with what justice (adopting the prinbers of that Church; nor could we conceive any thing ciple of such objectors) Roman Catholics should be more unjust than the rejection of that prayer upon the excluded. We object, be it understood, to the endowflimsy and capricious grounds which are usually ad- ment by the State of that or any other form of error; vanced. Vague and fanciful anticipations of a spiri- but if this principle be departed from at all, it would tual dominancy, which certain parties are in the habit be invidious and unjust to limit the exception to a few of indulging, as the certain result of the measures thus instances, and exclude from the indulgence any conprayed for, will hardly be found to have weight with siderable portion of the population who, like the rest,

can be substituted for these theories and speculations who are objecting to the University as it is, are exof possible calamity to the people from the extension hibiting very serious differences of opinion. Some of the Church of England, we cannot bring ourselves are for their total abolition; while others, and amongst to believe that an enlightened Legislature will be the number a Free Church minister, whose communimoved from the obvious justice of granting the rea- cation appears in the Brockville Statesman, reason in this more correct manner:-

The petitioners, on this occasion, have not shrunk from expressing their desire that, in any enactment which may be determined upon in furtherance of their prayer, every possible respect should be had to existing a large that every promise of the prayer, every promise of the prayer, every promise of the prayer, every promise of the prayer which the prayer with the p and let every thing be in common. But, Sir, I affirm that tests are of great use; they are the all and every thing in every College and in every place. The forbidden fruit was the test of Adam's obedience, the rainbow is the test of God's faithfulness, and the cross of Christ is the from the commencement of the reign of Elizabeth, unin-

"For my part, I would rather see it in the hands of Episcopalians than in the hands of Infidels, Papists, Arians, &c., and these will undoubtedly have it if no tests

'I assert that a system that will give unbounded tole- tion of the practice. Admitting the correctness of this argument in the abstract, we should think that no little difficulty would

be experienced in adopting any system of tests amongst a multitude of conflicting denominations, and that for the peaceful working of the Institution to which they are to be applied, recourse must be had to the custom of the English Universities.

But the grand difficulty will be, to get at any final But the grand difficulty will be, to get at any final settlement of this great educational question, if once the moral delinquency of annulling charters is publicly the moral delinquency of annulling charters is publicly nctioned. The present generation have no right to arrogate to themselves the perfection of wisdon; and the next may see it to modify or annul what contemporary legislators have established. We perceive, indeed, no security against a rotation of changes; and as some great writers argue that human affairs proceed as condemnation and virtual prohibition of all arrogate to themselves the perfection of wisdom; and as some great writers argue that human affairs proceed things so omitted. not in a straight line, but in a circle, we may anticipate getting back, in a few generations, to the point

from which we have started! We do not concur in all that is asserted in the following paragraph from our respectable contemporary the Bytown Gazette, but there is no resisting the force of the concluding portion of his observations:-

"We said some time ago, and we repeat it now, that the establishment of a University in this country is premature—there was no necessity for it, and there is no want of it still, while there is a great want of good schools to pay within a given time a large amount of purchase-in the Province. But having begun the building of a tower without counting the cost, we must get on with it

Amidst the contrariety of opinions which are found to prevail upon this subject, most thinking men, we conceive, will agree in the determination that it is better to let the University stand as it is.

Our thanks are due to A. H. Meyers, Esq., the Member for South Northumberland, for the transmission of several parliamentary papers. Amongst the number, is the draught of the revised School Bill, introduced by the Hon. Mr. Draper; -an improve ment, we are willing to believe, upon the former educational Acts, but still, we fear, too complicated to admit of a satisfactory operation. Our own opinion has always been to render the machinery of the system, in the outset at least, as simple and unexpensive as possible, and gradually to introduce such additions and improvements as time and circumstances may call for. A central Board of Education might be found to answer all the ends proposed by the appointment of a general Superintendent, and be more satisfactory to the country; while District Boards, judiciously selected, with a paid Inspector or Secretary to each, would obviate the necessity of all subordinate officers, that by the present Bill are proposed to be conferred upon the Trustees of the several Schools.

But we have no space, at present, to enter into any minute examination of this Bill, and must defer our further remarks to another opportunity.

The public reading of a Correspondence which was designed to be private and confidential, is an episode in our local parliamentary history which does not speak favourably for the morals of the land. This outrage large and influential as the members of the Church of upon the proprieties of civilized life should have been marked, we conceive, by a stronger expression of disapprobation than appears to have been conveyed at the time: had not, indeed, the curiosity of honourable members got the better of their discretion on that ocrepeat in that Assembly what had occurred in the private and confidential intercourse of friends, and that without the consent of all the parties concerned, would have been met at once by a motion and vote of prohibition. As it is, the whole disgrace of the novel but the reverse, can accrue to the Administration.

We are glad to perceive the following notice in the last Official Gazette, and have much pleasure in gratuitously affording to it a more extended circula ion. management of these lands, the system should at ouce be stayed which is complained of as leading to this almost total sacrifice:-

"CROWN LAND DEPARTMENT. " Montreal, 8th April, 1846.

Communication.

PRAYERS FOR THE DEAD.

To the Editor of The Church. Rev. Sir,—A statement appeared lately in a public print to the effect that Sir Jenner Fust, in giving judgment on some case before the Ecclesiastical Court,—I

think respecting an inscription upon a tombstone.—had pronounced that prayer for the dead was not forpidden by the Church of England; and that much anxiety had been felt to procure a reversal of a judgment, so materially calculated to strengthen the hands of any who might disposed to attempt the revival of anti-Protestant usages in the Church.

pelieve that we have been so long mistaken as to the prinsubmit through your columns the reasons which appear to me to oppose his decision.

The opinion of Sir Jenner Fust was probably formed on the ground that there exists no ecclesiastical law against praying for the dead, nor any express negation of the practice in our Services or Articles. But a confined view of a case, merely according to the letter of the law, does necessity, in civil matters, of a court of equity, to be appealed to when common law, which must be restricted by accurate definitions, is either incompetent to decide, or is opposed to the plain and broad principles of justice. If, by the Church not forbidding prayers for the dead, Sir Jenner Fust meant that no positive enactment of the Church is extant to that effect—such may be the case: if is decision went so far as to embrace this inference, that the Church permitted them, or that such prayers are admissible in the Church, the inference is decidedly erroeous, being founded on a mere literal view of the case, too narrow and restricted to conduct to the truth, for nany other circumstances, bearing upon the case, ought to be taken into consideration.

In the absence of documentary testimony custom establishes and confirms rights and practices, as strongly as written law; uninterrupted and acknowledged usages are received as evidence, and are recognized by all courts as guiding their decisions, in default of proofs of a contrary

That custom carries with it the same legal weight in ecclesiastical as in civil matters, appears from Williams's Laws of the Clergy, under the article—Courts Ecclesiastical—where, enumerating "the laws and constitutions whereby the Church of England is governed," he begins with, "1st. Divers immemorial customs." An immemorial custom, I presume, is one whose origin is lost in its autiquity; but the customs of the Reformed Church of England, in whatever they differ from those of the Church of Rome, cannot date farther back than the Reformation; consequently a custom that is traceable back to that era, morial custom, for no custom contrary to Rome could

Now the practice in question—praying for the dead—is not "according to the use of the United Church of England and Ireland." The "use" of the Church is set forth in the Book of Common Prayer, and this use has contin terrupted, it may be said, on this point, even by the Com-monwealth, for the Puritans did not challenge the Church's practice on this head. The usage of nearly three hundred years, and the total absence of any such thing from our formularies, are strong proofs of the Church's condemna

But we can go still farther, and can approximate very closely to an express prohibition. Let us look at what the Church has expunged from her Rituals, and we shall see that among those things is—prayer for the dead.— First, however, mark her language "Concerning the Service of the Church," at the beginning of the Book of Common Prayer: "So that here you have an Order for Prayer, and for the reading of the Holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious than that in connection with this, her becoming reluctance to make any change "of things advisedly established, no eviden The conclusion is undeniable

things so omitted.

It is the practice of the Church of Rome, in which that of England was for a long time merged, to have Masses for the dead, that is, especial propitiatory offerings of the Host, and prayers on their behalf. At the Reformation our Church abolished that superstitious use of the Sacrament of the Lord's Supper, and all Masses, and Prayers for the Dead, --abolished them, not by expressly enumerating every word and practice that she changed but by rating every word and practice that she changed, but by substituting, of her own authority and with the sanction of the State, in the place of the former Missal, the present Book of Prayer, with the above-mentioned sweeping con-

emnation of all that was left out.

The Canon of the Mass contains a specially appointed "Commemoratio pro defunctis," in English running thus: "Be mindful, O Lord, of thy servants N. and M. who are money, with all the intervening interest accruing, it would, in nearly every instance, be found to prevent the successful application of his energies to the improvement of the laud and the supplying it with stock.

To begin with annulling charters, be found to prevent the best way we can. To begin with annulling charters, be found to prevent the best way we can. To begin with annulling charters, one before us with the sign of faith, and rest in the sleep of peace; (here are mentioned such of the dead as are prayed for in particular); to whom, O Lord, and all that rest in Christ, grant, we beseech thee, a place of refresh-

ment, of light, and of peace, through the same Christ our mento say, Grant also, O Lord, that the infinite merit of thy Son's passion may be extended unto the faithful suffering in Purgatory; and that one drop of that precious blood may free from the pains of Purgatory the souls of N. and M. (here pray for thy parents, and friends, and all faithful dead), that they may pass speedily from the Church sufferant unto the Church triumphant, and there can be consumed to the church triumphant, and there is the for a consumer to the church triumphant. praise thee for ever." A hymn, "Dies irae! dies illa," is appointed as "The Sequence that is sung at solemn Mass for the Dead;" and also an office entitled the "Libera, to be sung after solemn Mass for the Dead," containing the be sung after solemn Mass for the Dead," containing the following prayers:—"From the gates of hell, O Lord, deliver his soul. May he rest in peace." "Absolve we beseech thee, O Lord, the soul of thy servant N. from all the bonds of sin; that being raised up again among thy saints and elect, he may be refreshed in the glory of thy resurrection, through Christ our Lord. Amen." "After the Price of the property with the right. Priest, making the sign of the cross with his right hand over the tomb, says, Eternal rest give to him, O Lord. Response—And let perpetual light shine to him. Priest—May he rest in peace. Response—Amen."

In the Order for the Mass, "the Priest offering up the Host, says, Accept, O Holy Father, Almighty and Eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee for all here present, as also for all faithful Christians both living and dead, that it may avail both me and them unto life averlasting. that it may avail both me and them unto life everlasting.

Amen." The Order for Vespers has the prayer. "May the souls of the faithful, through the mercy of God, rest

To the Clerk.

How is it that none of the above are in the Church's Book of Common Prayer now? Because the Church formally erased them, -- because she carefully and purposely omitted them, knowing that they were vain in their effect, unwarranted by Scripture, false in doctrine, and savouring more of superstition than of the light of Gospel truth. The last vestige of prayer for departed souls was crased at the second revision of the Liturgy of Edward VI., A. D. 1550.

With respect to the absence of any express verbal prohibition directed against praying for the dead, it may be observed that it was quite uncalled for. The promulgation of the Reformed Ritual shewed at once what the Church approved and what she rejected; there could have been no question about it at that time; her published formularies must have removed all uncertainty, and must have rendered her views clear and evident to all men.— It is much to be regretted if any opinion enunciated by high legal authority should throw a shade of doubt over members got the better of their discretion on that oc-casion, we should have expected that the attempt to repeat in that Assembly what had occurred in the pri-are as plainly before the world now as then, and the same cata must lead to the same conclusions.

Indeed, if the circumstance of the Church not having issed positive enactments against such or such a practice were to be received as a proof that she considered it proceeding rests upon the individual who conductes it, while, from the course pursued, no political damage, but the reverse can accuse to the Administration. holy water, crucifixes, crossings, genuflexions at the altar, &c. &c.; and trivial as some of these things may be in themselves, yet they are differential marks between our Reformed Church and the Church of Rome, and their disuse with us is perhaps not unserviceable in rendering the distinction perceptible to the many, since more will notice external ceremonies than will take the trouble to examine important differences of essential doctrines.

Doubtless, also, because the expunging them from the Book of Common Prayer was thought by the Church a sufficiently expressive indication of her mind, she has not prohibited prayer to the Virgin Mary, except under the general expression in which she forbids "invocation of saints" in the 21st Article; nor the making the sign of the cross, except that her ordering it to be used on one particular occasion with an explanatory which is particular occasion with an explanatory rubric, is a virtual prohibition of it on all other occasions.

In public worship, or whenever two or three are summoned together for that purpose, the Clergy are strictly forbidden to deviate from the prescribed forms of the Liturgy; and therefore they cannot use prayers for the dead in public. They hold office under the solemn obligation to "teach the people committed to their care and charge with all diligence to keep and observe the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same."—(Ordination Service). So that they cannot use prayer for the dead in their private ministrations and teaching, or in social worship.— The Church having thus faithfully removed it from all her offices, regular and occasional, public and private, so that it should no longer be found between the covers of her Prayer Book,—having bound her Clergy, by a sacred and comprehensive obligation, to the forms of that book, and to all her doctrines generally,—having thus guarded against the re-introduction of any of the expunged errors, and having made full provision for fencing out all that Word of God, the teaching of her Liturgy, and the preaching and influence of her Clergy, would, with the Divine blessing, gradually enlighten the minds of the people,—would bring them back to the simplicity of pure people, - would bring them back to the simple religion - withdraw them from superstition, and eventually extinguish the unscriptural practices and vain rites which she had formally abjured en masse. Nor were our Reformers mistaken in the expected result, for these things had long been consigned, within our Protestant communion, to obliviou and contempt with "eremites and communion, to oblivious and contempt with "eremites and contempt w friars, black, white, and grey, with all their trumpery," till a retrograde fashion of the day seems half to wish them back again.

It may also be observed, with reference to the custom of praying for the dead, that the ideas and prejudices of a nation were not to be changed in a day. Laws may be enacted, rituals amended, purer forms of worship, and a more efficient system of Christian instruction established, by those who are high in wisdom and authority; but a change in the minds of a community at large must be a work of time. Most hard to be changed, and most of all requiring to be dealt with tenderly and considerately were practices and ideas connected with the sepulture and memories of the dead, for alterations in these would be felt by all, as they successively committed their relatives to the earth. Indeed, when we consider how morbidly tenacious the human mind is of any once received belief relating to such things,-and generally the darker the subject, the stronger the superstitions connected with members of the Reformed Church had been weaned from

this, as well as other errors,—we cannot but acknowledge that the result fully justified the wisdom of the Church, that she sought to eradicate these superstitions rather removing them from her Liturgy, and quietly, but completely, setting them aside, than by harshly and abruptly condemning them.

In fine—the spirit and intention of the Church, respecting the practice in question, are evidenced by the careful expurgation of all prayers for the dead from her rituals—by her unequivocal condemnation of all that she has so expunged—and by the usage of the Church for nearly three centuries past; these appear to me to constitute a "lex non scripta" in prohibition of the practice, as binding as if it had been forbidden by twenty acts of Convocation,—as forcible as if a second Athanasian Creed had been composed against it.

Ecclesiastical Intelligence.

CANADA. DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. QUINQUAGESIMA COLLECTIONS

Made in the several Churches, Chapels, and Missionary the Constitution of the Church Society of the Diocese of Toronto, to be applied to form a fund for the support of Students in Theology, and placed at the dis-posal of the Lord Bishop for that purpose by a resolu-tion passed at the Monthly Meeting of the Society on the 7th January, 1846:-

Previously announced, in number 69, in am't 230 17 71 St. Jude's Church, Oakville £0 10 0 St. Luke's Church, Palermo 0 14 1

—per Rev. G. W. Warr

St. George's Church, Clarke £1 5 3 St. John's Church, Darlington ... 1 5 6

—per Rev. T. S. Kennedy

St. Paul's Church, Newmarket ... £1 11 4

Christ's Church, St. Albans ... 0 17 7½

Station in the Quakers' Settlement, White's School House..... 0 3 4 -per Rev. Paul Shirley...... St. Mark's Church, Niagara, per Churchwd'n 5 13 1

84 Collections..... Toronto, 15th April, 1846.

T. W. BIRCHALL,
The Transfer

The Treasurer has also received from R. Gaviller Esq., Treasurer of the Tecumseth and West Gwillimbury Pa-

ST PAUL'S CHURCH, KINGSTON

The ceremony of laying the foundation-stone of the above Church was performed on Easter Monday, at 3 o'clock in the afternoon. After the usual Morning Service for the day had been celebrated in St. George's Church, and the business of the Annual Vestry Meeting had been transacted, the Clergy, the Building Committee of the new Church, and the children of the Sunday-school of St. George's Parish, walked in procession from St. George's Church to the burying-ground on Queen-street, in which St. Paul's Church is to stand.

Here the foundation-stone was laid by the Honourable John Macaulay, the Chairman of the Building Committee, in the presence of a very large concourse of spectators.— The Venerable the Archdeacon of Kingston, assisted by the Rev. Messrs. Herchmer and Bartlett, officiated upon this occasion. The form made use of was a service com piled by the Rev. George Gilbert, of Grantham, England, for the laying of the foundation-stone of the Church of St. James, at Woolsthorpe, diocese of Lincoln. This Order was highly approved of for its brevity and appro-priateness. The 122ad Psalm was sung by the children of St. George's Sunday-school. An inscription was deposited under the foundation-stone, of which this is a

George, by means of contributions from his friends in the United Kingdom of Great Britain and Ireland, as well as in

DEDICATED To the Glory and Worship of Almighty God, by the name of SAINT PAUL'S CHURCH,

was laid by
The Building Committee,
of which the Honourable John Macaulay was Chairman, on Easter Monday, The Thirteenth day of April, in the year of our Lord 1846,

and in the ninth year of the reign of our Sovereign Lady
VICTORIA,
by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith;

And in the seventh year of the Episcopate of The Right Reverend John Strachan, D.D. LL.D. Lord Bishop of Toronto The Venerable George O'Kill Stuart, LL.D, Archdeacon, Being Rector;
W. M. Herchmer, M. A., Queen's, Oxford, Assist. Minister;
T. H. M. Bartlett, M. A., Trinity, Cambridge, Officiating

Chaplain to the Forces; John R. Forsyth, Esquire, Francis M. Hill, Esquire, Church-Wardens;

The Committee for superintending the Building, The Honourable John Macaulay, Chairman, The Venerable Archdeacon of Kingston, D. J. Smith, Esq. J. R. Forsyth, Esq. F. M. Hill, Esq. Lieut. Harvey, R. A. J. Nickalls, Esq. Dr. Baker, J. Brent, Esq. N. Palmer, C. Willard, J. Watkins, Esq. S. Mucklestone, Esc Thomas Askew, R. Deacon, Colin Millar, Esq., Treasurer, R. Deacon, Esq. W. M. Herchmer, Secretary. Architect and Overseer,

H. B. Lane.

Clerk of Works, E. Crane. Isaac Hope, Master Mason Thomas Overend, Carpenter and Joiner. Except the Lord build the House, their labour is but lost

that build it. It may not be unnecessary to observe, that considerable progress has been already made in carrying up the walls of St. Paul's Church, although the ceremony noticed above was unavoidably deferred until the present time.-

(From the News.)

Kingston, April 7, 1846. DEAR SIR:—I have much pleasure in publicly acknow-ledging your liberal gift of a splendid set of Books for the Desk and Communion Table of St. Paul's Church, now in erection, and in memorial of the late Rev. Robert

I am yours, sincerely, and faithfully, Rector of St. George's Church. To LIEUTENANT HARVEY, Royal Artillery,

RECTORY OF COBOURG. The separation of the missions of Colborne and Grafon from the parochial charge of the minister of Cobourg. must necessarily cause some difference to be exhibited i the statistical details of the latter parish, as compared with the statement of them about two years ago. During the year ending the 31st December, 1845, these stand as

New Communicants 32

Divine Service is performed on Sundays at 11 A. M. nd 7 P. M., and on the first Sunday of every month, additional, at 31 P. M., when Baptism is administered, and the children are publicly Catechised. Divine Service is also performed on all occasions which have reference to the history or acts of our blessed Saviour; including Daily Morning Prayer during Passion Week, on Monday and Tuesday in Easter Week, and on Monday and Tuesday in Whitsun Week. There is also Morning Prayer on the Wednesdays and Fridays of each week during Lent, and Evening Prayer and a Lecture on Wednesdays during

The Sacrament of the Lord's Supper is administered, in addition to the three principal Festivals of the Church, on the first Sunday of every month,—unless the latter should come within two weeks of such festival. The Offertory Collections from Easter Monday 1845 to Easter Monday 1846, have resulted as follows:-

On five special occasions, viz:-

 Missions
 £12
 3
 2

 Widows & Orphans
 16
 15
 0

 Students in Divinity
 16
 14
 0

 45 12 2 Total, special.....£91 0 8

Total collections£219 6 2 This amount has been appropriated in the following To special purposes, for which collected £91 0 8

To the poor
To the building fund
For communion-wine, lights, sundry articles flusion to this manner of augmenting our contributions or purposes of piety and charity,—viz., by Collections

In the first place, by this means all have the opportunity of contributing, the poorest as well as the richest; nor, by this method, is there any room for the accident of the person in humble circumstances being overlooked, as might be the case in a personal and individual appli-

Again, small as the amount acquired in this manner may be, it is a sure one: it is tangible and available at once; and in the aggregate, when generally shared in, its amount is considerable and important.

Above all, it is a religious, as it is undoubtedly the scriptural, way of contributing our alms and oblations. There is a freedom from the ostentation and worldliness which may be made to accompany other methods of be-

which may be made to accompany other methods of be-stowing such charity; and from being directly associated with the ordinary duties of the sanctuary, we may trust that it will be accompanied, in a peculiar degree, with the favour and blessing of Almighty God. "Where two or three are gathered together in my name, there am I in the midst of you," are words of comfort which may be appropriated to every exercise of the Lord's house,—to our gifts upon his altar, as well as to the prayers and

our gifts upon his artar, as wen as to the property praises which we offer up.

While, upon these grounds, it is to many Christian minds a subject of congratulation that the judgement of the rulers of the Church has been so generally in favour of the revival of this ancient and scriptural practice of bestowing our alms and oblations, it is not improbable that some misconceptions may still prevail upon this point, and therefore a few words of explanation may From the Rev. Geo. Bourne a further sum of £1 2s. 6d. this point, and therefore a few words of explanation may not be unacceptable. Perhaps the objection of strongest question.

force has been derived from an impression that a change has been introduced from the long established custom; and it is by no means an unsatisfactory, but rather a gratifying feature in the temper of our congregations, that they are repugnant to all change in the matter or manner of our appointed formularies. At the same time, it will not be denied that the change has been in omitting, or mutilating, in some instances, by a gradual and perhaps imperceptible process, our invaluable public services; and in such case, the adaptation of them now to the manner of our fathers, and as their own positive and undeni-able spirit requires, should, when adopted upon sufficient authority, be a cause for rejoicing rather than for regret Change would imply the introduction of some new rule, or some new manner of applying it, for which there is no direction in the ritual; but in the revival of the offertory, no such charge, we are persuaded, can be sustained.

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An impression, we are aware, has to some extent prevailed, that the use of the Offertory Sentences is suited only to special or Sacramental occasions; but in reply to this, it may be observed that where a weekly collection is decided on, -and no person can deny that such is scriptural,—it would appear inconsistent rather than other-wise to give countenance, by any such distinction, to the idea, that our alms and oblations are not always given for God's glory, and that they should not be sanctified on all occasions by the word of God and by prayer;—by the "word of God," in the sentences appointed to be used; and by "prayer," in that admirable and comprehensive formularly entitled the Prayer for the Church Militant.

And not only would this be inconsistent, but it would appear to be at variance with the rule and authority of the Church itself. If we turn to the directions in the Prayer, Rook at the end of the Computing Service we

Prayer-Book at the end of the Communion-Service, we find it thus declared,—"Upon the Sundays and other "Holydays (if there be no Communion) shall be said all "that is appointed at the Communion, until the end of "the General Prayer, 'For the whole state of Christ's "Church militant here on earth,'" This, of course, includes the Offerrow Southern Southern Southern Prayer, Southern Southern Prayer, Southern Southern Prayer, South cludes the Offertory Sentences, and presupposes the very practice which the Bishops and Clergy are now, general-

practice which the bishops and clergy and ly, so anxious to restore.

The objection, if such should ever be seriously proposed, that the Service, (already sufficiently long) is, by the introduction of this Prayer, unreasonably added to, must be removed by the fact that the reading of this Prayer—for that, in connection with the Offertory, is the Prayer, -for that, in connection with the Offertory, is the only addition,—scarcely occupies two minutes. Nor can it be deemed of much weight to say, that many of the petitions contained in this Prayer, have been used, substantially, in previous parts of the Liturgy; because the same objection would apply to the Litany and to the ordinary Communion office, and is accounted for by the fact that savings for most distinct, have now been supported. fact that services, formerly distinct, have now been com-

Another objection sometimes advanced to the stated use of these Sentences from Scripture accompanying our ordinary Collections, is, that as they seem to imply that these are to be appropriated exclusively to the relief of the poor, it appears to be wrong that, when thus given, they should be applied to anything else. But this is a misconception which must, we should think, be at once removed by an examination of the context. It is very obvious that these sentences do not refer solely to the relief of the poor; but that many of them have a general application, and some have a special reference to the duty of contributing to the maintenance of those who minister in the sauctuary. Amongst several others, these words sufficiently prove the latter intention: "Let "him that is taught in the word, minister unto him that "him that is taught in the word, minister unto him that "teacheth, in all good things"; and in regard to their more general application, we need but cite this sentence: "To do good and to distribute forget not; for with such "sacrifices God is well pleased." They would appear, then, to be very comprehensive in their bearing, and to include,—what it was always understood they were meant to include,—all works of piety and charity; and our conclusion must be, that they are legitimately and rightly appropriated to any and every object which is designed to promote the honour and glory of God, and the walfare to promote the honour and glory of God, and the welfare and benefit, whether temporal or spiritual, of man, that they are correctly and scripturally applied to any purpose which has a religious bearing or tendency. That they are thus comprehensive in their meaning, is manifest from the direction that "whilst these sentences are in "reading," the persons appointed to collect "shall receive" the alms for the poor, and other devotions of the people." And that the contributions thus bestowed were not meant to be restricted to the relief of the poor, is further evident from the direction at the end of the Communion Service, that "the money given at the offertory, shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit."

It will be felt, and rightly felt, that this solemn and sanctified manner of bestowing our alms,—whether for D. Cartwright, whose piety and labours in the Ministry have called forth from you this valuable tribute of remembrance, and affectionate token of respect and friend-I shall be highly gratified in presenting for you and in your name, the valuable gift to St. Paul's Church, on the occasion of its Consecration to the service of Almighty God.

So, indeed, do all the offices of the Church. We cannot repeat the Confession, we cannot utter the Lord's Prayer, with sincerity, unless affected by such a principle; and the Church, in her judgment of charity, regards of the Church, in her judgment of charity, regards of the Church, in her judgment of charity, regards of the Church, in her judgment of charity, regards of the Church, in her judgment of charity, regards of the Church, in her judgment of charity, regards of the Church of the Ch gards every worshipper within the walls of her sanctu-aries as moved by the fear of God, the love of Christ, and a concern for his soul's safety. And where such a feeling exists, the Christian worshipper will welcome the association of solemn and scriptural exhortation even to the contribution of his alms and oblations; he would desire that, if possible, these should be given no where else than in the house of God, and under the influence of those feelings which are begotten by God's word.

(From the Toronto Herald.)

The sessional examination in the medical department of King's College took place last week: and on Saturday, the 4th, an open convocation was held, for the purpose of granting prizes and certificates of honours. The procession of the officers of the University and the graduates entered the Hall at eleven o'clock, a.m., precisely, where a large number of undergraduates had already assembled; and, in the absence of the Chancellor, his lordship the President took the chair. His lordship then addressed the convocation on the pleasing nature of the object for which they were convened. He congratulated the Province at large on the very flourishing condition of the medical department of the University, and showed that no pains or expense had been spared in rendering it efficient. He referred to the appointment, during the past year, of a Professor, to lecture on a most important as well as difficult, branch—medical jurisprudence; and declared that as the science of medicine was continually on the advance, the authorities of King's College would not relax their efforts to render the facilities offered by the Toronto school equal, if not superior, to any on this Con-

tinent.

The prizes were then distributed, each Professor prefacing the granting of the rewards and honours of his de-partment with appropriate remarks. We regret that our space will only permit us to give a list of the prize and first class men, as now standing in the College Hall:-

JUNIOR CLASS. Practical Anatomy R. Henwood (Prizeman).
Anatomy and Physiology . . 1. H. Hanson (Prizeman).
2. N. Bethune, B.A.
Chemistry . . . 1. J. R. Lec (Prizemau).
2. — Nation Theory and Practice of Me- H. Hanson (Prizeman).

dicine.
Theory and Practice of Surgery ... | { H. Hanson (Prizeman),
N. Bethune, B.A. (Prizeman),
l. N. Bethune, B.A. (Prizeman),
2 H. Hanson, In the surgical department, the difference in answering between two of the candidates was so slight, that the Professor finally determined to give an extra prize to Mr. Norman Bethune, B.A., who has so ably sustained the reputation he gained at Upper Canada College, the Cana-

dian Eton.

After the distribution was over, Dr. McCaul, the eloquent vice-president, addressed the convocation in his usual felicitous style. He congratulated the medical professors on the signal success that had attended their exertions; and declared that the prizes and honours in A few remarks may not be unprofitably employed in lusion to this manner of augmenting our contributions or purposes of piety and charity,—viz., by Collections torily passed a most stringent examination.

We regret that we are unable to give but a faint idea We regret that we are unable to give but a faint idea of the Lord Bishop's address, and the learned Doctor's remarks; but we left with the impression, that the University—in spite of the opposition of those parties who, for their own selfish purposes, would tear down a noble institution—must thrive and flourish under its present able and judicious management.

Five Days Later from England.

(From the Cobourg Star Extra, April 13th.) ARRIVAL OF THE PACKET SHIP QUEEN OF THE WEST, AND PILOT BOAT WM J. ROMER. The Pilot Boat William J. Romer has arrived at New York,

bringing London papers to the evening of March 10th, and Li-The comments of the English Press on the refusal of the American Government to arbitrate on the Oregon question,

The Revolution movement in Poland had spread extensively, and a Government had been organised at Cracow. The latest advices, however, appear to indicate that the struggle of the unfortunate Poles for freedom will prove unsuccessful. Cotton had slightly advanced, and remained firm.
The prices of Wheat and Flour had improved.

The Tariff was still under discussion in Parliament, with a prospect of being speedily completed in accordance with the plans of the Ministry. There had been no action in Parliament on the Oregon

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