DR. CHALMERS.—On the continent of Europe as well as in America, his reputation stands as high as in Great Britain. To his own countrymen his labours hrve been of incalculable benefit. They were ever directed to the promotion of the good of his fellow-creatures. There met in him a singular simplicity of nature and energy of purpose, with the warmest benevelence; and uncarring of purpose, with the warmest benevelence; and uncarring of purpose, with the mechanical, but the moral qualities of the of serial scan be procured in Toronto. It is not, howelf and account of the good of his fellow-creatures.

There met in him a singular simplicity of nature and energy of purpose, with the warmest benevelence; and uncarring of purpose, with the mechanical, but the moral qualities of the serials can be procured in Toronto. It is not, howelf the moral qualities of the serials can be procured in Toronto. It is not, howelf the moral qualities of the strust that this proposition will be adopted and acted trust that this pr could boast. Members of other religious communities will, of course, estimate differently, according to their different views, his character, his labours, as for many years the first presbyterian divine of his day, and latterly as the principal leader of what is called the Free Church movement in Scotland; but no one can deny that he was a powerful and fearless defender of the christian faith; and churchmen, in particular, can prove forced their obnd churchmen, in particular, can never forget their ob rianism has known no greater name than that of Thomas

The cause of his sudden death is understood to have been disease of the heart. He was in his seventieth year.

- Church of England Journal. present in Dublin, for the purpose of preaching the Latin sermon required of him by his acceptance of the degree of doctor of divinity. He is to remain in Dublin about -Liverpool Courier.

The Right Hon. Lady Ward has given £100 towards paying off the debt on the Church lately erected at Reddall Hill, near Dudley.

TESTIMONIAL.—The Rev. Edward Spencer, Fellow of Sidney College, Cambridge, on resigning the Mathema-tical Mastership in the Northern Church of Bugland

TESTIMONIAL TO DR. EMERTON .- On Tuesday a deputation from the Inhabitants of Hanwell, consisting of the parish Churchwardens for the last twelve years, waited upon the Rev. Dr. Emerton, of Hanwell, to present him with a magnificent silver waiter, 18 inches in diameter, weighing nearly 100 ounces, and the silver trowel of Hanwell, as a testimonial of their regard and esteem, and as an acknowledgment of the advantages which the wel was presented to the Rev. T. of Hanwell, by the committee used by him in laying the first

stone at the request of the parishioners, on the 1st. May, 1841;" and on the adverse side—"Purchased at the sale of the effects of the late Rev. T. T. Walmsley, D.D. Rector of Hanwell, and by them presented as a memorial of him to the Rev. J. A. Emerton, D.D., his Curate." On the 19th inst., the Churchwardens of St. Mary, On the 19th inst., the Churchwardens of St. Mary, Marlborough, presented, on behalf of the parish, to the Rev. Charles W. Edmonstone, the Vicar, a silver breakfast service, as a memorial of the esteem entertained for him by his parishioners, and of gratitude for his past la-

THE CHURCH.

TORONTO, FRIDAY, AUGUST 6, 1847.

CONTENTS OF THE OUTSIDE. First Page.

An Eastern Marriago,
al Poetry—Obituary Remi-Original Poetry—Obituary item—iscence.
The late Mary Anne Sophia
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The Lawful Heir.

Fortrat of a Christian of a C Whitehead.
The Lawful Heir.
Doctor Donne.
Examination of the Schools of the
United States Church Mission

United States Church Mission

22nd August next. Candidates for Orders, whether and of good repute. nesday, (August 18), at 9 o'clock, A.M.

THE ARCHDEACON OF YORK intends to visit the and Simcoe Districts, on the days mentioned below. Morning, or Evening, Prayer will be held in the Churches therein named at the hours stated; imme- able infringement upon the natural liberties and vested diately after which, the Archdeacon would be desirous rights of man. And government, even the most well of meeting the Clergyman, Churchwardens, and other balanced and equitable, abolished as tyrannical and parishioners of those places, respectively, on business oppressive. Such is a view, by no means overdrawn, connected with the temporal and spiritual well-being of their parishes or missions. He would, at the same time, be happy to assist at public parochial meetings named in the following list.

Any Clergyman within those Districts, who may require to be instituted and inducted into his Cure, will please notify the Archdeacon of such wish as soon

as convenient.			
NIAGARA DISTRICT	г.		
NiagaraWednesday,	Aug.	25,	8 P.M.
ChippawaThursday,			
Fort Erie "	*	66	6 P.M.
Bertie, St. John's Ch Friday,	46	27,	11 A.M.
Dunville Church Saturday,	-	28,	11 A.M.
Christ Church "	66		3 P.M.
Port Robinson Monday,			1 P.M.
ThoroldTuesday,			11 A.M.
St. Catharines "	44	44	6 P.M.
Port Dalhousie Wednesday,	Sept	. 1,	11 A.M.
Jordan "	"	66	6 P.M.
GrimsbyThursday,	"	2,	11 A.M.
HOME AND SIMCOR DIS	TRICT	18.	
WhitbyThursday,	Sept.	9,	10 A.M.
77.77			

St. Catharines "	44	44	6	P.M.
Port Dalhousie Wed	nesday, Sent	. 1.	11	A.M.
Jordan	11	66	6	P.M.
GrimsbyThu	rsday, "	2,	11	A.M.
HOME AND SIME	COR DISTRICT	8.		
Whitby Thur	sday, Sept.	9,	10	A.M.
BrockFrida	у,			A.M.
Scarboro'Satur	day, "	11,	4	P.M.
EtobicokeMono	lay, "	13,	11	A.M.
Credit				P.M.
Streetsville Tueso	lay, "	14,	10	A.M.
ChinguacousyWedn	esday, "	15,	10	A.M.
LloydtownThur	sday "			A.M.
Tecumseth	"			P.M.
Barrie Frida	y, "	17.		P.M.
Penetanguishene Satur	rday, "	100000		P.M.
OrilliaMone	day, "			P.M.
GeorginaTues	day, "			P.M.
Newmarket Thur	sday, "	13.000		A.M.
Markham	"			P.M.
ThornhillFrida	у, и	24.	10	A.M.
York Mills		43 13	4	P.M

IMMORAL PUBLICATIONS.

article. Though vitally important, it is repulsive in strongly, for we feel strongly. might have remained ignorant of its very existence. — of our legislators were to rise up in his place and delitreats of Chastity, "in the following periods, that I process of time, re-echo a corresponding blasphemy. might neither be wanting to assist those that need it,

gle-minded philanthropy. As a preacher he was the most eloquent and impressive that modern presbyterians could boast. Members of other religious communities at present. And here we are sorry to say, that there exists the most cogent and imperative necessity for reprehension and indignant protest on the part of every true friend to morality and religion.

We have no intention to enter upon a detailed enumeration of the works, to which our strictures point. Indeed the qualifying of ourselves so to do involves a and churchmen, in particular, can never forget tient of ligations to him as the eloquent and able advocate of church establishments, nor under estimate his extensive and valuable contributions to the theological literature of his country. Since the days of John Knox, Presbyte authors, however, some of whose writings have accidentally fallen under our observation, whom we cannot allow to pass unnoticed, -we refer to Paul De Koch,

The former we shall dismiss in a single sentence. Dr. M'Nelle.—The Rev. incumbent of St. Jude's is at resent in Dublin, for the purpose of preaching the Latin so grossly and unblushingly indecent, that they may be said to carry their own antidote along with them a fortnight; but his pastoral duties in this town, we be-lieve, will not be resumed before the beginning of August. Good taste, in the absence of any higher motive, would forbid the educated and refined libertine from giving Good taste, in the absence of any higher motive, would

such productions a place on his shelves. With Sue the ease is somewhat different. Equally immoral with his brother reprobate, there is a greater air of propriety about the details of his fictions. A veil, something resembling modesty, at first sight is, occasionally at least, drawn over his meretricious cha-School, has been presented by the pupils of that institu-tion with a valuable selection of standard books of diviniof ultra-liberal philanthropy, which goes far to captity, as a token of their esteem and kind feeling towards vate the unthinking and uninformed. These qualities, we need hardly say, render his poison only the more subtle, and allure thousands to the brink of the fatal fountain, who otherwise would have shuddered at the bare mention of its impurities.

As a necessary consequence, Revelation is utterly disearded and renounced by this most miserable misused by the Rev. Dr. Walmsley, the late Rector, in laying the foundation stone of the new Church. On the waiter is the following inscription:—"Presented to the Rev. James Alexander Emerton, D.D., by the inhabitants to his creatures from amidst the thunder, and lightning, and thick darkness of Sinai; -as if there existed not parish derived from his ministry during the twelve years he acted as Curate to their late Rector." On the trowel Emanuel;—as if, in one word, the worm man was his Emanuel;—as if, in one word, the worm man was his own God, and could be his own Redeemer. And what is the result of such a system, as exhibited in the pages of Sue? A realization, on the part of his prominent and chosen characters, of the ghastly pic-parary the Patriot, which will supply our readers with zeal of one to whom the work is evidently a labour of ture drawn by Saint Paul at the commencement of his Epistle to the Romans: "And even as they did not ring the late Session of our Provincial Parliament. retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not credit of having despatched a very respectable amount convenient; being filled with all unrighteousness, for- of business during the few weeks of their recent Con- distinctly he lays before us the present position and fu convenient; being filled with all unrighteousness, for-nication, wickedness," &c. Let it not be forgotten vention. Not quite two months elapsed between the that the personages in the romances of this writer, opening and closing of the Session; only forty days that Anglican Churchman, which does not sympathis who thus develope themselves, are not held up for our reprobation or censure. On the contrary, they lay claim to our sympathy and approval. Adultery is they have unquestionably presented the country with canonized, so to speak, and suicide ranked as one of the cardinal virtues. The author not only makes his goes a great way towards justifying the self-applaud- we made in the United States of America, we never for actors do these foul things, but labours that the reader may "have pleasure in them that do them."

Where God is not feared, there is small chance that the kingly office will be honoured; and hence it is perfectly germain that this literary fiend should incul- less copious in speech than usual-were still lively cate the principles of democracy and republicanism, with all the bad energy he can command. In truth, the Parliamentary routine from "dulness," even in he "spares no arrows" to bring about a state of brotherly kindness and charity, does his best to sap -several of which are important-will not prove un-THE LORD BISHOT OF TORONTO will hold an Ordi- the foundation of every political institution which the

of Priest or Deacon, are requested to be present for In fine, if the doctrines so earnestly and (alas! Examination at the Rectory, at Cobourg, with the more's the pity it should be so) so ably propounded usual testimonials and Si Quis, on the previous Wed- by this forlorn wretch, were practically carried out, the for the opinion that the regulation of the Post-Office The Scriptures of truth would be consigned to "the moles and the bats," as the fabrication of a dehasing superstition. Proranty would be expunged from the social lexicon, as a word utterly devoid of meaning.-Marriage would come to be regarded as an unjustifiof this modern French school of ethics.

But a question may here be put, Why so prominently dwell and insist upon these matters? Do you of the Diocesan Church Society in the several places apprehend that the moral religious people of Canada imbibing the opinions of such a daring infidel, such an unblushing profligate? Is it conceivable that, among the reputable members of our community, any can be found so debased, so lost to every honest and virtuous feeling, as to read publications inculcating doctrines so frightfully objectionable as those you have been speaking of? We are prepared to hear this question asked by not a few, and sorry are we to say that the answer is ready. These works ARE read in the Province of Canada, how extensively any book-seller can abundantly testify. Nay, more, they are perused by hundreds whose cheeks would flush with indignation, if you accused them of sanctioning, in the most indirect manner, the diabolical principles we have above enumerated. WE OURSELVES HAVE MET WITH THE MOST OBJECTIONABLE OF EUGENE SUE'S WORKS IN THE LIBRARIES, AND ON THE DRAWING ROOM TABLES, OF MANY FAMILIES BEARING A DECENT AND MORAL CHARACTER IN SOCIETY; TAMILIES WHO MAKE A PROFESSION, AYE, AND AN HONEST PROFESSION, (WE ARE BOUND TO BELIEVE), OF FAITH IN THE GOSPEL OF HOLINESS AND PURITY.

Surely, then, we were justified in speaking strongly, as we have done, on this topic. "Was there not a

Christian parents, we beseech you to cast off the lethargy which hitherto seems to have enchained you, so far as these infamous publications are concerned. If you love the souls of those near and dear to you,if you would have the semblance of religion continued in the land,-if you would not have society become one heaving mass of corruption and immorality,-if a spark of genuine Scriptural loyalty dwells in your hearts, be entreated to exercise a strict and discriminating supervisance over the works which find their way into the sanctuary of your homes. Better far poison the physical food of your young ones than drug. their minds with venom, which, festering through life, With some hesitation we bring ourselves to speak will destroy every pure and holy aspiration, and land Public Bills-of those six have received the Royal Assent. upon the subject indicated by the heading of this their souls in the darkness of final ruin. We speak

the last degree, and an objection may plausibly be Should this Satanic school of literature find favour urged against the expediency of our course, on the amongst us, may we not reasonably look for an enactground, that thereby a knowledge of objectionable ment of the scenes which give to France such an unmatter may be communicated to many, who otherwise enviable notoriety. Could we express surprise if one On due consideration, however, our line of duty ap- berately profess that he was not a Christian? Such pears to be clear and decided; and we have the more a declaration was actually made the other day by one readily come to this conclusion from perusing an appo- of the young noblesse of France, and if the rising genesite passage in Jeremy Taylor's "Holy Living and ration of our Colony be allowed to use the text-books "I have used all the care I could," writes | which this unhappy creature studied, may we not antithe eloquent Bishop, in the section of his work which cipate that the walls of our senatorial chamber will, in

We know not whether existing law is competent to nor yet minister any occasion of fancy or vainer grapple with this moral plague. If it is so, every thoughts to those that need them not. If any man competent Magistrate is bound to put it in force, and of it. The whole relation has been acknowledged, we will snatch the purer taper from my hand and hold it shield our community from the consequences which understand, to be purely fictitious. We do not see to the devil, he will only burn his own fingers, but must necessarily result from the circulation of works what purpose can possibly be served by publishing shall not rob me of the reward of my care and good such as we have been reprobating. Should the reverse such deceptions. If the writer is an aspirant for the intention, since I have taken heed how to express the be the case, those who have any pretensions to religion fame enjoyed by the Author of Gulliver's Travels, we following duties, and given him caution how to read them.' for themselves. The think it very certain that his ambitious expectations to religion to recover the endeared by the holiest and tenderest recollections. There I think it very certain that his ambitious expectations had worshipped in youth, there I had ministered in manhood, or morality must forthwith act for themselves. The case is a pressing one, and calls for an instant and stringent remedy. We would suggest, that no respectively table person should have any dealings with a book- "Tale." As this avowal that the narrative is a fabration and feelings, it may will be disappointed. There does not appear to us and there I appeared again before the congregation, on the twenty of the supposed, that the work in which I was engaged was to me a labour of love." To many of our readers it must be a matter of stringent remedy. We would suggest, that no respect to be either eleverness or ingenuity or moral in the notoriety, that Canada, of late years, has been deluged table person should have any dealings with a book- "Tale." As this avowal that the narrative is a fabby a flood of so-called cheap publications, emanating seller or other shop-keeper who declined to pledge rication has appeared, we are not sure but that the

CONGREGATIONAL RESPONDING.

eceived from an esteemed correspondent :-

"Rev. Sir,—Having, in travelling through this Province, observed that in many of the Churches the great majority of the congregations appear to conduct themselves rather as listeners than worshippers, permit me to suggest the propriety of your calling the attenton of the laity to the great loss they sustain to their own souls in neglecting the privilege which the Church has provided for them in our beautiful Liturgy, which invites them to join their voices with the Minister's 'when we assemble and meet together to render thanks for the great benefits that we have received at God's hands, to set forth His most worthy praise, to hear His most holy word, and to st worthy praise, to hear His most holy word, and to most worthy praise, to flear his most non accessary, as ask those things which are requisite and necessary, as Vox."

well for the body as the soul.' vation has extended, we have been forced to come to a similar conclusion. The effects of such an apathetic silence are untoward in the highest degree. God is truly defrauded of half the service which He requires from His people, who are enjoined to worship Him in the body as well as in the spirit. Great injustice is likewise done to our admirable form of Prayer, which, as its title "Common" implies, pre-supposes that the people perform their parts in as audible and atticulate people perform their parts in as a people perform their parts in a people perform the people perform the people perform the people perform their parts in a people perform the people perform their parts i ner as the officiating clergyman does the portion assigned to him. When this is not the case, the Liturgy becomes frequently a "weariness of the flesh," instead of the glowing soul-warming body of devotion which it really is, when carried out according to its original intention.

If any of our clerical friends have been able to derise a method by which the responses of their people have been rendered more general and decided, we should esteem it as a special favour if they would give

us their views on the subject. THE SESSION. Under the head of Colonial Intelligence there will canonized, so to speak, and suicide ranked as one of a praiseworthy show of diligence and activity which sion. ing reference in their Address to "assiduous application." The Pilot doubtless is somewhat severe and unfair in describing their proceedings by such expressions as "dull and profitless." The Opposition,-if the estimation of their friends; and we have reason universal anarchy; and under the specious mask of to hope that the measures which have been enacted profitable to the Province. Though we have no denation in St. Peter's Church, Cobourg, on Sunday, the Christian patriot has been wont to regard as sacred sire to say much by way of censure; our praise, of course, will not be understood to imply that every matter has been managed according to our ideas of what is right. There seems to be good foundation consequences to society would inevitably be as follows: Department has not been attended to with that energy and promptitude which might have been evinced, even amid the pressure of a Session which it was expedient and the subject of Emigration, which has now become to the last degree seriously interesting, has been left unsettled. But when we take into account the struckle which our present Executive have had to struggle which our present Executive have had to maintain against a strong and watchful Opposition, and the really vexatious treatment which they have to betray the ungodly and the insincere; always is there danger enough in that quarter, their omissions, in comexperienced in that quarter, their omissions, in common fairness, must be discussed with leniency. Their scheme for the remodelling of the University of King's College, introduced as it was with an air of confidence (speaking comparatively of course) can run any risk of and strength, wore the appearance of something conclusive; and the expectations of the community were so much raised by it, that very many, in all probability, have been greatly surprised by the abrupt, and perhaps not very creditable, withdrawal of a measure which seemed to start with such fair promise. The plan contained in it several great and obvious defects which we have already pointed out; and, without the reconstruction of its unsound clauses, deserved to fall through, or to be suppressed, to which latter course the Government have been impelled .- The formation of the Board of Trustees for the distribution of the Endowment, and the marked injustice meditated against the Faculties of Law and Medicine in the

University, and against Upper Canada College,those faults in themselves were enough to sink the measure even if its framers had been able to calculate child above alluded to, there is a passage so beautiful that upon more powerful and more united support from their own party. It is impossible now to foretell

to any great extent, if at all; but, so far as this particular University scheme is concerned, we have very little doubt that a wiser could be proposed with, possibly, better chance of success; and we must, at least, frankly confess that we are by no means assured, on this point, of the fulfilment of Mr. Macdonald's pre-diction, that "the measures of the Government would God's Holy Spirit?" But there was no need for me to have be the more liked as they came to be better under-

ceedings from the Montreal Herald. "191 Bills have been introduced this Session-one of which pro forma, and five from the Legislative Council. 102 passed by the Legislative Assembly alone—on one of which proceedings have been stayed.

77 have been passed by both Houses—on two of which proceedings have been stayed.

stood." For the information of our readers we bor-

row the following summary of the Parliamentary pro-

subject: we can scarcely hope that the unreasonable

prejudices which have hitherto existed will be allayed

12 have received the Royal Assent. of the Bills which have passed both Houses are 37 Private Bills, or Bills of local interest, have passed both Houses-seven of these have been sanction 26 Bills thrown out, withdrawn, ordered for second

reading, discharged, &c.

88 remain to be disposed of, whereof 31 only have been passed by the Legislative Assembly, and 64 have passed both Houses, but have not been sanctioned."

The Examinations at Upper Canada College are now going on, and such of them as we have been enabled to attend have been, to our mind, very satisfacnext week, when they will have been completed.

THE "TALE OF HORROR."

Our correspondent who has addressed us on this subject, is quite right in the view which he has taken from the United States of America, we say, "so-called," because, in point of fact, their cheapness is

The circumstance is most gratifying in every point of Our attention has been specially called to this im- view, and earnestly do we trust that the testimony portant subject by the following letter, which we have thus publicly paid by such a man to the truth and importance of religion will have its due effect upon the politicians of the day, who, we fear, are but too often mere speculative professors of the doctrines of Chris-

Our Monthly Review.

Conversations on the Parables of the New Testament; for the use of Children. By Edward Lord Stanley. London: printed for the Society for promoting Chris-tian Knowledge.

High rank never appears in a more graceful light than when enlisted in the cause of Christianity. It is delightful to see a great statesman, like the author of this little volume, leaving for a season the cark and care of politica There is too good a foundation, we feat, for the strictures of "Vox;" at least so far as our ovn obserwith minute and discriminating care, and the "conversations" embody nearly as much practical matter as can instruction, and most cordially do we commend it to the attention of parents and guardians. The book, which is remarkably cheap, may be procured at the Depository of the Church Society, and is marked by the typographic and artistic taste which distinguishes the publications of the venerable Association under whose auspices it is pub-

> A History of the Protestant Episcopal Church in America By Samuel Wilberforce, A. M. &c. London James Burns.

We lave more than once taken occasion to allude to this volume in our journal, but conceiving that its merits are not so highly appreciated as they ought to be in our Prounce, we are desirous to bring them more formally

before the notice of the public.

As might have been anticipated, the Bishop has exlive, he traces the progress of the Church in those vast egions which now compose the American Republic. strongest of all ties,—common language—common origin—common literature—and common ecclesiastical succesan instant felt that we were from home so far as the services of the sanctuary were concerned; and sure we are that every Protestant Churchman visiting those lands will experience that he is surrounded by brothers having the same sympathies and with kindred aspirations. Hence it is, that we are so desirous that the volume under review should have an extensive circulation among all to whom ecclesiastical unity is an object the most desirable-and especially among those in this clime whose geographical position places them in more intimate connection with their brethren in the sister empire.

In the following strain Bishop Wilberforce concludes his excellent history. Speaking of the American Church,

"It has already gained on the rapidly increasing population of the United States. Between 1814 and 1838, whilst the population of the Union has little more than doubled, it has lrupled itself. Should its increase continue at this rate, it would in fifty years outnumber the mother Church, and before the end of a century would embrace a majority of all the people of the West. What is there but want of faith to limit this ogress, or to prevent its dispensing every spiritual and social blessing to the busy people round it? To say that it is heart by peculiar dangers, is only to assert of it that which may be said of the Church Catholic at every period since her first founda-tion. * * Yet in all her trials, and through all opposition, this has been, and this must be her course." * "So it has been and so it must be to the end. Always is there trial enough to the world's side; but ever is there in Christ's prese in Christ's promises, strength enough to hold up them that will cleave to Him. And so it will be until He come again; for He has founded His Church upon a rock, and the gates of hell shall not prevail against her."

The Old Man's Home. By the Rev. WILLIAM ADAMS,
M. A., author of "The Distant Hills, &c." With
engravings from original designs, by Weir. New
York General Prot.-Episcopal S. S. Union. Daniel
Dana, Junior, Agent. 1847.

This is a quiet and unpretending little Story, rather neagre, if anything, in its exhibition of divine truth; but, so far as it goes, well imagined and tastefully wrought out. The hero of the tale is an ancient man, whose early misfortunes have affected his understanding to such an extent as to consign him to a pauper lunatic asylum. His mental darkness, however, is frequently illuminated by beams from "the sun of righteousness;" and some touching conversations occur between the aged sufferer and a ittle girl, the daughter of his keeper, who is a frequent and welcome visitor to the lonely cell.

In a conversation between the author and "Annie," the we cannot withhold it from our readers. The girl had been recounting some information which her old friend had been giving her, touching the path to HOME, or what may be the result of renewed agitation on this heaven.

"And is it a pleasant path, Annie, that leads us home?" 'It is an upbill path,' she said; 'but as we walk along it we can, if we will, awake soft notes of music beneath our feet; and there are whispering winds to cheer us on our way.

'And what, Annie,' I asked, 'do you mean by the soft music and the whispering wind?'
'The soft music is prayer,' she replied, 'and the whispering

wind, the Holy Spirit of God.'
'And can we,' I said, 'have the soft music without the whisexplained the question; the language of allegory was most familiar to the mind of the child, and she had recourse to it in her reply. 'No, sir,' she said, 'for the spirit of harmony dwells in the breeze; and it is the wind alone that gives life to the music, and bears it upward from earth to heaven."

We must not forget to state, that the "getting up" of this book does infinite credit to the Protestant Episcopa Sunday School Union of the United States. In general beauty of appearance it is equal to the productions of our first London houses; and having said this much, it would be impossible to add a sentence of higher commendation.

An Historical Sketch of Trinity Church, New York. By the Rev. WILLIAM BERRIAN, D. D., Rector of the same. New York: Stamford & Swords, 139 Broad-

Dr. Berrian had no occasion to express the slightest apprehension that his work would "have perhaps, but slight claims to general attention." Seldom have we perused a volume of ecclesiastical antiquarianism with greater appetite or relish. Its pages are not over bur-dened with dry statistical or architectural details, but embrace many curious glimpses of society and manners; and to the class, we trust a numerous one, among us, who look with interest upon the history of our sister Church, they recommend themselves in an especial manner. We We defer, however, any further comment to have the progress of the ancient parish of Trinity traced step by step from the earliest period to its present palmy state; and a large proportion of the details have reference to a time when the Standard of Great Britain floated over

the magnificent bay of New York.

Well fitted was Dr. Berrian for the task which he has so worthily brought to a conclusion. Alluding to the opening of the fair and stately temple which he describes,

"That I had been spared to see that day, I regarded as an especial reason for thankfulness to God; for how many who desired it had looked forward impatiently for the completion of the work, but died before it! This spot was to me, as to them,

Animated by such an esprit de corps, it is not strange

lished by Messrs. Stamford and Swords, Broadway, who may be styled the Rivingtons of New York, and in whose well conducted establishment you may daily meet with the elite of American Churchmen, both clerical and lay. We notice a few copies of the work on the shelves of our

Stories of a Fishing Village: No. 1, The School; No. 2, The Fisherman's Cottage; No. 3, The Neighbours. Published by the Society for Promoting Christian

These Tales are just what we might have expected considering the source from which they have emanated. They are simple and practical, bearing upon the duties and interests of the poor, and inculcating morality of the soundest description. Would that works of this descripsoundest description. Would that works of this description could be brought to supersede the worse than useles trash which, under the imposing designation of "cheap literature," is now being poured into our colony from the other side of the Lake. The Society's publications inculcate reverence to God, and honour to the Sovereign: maxims which are seldom indeed to be met with in the baneful works to which we have referred.

Communication.

periodicals, and to apprize our readers that we are not resp the opinions of our Correspondents.—ED. CHURCH.]

THE SCRIPTURES AND THE CHURCH. To "A Catholic."

SIR.-Before taking the liberty of disputing some of the positions which you have laid down in your letters in The Church on the above subject, I would make a few remarks with reference to the sentiment expressed in the concluding paragraph of your last letter, which runs thus: "Finally, therefore, I for one dare not separate the Church and the Bible, which I believe God has joined together; and both of which, with the influence of the ever-blessed Spirit, I believe to be ordinarily necessary to salvation."
Neither do I presume to separate them. With you I am
convinced that God has given to the world both the written record of His Son and Gospel, and also a perpetual Ministry, as the ordinarily necessary agents for bringing men to everlasting life, together with the sanctifying influce of the Holy Ghost, whose agency I believe to be

bsolutely necessary.

It were superfluous, therefore, to speculate whether one would be sufficient without the other, or whether we may eparate them; this is not intended; this is not the quesn; but it is not superfluous or unnecessary, in this our y, to assign to each its proper place in the system of

ble rule of faith: to the Church and her interpretations e second, with as high a degree of deference and respect as can possibly attach to any human exposition. And here let not any of our orthodox readers be startled at my speaking of the interpretation of the Church as something human. What is known to have been delivered by the Apostles I acknowledge to be the voice of God, what has been delivered by the Church, since they were its chief ministers, I consider to be the judgment of men; and in what degree God has been with them in any of their decisions, for He has not been with them in all, is to be ascer-tained by comparing their decisions with the language of those who we know wrote by the inspiration of the Holy

This, I submit, is the view taken by our own Church. and laid down in her articles. I think that this may, in reality, be your own view; and that, in your own mind you do place the Holy Scriptures first as the rule of faith, and that you do in fact try the interpretation of the Church by the Bible. I think that this appears from some passages in your letters, which I will notice in their place; but yet your general proposition is so strangely at variance with, and so naturally as a matter of course undermines, this great protestant principle, that if not contradicted it might, in minds less fortified in all truth than I trust your own is, prepare and pave the way for the reception of worse heresies,—heresies which you yourself would probably reject, but which we know are neither dormant nor extin-

The point you desire to prove appears to be this: "that the Church is the divinely appointed interpreter of Holy Scripture." Now it may safely be admitted in a general sense, that it is the office of the Ministry (which must be meaning of the word "Church" in your argument) were divinely appointed for this among other ends, and that mankind should be grateful to God for the institution of the Ministry, who must be a comfort and a blessing, so long as they interpret the Word of God aright. But n arguing for this, you seem to attach an idea of infalli bility to the Church's interpretation: whereas the mere fact of the divine institution of the Church does not prove that the whole Church, or any particular part of it, shall be placed beyond the possibility of error in the interpreon of Scripture, more than in praying, administering the Sacraments, or in personal morals.

The first evidence in support of your doctrine you en deavour to draw from reason and experience; saying that "the Church existed before the Written Word, and must then at least have had unlimited authority in matters of faith." But who were the Ministers of the Church before the Scriptures of the New Testament were written? Apostles, acting under special inspiration, and who, from the very nature of the work for which they were sent forth, must have been infallible in all that concerned the Faith which they were to establish. If it can be shown that the Church still possesses the same inspiration, its in-terpretations ought to be as unquestionable as one of the Gospels. In fact the Church, as a society of believers, existed for a few years, and only for a few years, before the first portions of the Canon of the New Testament appeared, but it existed under the inspired authors of that Canon; it was less upon their official authority as minis-ters of the Church, than upon the surety of their Apostleship and Divine inspiration, that the doctrines which they propounded commanded the assent of the Christian

You "judge, therefore, that when the Scriptures were given they would not lessen the efficiency, and consequently, not the authority, where it was still required, of the Church, through which they were given." It would follow from this, that such as was the authority of the Church, and its power to decide in matters of faith, before the Scriptures were written, such has it been ever

before the Scriptures were written, such has it been ever since, and such it is now; that is, the Church is as infallible now as in the lifetime of the Apostles.

"It would be strange logic," you think, "to suppose that the Scriptures rendered void the authority of the Church, even in matters of faith and practice, which might still be matters of controversy." The delivery of the Scriptures did not deprive the Church of any authority necessarily inherent in the Ministry; but it placed rity necessarily inherent in the Ministry; but it placed the Church's authority upon different grounds, namely, upon its adherence to the Written Rule of Faith, and made it of a different character—official, not inspired. The authority of the Apostle to decide and declare "What was Truth," was of a character possessed by none since. The authority of their successors in the Ministry is less absolute, being tied to and subsidiary to the Scriptures, which have been left for their guidance as much as for the guidance of the whole Church.

One of your arguments from "reason and experience" tions, and that an infallible authority in the Church is ired, and therefore it still remains in the Church. But such a conclusion must be arrived at by some more cogent proofs than a supposition of its present necessity, or the circumstance of certain evils existing which you

in a case almost equally urgent, she must retain the power and duty of authoritatively declaring, by the same Spirit, what the Word means." Here, again, you overlook the obvious and prominent distinction between the character of the Ministry of the Church under inspired Apostles, and its character at any time since, when entirely comsed of fallible men. And here again you come as near to claim infallibility for the Church as any one could, without using the term; for any Church or person having power to declare authoritatively by the Spirit of God what the Word means, is infallible, in the strongest sense of It is next argued, that we have received the Scriptures

from the Church, as the judge and voucher of their athenticity; for it was left by the providence of God to the judgment of the Church to decide, especially respect-ing the New Testament, amongst a number of professedly sacred writings, what was, and what was not, the inspired Word of God." This is scarcely a correct representation of the state of the case. We receive the Scriptures not only upon the testimony of the Ministers of the Church, but also upon the concurrent assent of the members of the Church, and upon the testimony of its enemies also; these together form that weight of evidence upon which we receive the books of the New Testament, and by which they are traced up to their inspired authors. But even admitting that the delivery of the canon of the New Testament, in its present form, was the act of the Ministry and of the heads of the Church, and that in

DR. CHALMERS.—On the continent of Europe as well altogether a delusion, when their style and quality of or other writers of a similar stamp. Sincerdy do we will keep it by us, nevertheless, for use next week if which makes his book so readable and interesting. Thus not a question of judgment as to the doctrines contained in it. The latter might be taken into account on a question of probabilities, but the genuineness and authenticity of the several books of the New Testament, was not a question of this latter kind. The doctrines in the books were believed, because the fact was established that they were written under divine inspiration: the books were not received because, in the opinion of a certain order of men, they were judged to contain divine doctrines. This latter circumstance might be predicated of a purely human composition, but the former fact, of no book but the Bible. So that after all, whether it is to the bishops and clergy only that we owe the Scriptures, or to the concurrent testimony of the primitive Christian Church at large, the question now is, whether the authorities of the Church may put their own interpretation upon them, and whether there is such an inherent infallibility in the Church, that all Christian people are under a religious obligation to receive their opinions as matters of faith, unquestioned

Did this fact never strike you, sir, as making som what against this argument of yours, that the Church never delivered any authoritative catalogue of the genuine books of the New Testament till the Council of Laodices, in 367? and then the book of Revelation was not included. So that up to that period the reception of the sacred books must have been in consequence of general consent founded upon indisputable evidence of a matter of factnamely, their genuineness. And what is more against you is, that this act of the council comes barely within that period of the Church's history to which more especially you refer us for sound infallible decisions. I allude that period of the Church's instory to which more especially you refer us for sound infallible decisions. I allude to where you say that "this (true) decision of the universal Church we do possess during the first three or four centuries at least:" so that this first authoritative selection made by the Church took place in what, according to your own shewing, was only the evening twilight of her

waning radiance.
With respect to there being, as you allege, no preserwith respect to there being, as you allege, no preservative but the Church's power of interpretation, for an humble-minded Christian, against the distressing scepticism likely to arise from the variety of conflicting opinions, I think that your imagination somewhat magnifies the evil. But not to dwell upon that point, it seems to me that you have another source of reliance besides the me that you have another source of reliance besides the authority of the Church: for you say (it is towards the authority of the Church: for you say (it is towards the conclusion of your last letter),—"to take myself as an instance, cordially believing as I do—alike from private conviction, and that obedience of faith which I owe to the decisions of the Church—our 6th Article, &c." Now in thus making "private conviction"—I should have called it "private judgment," for it means the same thing, but perhaips you are a little shy of the term, or, like "Puseyism," it may be upon the index expurgatorius of the authorites to whom you defer—in thus making private conviction one of the grounds of your belief, you give admission to the utmost latitude of Examination. Then, Sir, Christian belief and practice.

To the Bible belongs the first place, as the only infal
sion to the utmost latitude of Examination. Then, Sir, you have examined, have investigated, have sought to satisfy your own mind respecting the truth of the doctrines which the Church taught you, and the result is, that your which the Church taught you, and the result is, that you belief is founded as well upon "private conviction," as upon implicit reliance upon her word. How much was left, after all your investigation and the conviction of your own judgment, to be received merely through faith in the Church's decisions, of course you know best. In my own case, I frankly avow it, that in studying the Church's doctrines, which I may not have done so extensively as required, "private acquiration" of their truth sively as yourself, "private conviction" of their truth with me absorbed the whole, and left very little indeed to be believed on the strength of "faith" in the Church's declarations. I had always supposed,—for the doctrine of "implicit obedience" had not come into fashion in ecclesiastical circles in my early years—that the Church had reseen good and sound strength of the church had reseen good and sound strength of the church had reseen good and sound strength of the church had reseen good and sound strength of the church had reseen good and sound strength of the church had reseen good and sound strength of the church had reseen good and sound strength of the church strength of the church's declarations. had reasons, good and sound ones too, for everything she required us to believe, and I fancied that it was a Churchman's privilege—nay, almost his duty—both to be con-vinced in his own conscience of the truth of what he professed to believe, and to be able to give an answer to every man that asked him a reason of the hope that was

In the last paragraph of your first letter you say that God's revelation would be uncertain in its meaning and its usefulness greatly neutralized, if there were not vested in the Church Catholic the power of an authoritative and evangelical interpretation of Holy Scripture. To make good this proposition, the meaning of the word "Revelation" must be so extended as to embrace the Church's interpretations—God's Revelation must be considered to be composed of the Holy Scripture, and the interpretabe composed of the Holy Scripture and the interpreta-tions of the Church; I thought it was generally supposed that all Revelation closed with, and was comprehended in the Canon of Scripture. Or if, in your statement, neveration means only the Bible, then you do yourself say that it is uncertain. yourself say that it is uncertain and imperfect, and that its usefulness is dependent upon an external and supplementary elucidation. H. C. C. mentary elucidation.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

The Rector of Darlington and Clarke thankfully ac-knowledges the receipt of the following sums in aid of the fund for erecting a parsonage house on a site given by S. S. Wilmot, Esq.:

The Ven. A. N. Bethune, D.D. The Rev. J. Shortt, Port Hope 2 10 0 Hy. Rowsell, Esq. Col. Kennedy and daughters, (2d donation) Stg.

UNITED STATES.

BAPTISM OF HENRY CLAY.

Lexington, (Ky.) June 25. A notice was very generally circulated through the papers of the Country some two or three years ago, to the effect, that Mr. Clay had become a member of the Protestant Eriscopal Church. The wish was, doubtless, father to the thought, as Mr. Clay had not at that time taken any such step. He has always been known to have the highest respect for the institutions of Christianity, being a decided believer in the divine authenticity of the Christian religion—his amiable and now afflicted wife, having been for many years an humble follower of its blessed Author. When the weather permitted it, living as he does a mile and a half from the church, Mr. C. has always been a regular attendant on its services; and for two or three years past, having had more leisure from public duty, his attention had evidently been turned to the high considerations connected with things spiritual and the high considerations connected with things spiritual acternal; his life having been devoted so intensely to the good of others as scarcely, until this period of retirement, to leave him an opportunity to think of himself. But he has at langth consequently his great powers to God. to leave him an opportunity to think of himself. But he has at length consecrated his great powers to God. He was baptized in the little parlor at Ashland, on Tuesday was baptized in the little parlor at Ashland, on Tuesday afternoon the 22d inst., together with one of his daughters-in-law, (the other being already a member of the church) and her four Children, by the Rev. Edward Berkley, Rector of Christ Church, Lexington. The partism was administered privately for the reason, that the congregation of Christ Church are reptacing their old church with a new edifice, now in rapid progress of erection, and are not suitably situated for the most solemn and decent administration of this rite in public.

When the minister entered the room on this deeply solemn and interesting occasion, the small assembly, con-

solemn and interesting occasion, the small assembly, con sisting of the immediate family, a few family conexions, and the clergyman's wife, rose up. In the middle of the room stood a large centre table, on which was placed, fil-led with water, the magnificent cut glass vase, presented or the circumstance of certain evils existing which you assume, for it is only an assumption, that an infallible source of interpretation would remedy.

"Hence," it is inferred, "we cannot but believe, that as previous to the Word being written, the Church had authority from God to declare what the faith was; so now, it is a case almost cannot be what the faith was; so now, mediately opposite on a side table, stood the bust of the lamented Harrison, with a charlet of with and a constant. mented Harrison, with a chaplet of withered flowers hung upon his head, who was to have been confirmed in the Church the Sabbath after he died—fit witnesses of such a scene. Around the room were suspended a number of family pictures, and among them the portrait of a below ed daughter, who died some years ago, in the triumphs of that faith which her noble father was now about to embrace; and the picture of the late lost son, who fell at the battle of Buena Vista. Could these silent lookers-on at the scene about transpiring, have spoken from the marble and the canvass, they would heartily have approved the act, which dedicated the great man to God. There was act, which dedicated the great man to God. There a deep emotion prevading that small asembly, at the recital, under such circumstances, of the sublime ordinal of the Church, and every heart thrilled with a solemn joy, when the merciful and glorious covenant was sealed, the name of the Father, and of the Son, and of the Holy

This act will be publicly ratified at the visitation of the Bishop, on the third Sunday in July, in the apostolic rise of Confirmation.—Calendar.

CONDITION AND PROSPECTS OF THE PROTESTANT EPIS-COPAL CHURCH IN THE CITY OF NEW ORLEANS.—It affords us very great pleasure to receive from a source fully entitled to credit, the following interesting items, embracing "Multum in parvo," and justyfying sanguine

hopes for our communion:—

It is two years and three months since the Rev. Dr.

It is two years and three months since the Rev. Dr.