poetry.

THE RAINBOW. CAMPBELL.

The evening was glorious, and light through the trees Played the sunshine and rain-drops, the birds and the breeze; The landscape outstretching in loveliness, lay On the lap of the year, in the beauty of May.

For the Queen in the Spring, as she passed down the vale, Left her robe on the trees, and her breath on the gale; And the smile of her promise gave joy to the hours, And flush in her footsteps sprang herbage and flowers.

The skies, like a banner in sunset unrolled, O'er the west threw their splendour of azure and gold, But one cloud at a distance rose dense, and increased Till its margin of black touched the zenith, and east.

We gazed on the scense, while around us they glowed, When a vision of beauty appeared on the cloud;-'Twas not like the Sun as at mid-day we view, Nor the Moon, that rolls nightly through starlight and blue.

Like a spirit it came, in the van of a storm! And the eye and the heart hailed its beautiful form. For it looked not severe, like an Angel of Wrath, But its garment of brightness illumed its dark path.

FY,

Com-

In the hues of its grandeur sublimely it stood, O'er the river, the village, the field, and the wood; And river, field, village, and woodland grew bright, As conscious they gave and afforded delight.

Twas the bow of Omnipotence ! bent in His hand, Whose grasp at Creation the universe spanned; His vow from the Flood, to the exit of time !

Not dreadful, as when in the whirlwind He pleads, When storms are His chariot, and lightenings His steeds, The black clouds His banner of vengeance unfurled, And thunder His voice to a guilt-stricken world;

In the breath of his presence, when thousands expire,
And seas boil with ary, and rocks burn with fire,
And the sword, and the plague-spot, with death strew the plain And vultures, and wolves, are the graves of the slain:

Not such was the Rainbow, that beautiful one! Whose arch was refraction, its key-stone the Sun: A pavilion it seemed which the Deity graced, And Justice and Mercy met there and embraced.

Awhile, and it sweetly bent over the gloom, Like Love o'er a death-couch, or Hope o'er the tomb; As Love had just banished, or Hope had expired. I gazed not alone on that source of my song:

To all who beheld it, these verses belong; s presence to all was the path of the Lord: Each full heart expanded,-grew warm, and adored ! Like a visit-the converse of friends-or a day,

That bow, from my sight, passed for ever away: Like that visit, that converse, that day-to my heart, The bow from remembrance can never depart Tis a picture in memory distinctly defined,

With the strong and unperishing colours of mind; A part of my being beyond my control, Beheld on that cloud, and transcribed on my soul.

CANADIAN COLLOQUIES; NO. V.

CONFIRMATION. TWENTY years ago not more than a dozen families inhabited the district of which the thriving village of Gritdesville is now the centre. Being an infant set-

Various were the shifts to which they were reduced in order to meet the difficulties which surrounded them. Among the perplexities which beset them, not the be provided for. The majority had been brought up of the Prayer Book. with a salutary reverence for the public worship of M.—Then of course there were certain conditions Schism combined with a few pious but indifferently mised certain things. taught Churchmen, there were to be met with, in Grittlesville and its vicinity, samples of the leading bourhood? denominations of the day, and the little log schoolhumiliating for the ignorance, and deplorable for the

unchristian bitterness which they displayed. The Churchmen and Presbyterians, who composed it stands to reason that it should be so. he majority of the people, having made several aboralways that he belonged to a Protestant fraternity, purpose." Of course you must have heard this read? nanists alone were excluded from the ultra-liberal chapel of Grittlesville, which was equally patent to

As a natural consequence of this unsectarian arrangement, the honest settlers were, in the course of the year, treated to almost every variety and whim of doctrine: on one Sunday a clergyman of the Church would insist upon the duty of parents securing for their young ones an admission into the fold of Christ; next week his exhortation would be neutralized by a Baptist teacher, who, with equal confidence, would denounce the administration of the initiatory sacrament to any Save adults; and, perchance, an itinerant "Friend" would contradict both his predecessors by declaiming against Baptism and the Eucharist as unnecssary and unscriptural.

In these circumstances it could hardly fail that the minds of the hapless denizens of Grittlesville, being own about by so many conflicting winds of doctrine, hould become miserably perplexed and unsettled; for it must be observed that each service was generally stended by all the community,—the Churchmen

assisting at that of the sectary, and vice versa. Being informed of how matters had been conducted, t did not surprise me to find, on my appointment as ssionary to that quarter of the Diocese, that the notions of my flock in the neighbourhood of the Free Meeting-House were crude and lax to a deplorable Many of them, it is true, exhibited traces the Lord's sake? of attachment to their almost forgotten mother, but comparatively few were able to render a satisfactory teason why they were not Tunkers, Independents, or New Connexion Old Light Anti-Burghers.

His Lordship the Bishop having intimated his intion of holding a Confirmation at Grittlesville, I set about to prepare my people for the due reception of that most solemn rite. To do this the more effectually, I visited, as far as in me lay, each individual of the conditions on which, by proxy, they were adfamily, conversing familiarly with them on the subject, mitted into the Church of Christ. Is it not most fitstriving to convince them of its importance and

heen one of the earliest settlers in the Township .- therewith connected. was a serious-minded, well-disposed person, who Churchman, and who had cordially welcomed me to bible does not particularly enjoin? my new field of labour. Cornelius, however, had un- M.—The bible says nothing specifically about calculated to engender; and many were the occasions Paton's claim! on which he betrayed an indifference to matters of S.—You admit, however, that we have no scripsubstantial importance, from which he would have tuyal warrant for this rite? had it then been predicted to him. "Is thy servant clearest and most unquestionable evidence on the year 1670. This territory extends from the frontier

M .- You know, my friend, that our good Bishop statement to you. will be here in less than six weeks, and I am exceedingly desirous that all your children who have reached the proper age should embrace the opportunity afforded having preached the gospel at Samaria, many believed them of receiving the Apostolic rite of Confirmation.

S.-Well, your Reverence, I am sure I have no particular objection. If they be willing, I shall be glad to see them do so, though, indeed, this is a very busy time of the year for them to attend service on a week-day.

M.—Excuse me, Cornelius; but you speak as if this were a matter of no great moment.

S .- Honestly, your Reverence, I cannot see that it is of much consequence. Many good people don't believe in it; none of the Methodist sects practice it; and Mr. Drumclog, the Cameronian preacher, says that Confirmation is a rag and remnant of Popery. M.—You both pain and astonish me by using such

language. There is nothing which the Church teaches more decidedly and clearly than the duty of our receiving the laying on of hands. And you will bear with me when I add, that your careless lukewarmness in the matter gives me but an indifferent opinion of your fair dealing, and-

S .- Stop, stop, sir! I cannot allow you to talk in this way, saving your presence. The Stinsons have always had a good name for honesty, and I would rather beg the bit and the sup from door to door than do anything which might bring a stain upon our char-

M .- Let me ask you a question: Have not your children been all baptized in the Church?

S .- To be sure they have, and no small trouble it gave me to procure their being so. Why I went more than thirty miles in the fall, through tremendous roads, in order to get Patrick christened. M .- Your diligence and zeal were much to be

commended. By the way, this is a fine farm of yours; if it be a fair question, how much did it cost you? S .- Why, I paid one hundred pounds currency down, and got six years to settle the balance. The

last instalment will fall due in three months, which forces all of us to be doubly diligent at present. M .- It must be a great difficulty, in these terribly hard times, to make up the money. Could you not manage to get quit of the obligation to do so? You know Attorney Flaw, who stood for our Riding at last

election? He is a smart lawyer, and perchance could find a loop-hole in the bond which would free you from the last payment. Would it not be as well to give him a fee and see what could be done? S .- Your Reverence must be jesting with me entirely! What! cheat Widow Paton out of the sum due to her, and upon which she mainly depends for

the support of her fatherless bairns! You cannot be serious in supposing that I am capable of such mean and heartless rascality! M .- You speak like an honest man; I expected no other answer from you. Would that in Canada ment, many were the privations endured by the such principles were more universal! But to return Pioneers of that portion of our new Province, and to Baptism: Did the minister go through the whole

S .- Of course he did; and all my children, as well least formidable, was how their religious wants should as Patrick, were baptized according to the exact words

but, unhappily, they were not all of one mind in exacted in reference to the unconscious little ones? this vitally important matter. Small as was the young S.—To be sure there were, as your Reverence cancommunity, it was sadly rent by the rude hand of not but know. The godfathers and godmothers pro-

M .- And are these sponsors living in the neigh-

S.-No. Some are dead, and some are removed room frequently exhibited scenes of polemical strife, far from this: that, however, does not matter, for I consider that I am bound to perform all that they agreed to do. This I have been always taught, and

M.—Your views are most correct. Now, did you tive attempts to erect places of worship in connection ever notice what is said at the end of the service:with their own bodies, it was finally resolved that a "Ye are to take care that this child be brought to the FREE MEETING-HOUSE should be built. This was Bishop to be confirmed by him, so soon as he can say cordingly done, and before long a commodious stone the Creed, the Lord's Prayer, and the Ten Commandwas completed, in which every person calling ments in the vulgar [or common] tongue, and be further himself Reverend was permitted to officiate, provided instructed in the Church Catechism set forth for that

S.—Yes, often and often. I can say it all by heart. M .- Now, Stinson, my dear friend, if you refuse the Churchman and the Plymouth Brother, the Bap- to comply with this requirement, which you admit is of good faith as you would be in swindling poor widow Paton out of her money, by availing yourself of some

miserable legal quirk? S .- In truth, your Reverence, I never viewed the matter in that light before.

M.—You see the obligation is plain as noon-day. S .- But, after all, is the obligation a binding one? M. Why, as the old proverb says, "A promise is a

comise all the world over."

S.—But neither Deacon Anxious-seat nor Mr. Drumclog think that Confirmation is a necessary thing. They say that it is not mentioned in God's Word, and, consequently, is not binding upon those who live under the free gospel dispensation.

M.—And pray, Cornelius, what have you to do with the notions or opinions of every free-trading preacher, whose credentials for the ministerial functions are, for the most part, confined to a black coat, a pair of saddle-bags, and a white neck-cloth? Now. if I shall suppose, for the sake of argument, that the Holy Scriptures are silent on the subject of Confirmation, I cannot see how your case could be bettered

S.—How so?

M .- Does not St. Paul tell us that Christians are than the LAYING ON OF HANDS." to submit themselves to every ordinance of man for

S .- Aye, every lawful ordinance. M .- Assuredly. We are not to comply with any requirement which is plainly opposed to the revealed will of Jehovah; but Stinson, are you prepared to say that Confirmation is an unlawful or a sinful act?

S .- Very far from it, your Reverence. M. On the contrary, it is a very profitable and most reasonable service. Your children knew nothing ting that when they come to years of discretion they should deliberately take upon themselves these obli-Among others I visited Cornelius Stinson, who had gations, if they wish to participate in the benefits

S .- Why, I must own that there is something in Iteland had uniformly been esteemed a steady this. But can a thing, Sir, be necessary, which the

fortunately become tainted with the virus of religious bonds for the price of farms, and yet you would never liberalism which a Free preaching-house was so well dream of pleading that silence in opposition to Mrs.

the Grittles Creek: there, under the grateful shade of the Acts of the Apostles, and perused what is there west to south-east. of a beautiful wide-spreading oak, the following communing passed between us:

The native Indians, who seek a precarious subsisare waiting for the stumbling of the stumblin

S-What does your Reverence allude to?

M .- I will tell you: Philip, who was a Deacon, his words and were baptized, both men and women. The Apostles having heard these glad tidings, "they sent to them Peter and John, who, when they were come down, prayed that they might receive the Holy Ghost, (for as yet he was fallen on none of them, only

but I remember that Mr. Drumclog, speaking of the his anxiety for the immediate erection of a church. text you have quoted, said that the Apostles prayed for the miraculous and extraordinary gifts of the Holy Rev. J. West as Chaplain to the settlers. He was Ghost, of conveying which the laying on their hands accompanied by a schoolmaster, who was supported was the outward mode. Now, since miracles have by the contributions of the members of the Company ceased, has not confirmation ceased likewise?

blessed Spirit are always to remain in His Church: of Benjamin Harrison, Esq., and Nicholas Garry, Esq., it is no where said that they were to be limited to the two of the directors of the Hudson's Bay Company, to dawn of the Christian dispensation, and therefore the found a Mission in their settlement. The Rev. D. cessors to follow. In St. Paul's days the prayer of the exertions of Mr. West. A second church was faith healed the sick; would you, therefore, argue completed in 1825, and in the same year the Mission similar results do not follow from its exercise?

say any such thing.

M.—Take another case, also, from the Acts of the dolent life. He taught them agriculture by practical Apostles: we read in the 19th chapter, that St. Paul lessons in ploughing, sowing and reaping. When laid his hands on certain disciples immediately after their corn had been harvested, he got a mill erected, they had been baptized. And here I may notice that and taught them how to grind it. He taught them the practice of the Anglican Church is in exact con- also how to build houses, and how to thatch the roofs formity to this example. In the Order of Baptism with reeds. In short, he was the Oberlin of the setfor those of riper years, she says, "It is expedient that tlement; and in proportion as he employed the natives every one so baptized should be confirmed by the Bishop in farm-works, he secured the attendance of their as soon after as conveniently may be, that he may be children in school. Under such zealous and judicious admitted to the Holy Communion."

being so particular, but is there any text which speaks successively added to the Missionary body; and Henry of Confirmation as something which was always to be Budd, one of the first native boys who had been encontinued in the Church?

laying again the foundation of repentance from dead miles to visit it. works, and of faith toward God, of the doctrine of the perfection of the Christian life must be built.

they retain Baptism.

those who were from without (he means strangers and siderable progress in that settlement, and that the field was to precede baptism; but the children of the faith- soldier of the cross. ful, since they were adopted from the womb, and belonged, by right of promise, to the body of the Church, were baptized while infants; yet these also, after their infancy was past, and they had been brought up in the faith, offered themselves for catechetical instruction, which in their case was thus subsequent to baptism. Recourse, therefore, was then had to another symbol, namely, THE LAYING ON OF HANDS. This obligatory upon you, are you not as guilty of a breach single passage abundantly proves that this ceremony, as to its origin, flowed from the Apostle, though afterwards perverted into superstition; just as the world invariably degenerates from the best instructions to corruptions of them; for they, (the Romanists) set up the fiction that it is a sacrament by which the spirit of regeneraion is conveyed, a fiction by which they tore baptism to pieces; for that which properly belonged to Baptism they transferred to the Imposition of Hands. Let us, then, be assured that by its first authors it was instituted to be a solemn rite of prayer, which young persons, having passed childhood, used to make; but nothing was further from their thoughts than to rend asunder the force of baptism; consequently, in the present day, the institution must be retained in its purity, but the superstition must be reformed. And the tendency of this passage is to sanction the baptism of infants, for on what account should the same doctrine be called, in the case of some, "the Doctrine of Baptism," and in others "of the Imposition of Hands," except that the latter, hav-

S .- I have got a good lesson not to pay so much attention as I have hitherto done to the statements of dissenters from the Church.

M .- And may I hope that you will use your influence with your family to induce them to direct their serious attention to a rite so reasonable in itself, and so unquestionably Scriptural in its origin?

S .- Most willingly will I second your Reverence's kind exhortations. May the Lord bless them to the spiritual benefit of my dear children, so that they may profitably receive THE LAYING ON OF HANDS.

BISHOPRIC OF PRINCE RUPERT'S LAND. (From the Colonial Church Chronicle.)

The recent announcement that the Queen has been pleased to direct Letters Patent to be issued for the erection of a Bishopric in Prince Rupert's Land, and the immediate consecration of a Bishop for the over-

shrunk with dismay in his native County of Fermanagh, M.—Indeed I admit no such thing. We have the Bay Company by a charter from Charles II. in the a dog, that he should do this thing?" would assuredly subject,—evidence which can neither be denied nor of the United States in north lat. 40 to the limits of when I urged upon Stinson the necessity which are in the matter fully and seriously before him.—

S.—I should like much to be informed as to this it was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, the Baptist in the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, and the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, and the "Colonial Church Atlas" to be 370,000 square fit was only yesterday that John Menzies, and the "Colonial Church Atlas" to be 370,000 square fit was only yesterday tha

Accordingly, one fine summer evening, when the horses M.—The Elder, I fear, reads the bible through the for the most part a vast plain, is varied by a succession their Cathedral of St. Michael, and by a well digested syshad been released from the plough, I requested him spectacles of his sect, a fault common to dissenters of of lakes and rivers, and is intersected by the great tem of organization have brought in the aid of the humto walk forth with me to his orchard, which overhung all denominations. Had he turned to the 8th chapter chain of the rocky mountains stretching from north-

> and there is nothing that deserves the name even of a village in the whole territory.
>
> them, when we are denouncing the Legislature of those days of robbing us of the patrimony of our Church, while ger to our venerable Church establishment, and were your village in the whole territory.

the banks of the Red River, to the south of Lake Winnepeg, by the Earl of Selkirk.

When Governor Semple was sent out in 1815, he was specially requested to report to the Company whether any trace was to be found of either temple of worship or idol, and whether it would be practicable they were baptized in the name of the Lord Jesus); to gather the children together for education, and for I then laid they their hands on them, and received the Holy Ghost."

In his answer he said, that no place of worship that those in whose hands is the decision on the above rectly imply that there can be no prayer without a pro-S.—This, I must confess, is a strong case in point, of any sort was to be seen, and most feelingly expressed

In 1820 the Company was enabled to send out the and other friends. Two years afterwards, the Church M .- We know that the gracious influences of God's | Missionary Society was induced by the representations ceedings of the Apostles, in the case above men- T. Jones was accordingly sent out in 1823, and found tioned, must be regarded as a fit pattern for their suc- on his arrival that a church had already been built by W. Cockran. To this devoted Clergyman the Mission whom they had gathered under their roof. It is, however, self to reclaim the Indians from their roving and inmanagement the Mission made rapid progress. The S .- Your Reverence, I am sure, will forgive me for Revs. Messrs. Cowley, Smithurst, and Hunter, were trusted to the care of Mr. West, was appointed school-M.—Yes, there is a very striking one in the 6th master. Such is a brief outline of the history of the chapter of St. Paul's Epistle to the Hebrews, which Mission up to the year 1844, when the Bishop of thus runs: "Therefore, leaving the principles of the Montreal, disregarding all considerations of personal doctrine of Christ, let us go on unto perfection; not convenience, undertook a journey and voyage of 2000

The following particulars, furnished by his Lordbaptisms, and of laying on of hands, and of resurrec- ship will be read with interest. The total population tion of the dead, and of eternal judgment." You of the settlement is 5,143, of which rather more than tion of the dead, and of eternal judgment." You perceive here that both baptisms and the laying on of half are Roman Catholics, and all the rest members hands (or Confirmation) are here styled doctrines: they are regarded as part of the foundation on which has ever established itself there. The soil, which is strife and turmoil. It has been the fashion of later years nuous forest, the abode of savages and wild beasts. alluvial, is remarkably fertile, and a particular farm is system, and to sink all the evil; books have been written S.—How comes it, then, that the Presbyterians, mentioned which had borne an abundant crop of wheat and not by avowed Romanists, to chant the virtues and and many other dissenters, reject Confirmation, while for eighteen years in succession, without ever having the piety of the monasteries and nunneries of olden times M.—That is a question more easily asked than swered. In return I might inquire why Unitarians denue of produced and harboured.

the duty of the Church to retain Confirmation. The number of the members of the Church of England

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

To the Editor of The Church.

DEAR SIR,—As much speculation is abroad respecting the re-building of St. James's Cathedral, destroyed in the late awful fire in our city, permit me, through the medium of your paper, respectfully to make some remarks calculated to lated to draw the attention of those in whose hands is vested the power to decide in that matter.

And first, I must express my satisfaction on hearing that nothing shall be determined on rashly or hastily, because we might have deep cause of regret, should we decide on a measure of such importance to the Church and the city in general as might on after reflection, be

found to be wrong.

One plan, I understand, is to lease out the ground for shops and warehouses, whereby a large fund would be realized to build a Cathedral in some other situation.

as also St. Augustine declares. By this symbol, in-deed, they wished to approve the profession of faith tees such power? I think not; the land was originally given for a sacred and specific purpose, viz., a Church What right then have we to turn to a secular purpose that which was given for a sacred one? It is no answer to say that it is still a sacred purpose by getting so much more money to build a Church elsewhere. the argument of those who have robbed the Church of the land granted by the pious George III, to turn to purposes of general education. The land was dedicated to God, for a place where His holy worship was to be perpetually maintained; let us be very guarded then th offend not in this matter, and cause him to withdraw his countenance and blessing from us.

Rather let us try if we cannot by patient discussion hit ing already received baptism, were instructed in the faith, so that nothing further remained, in their case, by the regular and free administration of the Word and craments, and at some time we may ultimately see rising in stately majesty on God's Holy ground, in the heart of our city, a Cathedral in grandeur and magnitude worthy

of our enterprising citizens. talented Architects be obtained of a Cathedral on a large scale, not of a florid and expensive gothic, but of the plain and sober grandeur of the early English style—(as I believe professional menterm it)—a style, associated asit is, with recollections of the brightest and most glorious days of our reverted Church. Of correct from the natural charge of the Church of Italy of the corrupting influence of the Church of Italy of England. You wind any social admiration.

The account of the proceedings of this "Sisterhood and the Rev. J. J. Blunt. As a true Bishop of a true; the examination of them by the Bishop of Exeter, I have national branch of the Catholic Church, Cranmer was undoubtedly a Catholic. But insofar as, or when, he held and taught transubstantiation (as he did at the first dawning of the Reformation, from habit and education and the corrupting influence of the Church of Italy. I would respectfully suggest that plans from our many of our revered Church. Of course from the natural shape of the ground this cannot be placed in the true ecclesias-

when the whole is finished.

The remains of any bodies interred where the extended

blest of their Church; and shall we Churchmen be the ill health of Dr. Pusey's son; but the young gentle-

bours on the subject, Churchmen, Presbyterians. Methodists, and even some of no religious creed whatever; all attempt to retrograde towards Rome will lead to the most concur in saying it will be the most shameful thing the

I have extended these remarks to a greater length than originally intended, and am afraid of intruding too Stated prayers in "an oratory" seven times a day are en-

THE CONVENTUAL SYSTEM. To the Editor of The Church.

REVEREND SIR, - You would oblige me by the insertion f some remarks upon a subject to which you devoted a ding article in your journal of the 26th ult.

Of such a family as the Ferrars, no ill can possibly be said; its elders were men who, having passed through the busy and active period of life, gave themselves in their that prayer is now to be left unpracticed because was greatly strengthened by the accession of the Rev. S.—Of course it would be wicked and absurd to is largely indebted for success. He at once set him- an isolated instance, and furnishes no sanction for the conventual system generally.

The term conventual-as you observe-is of blameles The term conventual—as you observe—is of blameless Government, demands the immediate and straight for-parentage; but the character of a word depends less upon ward action of every member of the Church of England, parentage; but the character of a word depends less upon its derivation, than upon its actual and current meaning; it is against the idea, of which it is the conventual expression, that exception may reasonably be taken. It may well be doubted whether even Protestant Nunneries and Protestant Monasteries could long continue without degenerating into what such Institutions became in degenerating into what such Institutions became in Fortunately there is a power above which speaks as dis-

England formerly, and are now, in many places. England formerly, and are now, in many places.

The motives in which the system originated were just as good and of the same character as the reasons which are now pleaded for their revival. Convents were than they have to deprive a soldier of his honour or lands first founded that the inmates might have opportunity to devote themselves to religious exercises and retirement, devote themselves to religious exercises and retirement, and to works of beneficence and charity. Unhappily the by petitions to the House, or rousing up the Royal blood "unauthorized asceticism, and the weaving fabulous legends" which you speak of, became part of their legends" which you speak of, became part of their it appears clear enough they at home leave all affairs to religion; but if they had never done anything worse than his superior sense and understanding!!! Another plan flagellating themselves or each other, by way of religious exercise, and composing fables about the Saints, even a Henry VIII. would probably have let them alone, and in ment of the whole affair—ask the assistance of the Bishop time they would have grown wiser like the rest of the of London, and that noble and true friend of the Church

It is not enough to say that the convents of ancient times did much good,—that the poor were fed with their of Parliament, Churchmen. Let this act of spoliation and alms,—that they were the conservatories of ancient literature,—that the monks were the transcribers and of the land, and the Province of Canada may be saved to say all the good that could be said of the conventual

S.—You surprise me! Mr. Drumclog never told me anything of this.

M.—Such is the case, however, and as I happen to have with me a tract containing the passage, I shall read it to you: "He (the writer of the Epistle to the Hebrews) connects the Imposition of Hands with the Hebrews) connects the Imposition of Hands with the hebrews connects the Imposition of Hands with the hebrews of the Church of England at the time of the members of the Church of England at the time of the Bishop's visitation was 2,345, and of these no fewer than 346 were confirmed by him during his visit. Frequent services were of course performed during the seventeen days of the Bishop's stay, and he mentled that the largest congregation which met him amounted to about 500, while the smallest did not full short of 200. These facts will man, or the dethroned and humbled king? I should held divine service once a month, I asked the mother and sisters it has the time of the members of the Church of England at the time of the Bishop's visitation was 2,345, and of these no fewer than 346 were confirmed by him during his visit. Frequent services were of course of the multiplying of the copies of books in this age of libraries and printing presses? Is society now in that Vandal state in which annormies were the only refuge of unprotected women, even of high rank, from the designs and violence of rude and lawless men, and monasteries the only places of call man are safe returnment to the only places of call man are safe returnment to the multiplying of the copies of books in this age of libraries and printing presses? Is society now in that Vandal state in which and nor not select that her heart had been truly given to God; and they told me that as long as she vandal state in which and nor not select the only refuge of unprotected women, even of high rank, from the designs and violence of rude and lawless men, and monasteries the only places of all more than the copies of books in this age of libraries and printing presses? Is society now in that Vand baptism, because, as there were two classes of Catebaptism, because, as the catebaptism of the

foreigners to the Christian community,) did not come to baptism without first declaring their profession of faith. In them, therefore, catechetical instruction is yet full of interest and encouragement to the true we are told to look upon the nuns of our old conventual churches, and reminded that in these churches once"

> Church without the monastery? and I can give a qualified assent to the sentiments of the and I can give a quained assent to the sentiments of the received into the Church of Christ. Mother and sisters writer whom you quote—that "if monasteries, (for I lav stress upon the if) instead of being swept away, had been reformed—if they had been reserved for persons not tied by monastic vows but, who satisfied to endure hardships christians had acted so, the Jews would have raised a prayer, our large towns would have been supplied with an able body of assistant clergy." The question is, could they have been so reformed and perpetuated down to the eight other children all unbaptized, and that another

You will excuse me, I hope, for saying that I am far from agreeing with you that "nothing can be pointed out in the natural fruits of the conventual system, but only in its abuses, inconsistent with the very purest conceptions and ensamples of our holy faith;" for it has always appeared to me that the evil fruits which the conventual system displayed, were its natural results and must necessarily be its results, under whatever auspices, it may be established, whether Protestant or Popish.

As to the conventual principle in our Universities, Colleges, and Academies, of course no one complains of it there, for there is little of it to be seen in them; they are only Colleges, and all their regulations have reference education. In truth I never saw anything in our the principle in them since, I cannot undertake to say.

To the Editor of the Church.

STR, -In the last No. of The Church, isan article, which after a landatory review of some late contributions, styled "The Ferrar Family," comments on the proceedings of "the Sisterhood of Mercy," at Plymouth in England, and holds up the Conventual system to admiration.

of England. You wind up your article by saying, "Miss Sellon and her associates, have been betrayed, it appears. tical position of east and west, but that, I should think, is into some few indiscretions, in the management of the Inroom. This Miss Sellon."

cemetery, or deposited in a vault under the Cathedral, and direct the inmates to how besight of the Church there, seems to require of us a brief account of the rise, progress, and present state of the Missions in that vast territory.

Cemetery, or deposited in a vault under the Cathedral, and direct the inmates to how besight of the virgin and child and enough of the virgin and child and continuing the same act of adoration? Is it a trivial indiscretion for "the Superior" to wear a string of the Missions in that vast territory.

Cemetery, or deposited in a vault under the Cathedral, and direct the inmates to how besides and an inscription on the flat stone on the floor, (as in our English Cathedrals,) will denote the precise spot where the body was originally deposited. By this plan the old Parochial Church would be conjoined with a Cathedral and, I have no doubt, a few years would see it at prayers? Is it a trivial indiscretion to call the fixed and an inscription on the flat stone on the floor, (as in our English Cathedrals,) will denote the precise spot where the body was originally deposited. By this plan the old Parochial Church would be conjoined with a Cathedral, and, I have no doubt, a few years would see it at prayers? Is it a trivial indiscretion to call the fixed and an inscription on the flat stone on the floor, (as in our English Cathedrals,) will denote the precise spot where the body was originally deposited. By this plan the old Parochial Church would be conjoined with a Cathedral, and, I have no doubt, a few years would see it at prayers? Is it a trivial indiscretion for "the Superior" to wear a string of its course the word to convert the abvecture of the virgin and child count in the Cathedral, and count the original decommendation?

Cemetery, or deposited in a vault under the Cathedral, and direct the inmates to bow be advectured in the count of the virgin and child count in the superior of the virgin and child count in the count of the virgin and child count in the count of the virgin and c dit then been predicted to him. "Is thy servant dogs, that he should do this thing?" would assuredly always been his indignant and incredulous exclamation. When I urged upon Stinson the necessity which all urged urged to the Hudson's store the day, by the same some will say, where are the persons of the territory extends from the stinctions between the Churches of Endows the urged urged to the Hudson's subject,—evidence which territory extends from the stinctions between the Churches of the urged urged to the Hudson's subject,—evidence which day, by the ward not the distinctions between the Churches of the territory extends from the distinctions between the containts

shamed and outdone by them? I hope not!

Lastly, let us remember that our ever watchful enemies could therefore attend the Communion in a Consecrated In 1811, an agricultural settlement was formed on God of His!! I may add I, have conversed with many of my neigh- be chosen. Sufficient was yielded to Romish prejudices

Putting aside the Romish practices, I would ask how such a system as these, so called, Protestant Sisterhoods follow, is calculated to fit young girls to be wives and matter, will pause before giving their sanction to a measure of desecration, which will be (to say the least of it) very distasteful to a large portion of Churchmen.

Iam, Sir, with much respect,

A CHURCHWARDEN.

Scarboro' May, 1849.

Take there can be no prayer without a proscribed form and place;—that there can be no spiritual worship while engaged in our daily avocations; that there can be no in wrought fervent prayer except in the attitude of kneeling at a stated hour and in a stated place. In short such frequent repetitions of stated times and places of worship in one day imply that there is no such thing as spiritual worship without these appliances, and are inconsistent with the division of the constant of the consta sistent with the advice of St. Paul in the 5th chap, of Ephes "but be filled with the Spirit, speaking to yourselves in Psalms and Hymns and Spiritnal songs, singing and making melody in your hearts to the Lord; giving thanks, always, for all things unto God and the Father in the ame of our Lord Jesus Chris ."

Hamilton, May 1st, 1849.

(For The Church.)

THE UNIVERSITY AND COLLEGE BILL-SPOLIATION AND ROBBERY. The intended destruction of the religious and moral inciples of the University of Toronto by the present granted to him by his Sovereign! Let us be up and of the Bruce!! From his determination to go all lengths, Sir Robert Inglis, to present a memorial to the Queen

A CHURCHMAN.

To the Editor of the Church.

Mr. Editor,-Some time ago an occurrence took place which led me to reflect on the tendency and consequences answered. In return I might inquire why Unitarians deny the divinity of our Lord, or why Quakers have discarded both the Sacraments of the New Testament. But perhaps it may surprise you to learn that John Calvin, the great founder of Presbyterianism, as he may be called, spoke in the most decided terms as to the duty of the Chycol to return for the Chycol to return for the satisfying of their own wants, and satisfying of their own wants, the system in former ages, were only advantages that all earned the system in former ages, were only advantages that show their own wants, the system in former ages, were only advantages that the system in former ages, were on The advantages so much dwelt upon as attaching to of dissent. At the breaking up of sleighing this season I of the system relieve the nation of the poor-rates? - that she had been afflicted more or less with this disease advantages, which, in former ages they alone perhaps immediately replied that her husband was a Baptist, and that she was a Methodist; that though she had wished to

always opposed her.

From what she said it appeared that she had considered choral hymn of praise," and it is sought to enlist all the baptism scarcely anymore than a mere ceremony; that her sympathies and associations, which those picturesque husband believed that when administered to infants it was remains, still beautiful in their decay, naturally awaken, in favour of the monastic system of which they were a obtain for her children the administration of that blessed part. But setting romance aside, could we not have the Sacrament; and her husband objected to it with all the obsti-Charch without the monastery?

I know you cannot possibly design to be an apologist the long afflicted daughter was distressed in her last hours. for the errors and vices of the Romish monastic system; and I can give a qualified assent to the sentiments of the received into the Church of Christ. Mother and sisters and content with poverty, were ready from the pure love strong objection against the religion of Jesus; and no of God, to devote themselves to preaching, study, and doubt some answers to it would have been written in the

Upon further inquiry I found that the same parents had present day in that regenerated character? The hypothesis seems to me very doubtful indeed.

The hypothesis seems to me very doubtful indeed.

daughter was afflicted, though not so severely with the same illness.

Richmond, May, 1849.

JOHN FLOOD.

For The Church. INSTANCES OF THE WRONG USE OF THE. WORD CATHOLIC, WITH CORRECTIONS.

"But, after all, why has it been made a matter of reproach against Crapmer, that he was first a Catholic, then a Lutheran, and last a Zuinglian in his notious on the Communion; successively a believer in transub-Nothing can argue more strongly the sound and sober principles upon which the Reformation proceeded, than this its gradual advance. It was not, we find, without patient investigation, and the successive abandonment of every false position, as it proved itself to be such, that it ultimately attained the swong ground from which it has never since been dislodged." Blunt's Shotch of the Reformation in England. P. 207.

[We should scarcely have expected to have found the tion and the corrupting influence of the Church of Italy, exercised for a succession of years over the Church of of the ground this cannot be placed in the true ecclesiastical position of east and west, but that, I should think, is of minor importance.

From the free proceeds of the Insurance money, aided by the immediate subscription of all true members of our Church, sufficient will be obtained to raise the walls of stone, using the materials of the old building so far as they will go, to roof it in, to finish the Chancel, and so much of the Choir and Nave as we can; this will nearly accommodate all the former congregation; as also stalls for all the dignitaries of the Church; a temporary partition can be raised at the end of the finished part, to be taken down when the whole is finished.

England) he was a Romanist and not at all Catholic. England) he was a Romanist and not at all Catholic doctrine, but a corruption of the doctrine of the stitution. The indiscretions, in the management of the Institution. The indiscretions, in the management of the Institution. The indiscretions, in the management of the Institution. The indiscretions, in the management of the Institution.

The indiscretions, in the management of the Institution. The indiscretions, in the management of the Institution. The indiscretions, in the management of the Institution where Institution are presence of our Lord spiritually in the Lord's Supper—a corruption broached first by the heretic Entry-the vast amount of good which they have been accomplishing." It is admitted that some particulars in the internal presence of our Lord spiritually in the Lord's Supper—a corruption broached first by the heretic Entry-the vast amount of good which they have been accomplishing." It is admitted that some particulars in the internal presence of our Lord spiritually in the Lord's Supper—a corruption of Packet Institution. The indiscretions are trivial enough compared to the doctrine, but a corruption of the Catholic doctrine, but a corrup England) he was a Romanist and not at all Catholic. Leaving for a moment this "worst of charges," is it a selves;" i. e., they mean in the more correct Protestant building may reach to, to be either decently removed to the Cemetery, or deposited in a vault under the Cathedral, led Communion Table, and direct the inmates to how be-