It must, too, be difficult for us to believe, that in the the Episcopate, when its worldly advantages were so small, and its sacrifices and perils so great. Martyrdom, small, and its sacrifices and perils so great. Martyrdom, in those ages, might almost be considered as annexed to The general practice of the persecutor was a bisnopric. The general practice of the persecutor was to smite the shepherd that the sheep might be scattered; the bishop was usually the first led to tortures and to death. How can we, in reason, believe that, under such circumstances, so great a change should be made in the government of the church? that the holy martyrs of that time which truly "tried men's souls," should attempt, or desire to alter the institutions of Christ? And had such a change by some churches been attempted, it seems morally impossible that it should have become general. And yet we are sure, from all ancient history, that Episcopacy was general from a very early period down to the Reformation. During the first fifteen centuries, it is not Reformation. During the first fifteen centuries, it is not easy to name any one part of Christianity, in which all Christians were more generally united than in what we now call Episcopacy. Heretics even—they who were separated from the orthodox Christians—still retained the three orders of the ministry. All those sects of anti-Trinitarians, of various creeds and denominations, who are now included under the general name of Unitarians, then had their bishops. No others pretended to ordain. And down to this present time, no angient church has And down to this present time, no ancient church has been found, or can be named, that is or has been without Episcopal government. Can you indeed believe, that in the purest ages of the church, the disciples of Christ, when cruelly persecuted, and ready to endure agonies and death for his sake, would all agree in changing the government of his church? Such a change, so silent, so peaceable, and so general, without opposition, or any historical record, is a moral impossibility.

#### THE UNUNUTY

# TORONTO, FRIDAY, JULY 24, 1846.

First Page.	Fourth Page.
Poetry Good out of Evil.	Original Poetry.—St. Jame
Travellers in Australia.	Apostle. The Seventh Su
The Harvest.	after Trinity.
Pursuit of Holiness.	Darby Ryan, the White-boy
Baptismal Education.	Jewish Intelligence.
Supposed Usurpation of Bishops.	English Eccles. Intelligence.

We are instructed by the Lord Bishop to announce the following APPOINTMENTS FOR CONFIRMATION IN THE HOME

	AND	SIMCOR DISTRICTS.	
July, 1846.	Day of the Week.	Place.	Hour.
25	Saturday	Oakville	11 A. M.
		Hornby	4 P. M.
26	Sunday	Streetsville	11 A M.
		Centre Road	3 P M
27	Monday	St. Peter, Credit	11 A. M
		Weston	4 P M
28	Tuesday	Etobicoke	11 A M

In the Halifax Times of the 30th ultimo and succeeding numbers, we find a correspondence, prefaced with a few very moderate and judicious remarks from the Editor of that journal, growing out of a warm discussion on religious questions in the neighbourhood of Miramichi. We are very reluctant to notice this subject, and quite agree with our respected contemporary of the Times, that these are disputations with which the world at large has nothing to do, and which there would be a much better hope of bringing to an amicable conclusion, if other interests and perhaps other asperities were not excited by their wider publication. But as pains appear to have been taken to give them an extensive circulation, we shall venture upon a few words of remark, with an unfeigned regard for the best interests of all the parties concerned, and in the humble hope that a distant and impartial observer, as ourselves may be judged to be, will be heard at least without suspicion or distrust. And we are the more moved to this word of counsel, from perceiving amongst the gentlemen bearing a share in this unfortunate discussion, the names of several whom we have long had the a more absorbing subject of thought, conversation, and

Churchmen in this unfortunate position, of disputing cial innovation, and perhaps revolution; but in our about the interpretation that is to be placed upon the sorrow and concern, we cannot forget that national doctrines and usages of the Church, we are disposed misfortunes are the offspring of national sins. And, to shift the responsibility and the blame upon those most assuredly, the great sin lies at the door of the who, in the Mother Country, have of late years set the rich in our Mother Country, -and it soon steals to novel and evil example. Vestry meetings and con- her many dependencies, -of perverting to selfish and gregational assemblages, sitting in judgment upon their sinful uses the manifold gifts and bounties which a hardly wonder if circumstances should be found to provided for them. Individuals have grown rich, perspring up attended with a similar feeling and similar haps under an unobjectionable system of trade and proceedings in the Colonial branches of our revered commerce,-they have had their fortunes doubled and Mother Church.

several points are very generally overlooked by those the effect? To render back to God some reasonable place, as a fundamental and dangerous mistake to sup- any cost in providing animal and sensual gratifications the merits of it should not previously have been ad- pant around them. judicated at a vestry-meeting. They are within their We look over the lists of contributors, for instance, province, when they express their suspicions and fears, to the excellent Society for the Propagation of the and respectfully request inquiry and redress from the Gospel in Foreign Parts; and while we find threeproper ecclesiastical authority; but they are out of fourths or more to be men of humble means,-many their province, when, antecedent to any such inquiry, of them clergymen with small incomes,—we miss the they distinctly and even authoritatively declare that names of many who have princely fortunes; who, he has been a preacher of error or a disturber of while they have sent from their broad lands, and the established order, and when they appear merely to vicinity of their gorgeous castles, hundreds of individemand the episcopal sanction to their judicial pro- duals to seek a better fortune in foreign climes, appear ceedings.

With every admission that a clergyman, like other superfluities and luxuries which it is positively sinful men, is liable to err,-to be tainted even with false to be indulging, would, almost without feeling the dedoctrine, -and to be affected by strong delusions; we privation, be enabled to support two or three missionathink, at the same time, that as a general rule his lay ries each for the spiritual comfort and benefit of those brethren are not a little prone to mistake his views and who have gone from them, and for whose instruction misinterpret his conduct. A clergyman, it will be they are in a great degree responsible. conceded, has the advantage of having minutely and We grant that, amongst the wealthy and the titled, accurately studied the subjects which he is required there are many bright exceptions to this prevailing to propound, and to have narrowly and rigorously in- luxury and sensuality,-many who have exhibited vestigated the principles of the Church: he has noble examples of liberality in endeavouring to amebrought to this subject more reflection and more read- liorate the spiritual wants of their fellow-men. But ing than laymen could, as a general rule, be supposed it is sad enough, if we must lay down that dark picture to have done; and therefore, presuming him to be a as the rule, and the faithful discharge of Christian reconscientious and zealous man-sincerely and anxious-, sponsibility as the exception; and with such an inverly desiring to fulfil his duties for the best interests of sion of the order of rule and exception, we cannot those around him-the impression would generally wonder if God's chastisements are found to follow be, on the minds of candid and temperately judging close upon the slight and dishonour done to Him. men, that he was more likely to be right than they; sideration than they themselves had ever been able to the effort to provide for the welfare of the never-dying

Again, and we put forward this consideration with People will not feel the effect of these commercial

most, after the government was put into their hands, sciously,—by impressions and views from without sins; let us feel that our temporal satisfactions have. The scenery about the Tuscarora Church and neighbor had been a they all, in every country, agreed in changing it to what Christ never intended. They certainly do very little honour to that mode of church government, by supposing it so defective and inefficient as to be so soon relingities. There is no fear that, with a trustful reliance upon God, we shall be deserted,—the sparrow consequences, to offend prejudices entertained perhaps.

upon a good understanding with whom he believes that his interest and success very much depend. These may be very natural feelings, and undoubtedly they are very common ones; but nobody, in conscientious earnest, will affirm that they are right or defensible. In the struggle, then, between religious principle and secular interest, between the force of convictions and their temporal consequences, the former are too apt to bend to the latter: at least, to induce a sort of selfustification, religious truth is so far relaxed or modified as to be brought down to a consistency with the pressing considerations of worldly interest.

When, therefore, a clergyman is charged, -as some imes is the case, with pushing the claims of the Church to an extravagant length, and asserting views and principles which are inconsistent with her teaching, the truth of the case most generally is, that they who make that charge either do not, or care not to understand the principles and doctrines of the Church in their legitimate and undoubted sense. This fact is at the root of the difficulties which, in a vast majority of instances, are made to grow out of these discus-

And here, too, we sometimes wonder that the idea never crosses the mind of those who adopt this course of opposition, that if the clergyman thus arraigned, were really influenced by selfish, personal, or interested considerations, their natural course would be to trim their sails to the popular breeze, -to "follow" it man

Our friends and fellow-churchmen in Miramichi duce; and it will be no reflection upon their Christian character, - on the contrary, it will be bringing to light its most distinguishing trait,-if they should admit it that they themselves, from a multitude of perverting the earliest and purest ages,—would remove the leadinfluences, had been much in the dark as to her real ing cause of that diversity of sentiment which has predemning perhaps as novel and heretical what really is and beauty of its intended unity and concord, but in-Catholic and Scriptural.

We are far from meaning to assert all this with any intention to prejudge the case: we adduce these considerations as essential, in instituting a fair and impartial inquiry; for, without giving them their due in- hardly fail to produce conviction; and they who will fluence, it is impossible that a just adjudication can be not study, and therefore will not learn, should be hope of a satisfactory issue.

It is a great and grievous misfortune if, to suit a defective knowledge on the part of her own children, or to conciliate the advocates of religious error and schism, the Church is to be forced down from the position in which the Word of God has placed her .-This misfortune we are, indeed, too often constrained to mourn over; and yet it is a consolation to find that, in the honest and independent action which conviction and a sense of duty could alone impel, the clergy are above the reach of that influence which would main, and mutilate, and crush this holy institution. And if, have been unavoidably postponed. in despair of overturning our strong and impregnable position, it shall be said, -which is the best that can be said,—that the Church, as carried out in the full spirit and meaning of her constitution and teaching, is unfit for so degenerate and divided and corrupt a state of society as the present, we are constrained most solemnly to say that the efforts, and zeal, and time, and talents of every Christian should be applied to raise society to that standard of unity and obedience which the Church presupposes, and not to degrade the Church to the level of the world's perversity and sin.

The Corn Law question and its consequences, is honour of numbering amongst the subscribers to this anxiety, than we think befits a high and becoming tone We confess that when we find any of our Colonial the infatuation which has produced this great commerclergymen, have latterly been so common, that we can gracious Providence has, in so pre-eminent a degree, trebled, -they have had abundance poured into their We believe that in religious disputations like these, garners with unstinted measure; and what has been who engage in them, which, if duly and honestly re- share of the bounties He has vouchsafed? No: but PASTORAL VISITATIONS OF THE LORD BISHOP OF TORONTO. garded, would greatly micigate, if they did not entirely to accumulate show, and splendour, and luxuries change their usual results. It strikes us, in the first around them, -to task every resource, and employ pose that a clergyman, in a case of presumed doctrinal -in heaping up, and doating upon, the pomps and error or violation of ecclesiastical order, should be vanities which they have vowed to renounce; and at judged by any other than an ecclesiastical body. It the same time to "rob God" of his allotted "tithes is very natural and very proper that the laity of any and offerings,"—to deal out with a niggard hand what particular parish should, where their consciences are would alleviate the sufferings of the poor, - and condisturbed by what they deem errors or extravagancies tribute, with a parsimony which must make the conon the part of their clergyman, prefer their complaint; scientious Christian shudder, to the alleviation of the but it should be to their Ordinary, and most certainly spiritual darkness, vice, and ignorance which is ram-

indisposed to contribute even an annual trifle towards We conceive such a course to be erroneous and supplying them with religious instruction. Many of dangerous, on very simple and intelligible grounds .- these, indeed, if they would part with some of the

The Corn-Bill being the law of the land, we trust that when his opinions or practices did not palpably that it will prove the signal for a general retrenchment and indubitably contradict the tenets or order of the of useless and ostentatious expense,—the harbinger of Church, his opinions and interpretations were entitled a return to a simpler and more godly way of living,to respect and deference, from the very fact that they the note of a determination to cast away the pernicious had the advantage of a more critical and matured con- anxiety to pamper and adorn the body, and to quicken

every humility, -a clergyman, in exerting himself to changes, if they will but simplify their living and portray and carry out the full meaning and efficacy of reduce their artificial wants. And all would soon the doctrine and discipline of the Church, must be re- perceive the benefit in the moral influence of such a garded as less affected by the soil and taint of those change. It may tend, with the blessing of heaven, to worldly considerations which persons engaged in the revive that respect for religion, its claims and its duordinary business of life are so liable to admit. He ties, which, in an intemperate pursuit of earthly things, is comparatively free from those secular temptations must grow cold and languish; and the work of self-

His favour and His blessing.

We are pleased to find the following extract in a late Christian Guardian, in the enumeration of the int, where Mr. and Mrs. Nelles received us with their int, where Mr. and Mrs. Nelles received us with their qualifications requisite to form a useful and efficient saal kindness. Conversing with a Delaware Chief after Minister:—

"'Preaching without study,' said an eminent Divine, 'is presumption.' And presumptuous it must be for an erring mortal to enter upon the discharge of so important a duty without study: nor is it possible for such a man to 'bring out of his treasury things new and old.' Alas! treasury he has none, who never studies. The venera-ble Wesley has said, in his advice to a preacher, 'study most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or, at least, five hours in four-and-twenty.' Anticipating the objection, 'I read only the Bible,' he replies, 'then you ought to teach others to read only the Bible, and, by a parity of reason, to hear only the Bible: but if so, you need preach no more. If you need no other book but the Bible, you have got above St. Paul. He wanted others too. 'Bring the books,' says he, 'but especially the parchments.' Contract a taste for study by study, or return to your trade,'"

We are persuaded that an attention to this rule would strike at the root of much of the prevailing fanaticism of the times; and that if the trouble and pains of inquiry were more frequently rendered items novelty and religious distraction. The insisting upon this requirement would keep out many of the unqualiwill, we hope, admit that there is reason and justice in the considerations which we have ventured to adduce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be no reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and it will be not reflection upon their Christian duce; and the upon their Christian duce; and the upon their Christian duce; and the upon their Christian duce and the upon their Christian duce and the upon the upon the upon the upon the upo and disputation which, in these days, is found to disturb the religious world. Such a study, too, as Mr. Wesley recommends, --not merely of the Bible, but of After as possible, not that the clergyman complained of was violating the spirit and teaching of the Church, but that they themselves, from a multitude of perverting views and principles, and that they have been con-sented our common Christianity, not in the strength ured and disfigured by a multitude of conflicting sects. Nothing is more desired and urged, as respects the Church of England, than this inquiry: a close and obtained, or the subject even approached with any amongst the last to arraign her polity or throw distrust upon her tenets.

> Our readers will observe that the supply of Colonial Civil Intelligence which appears this week is extremely scanty, owing to the pressure of our Ecclesiastical Intelligence. We regret that this department should be so very limited in the present number; but as a great variety of Church affairs have come to our as a great variety of Church affairs have come to our notice with prior claims on our space, there has been whom Mr. and Mrs. Nelles had invited to meet the no possibility of preventing the unusual deficiency .-Some articles relative even to Ecclesiastical matters

## Ecclesiastical Intelligence.

### CANADA.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TOBONTO. TRINITY SUNDAY COLLECTIONS Made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, to be applied to the support of Missions by the Church Society of the Dio-

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DURING THE SUMMER OF 1845.

(Continued from our last.) Thursday, July 17.—The Bishop perceiving that Mr. McMurray was delicate in health, and would be benefited a temporary relaxation from his ordinary duties, inited him to join him in his tour for a month. This was readily accepted, and much gratification was felt at this accession to his Lordship's party; as the frank, kind and obliging disposition of Mr. McMurray render him a most desirable companion in travelling.—Our journey was rened at 7 o'clock on this morning, and we drove to the Indian village of Tuscarora, where we arrived a little before eleven, and were kindly received by the Mission-ary, the Rev. Adam Elliott. The Indians soon assembled, and the services of the day commenced; which was felt to be a great day by the Indians, as the Church and ourial-ground were consecrated, and from the care and diligence of the excellent Missionary, they appeared fully to understand the nature and pious object of the solemnity, especially in regard to the burial-ground, the consecration of which were the solemnity of the solemnity eration of which was altogether in accordance with

secration of which was altogether in accordance with their ancient and traditionary sentiments of reverence for the places in which their dead were interred.

This Mission comprehends three tribes, the Tuscaroras, Delawares, and Cayugas. The greater number of the first have been long converted, but the Delawares were for the most part Pagans until within a few years: now, however, through the indefatigable exertions of Mr. Elliott, they are nearly all converted; and even the Cayugas, who have so long kept aloof and clung to their idolatry, are beginning to relax from their prejudices and to gas, who have so long kept aloor and clung to then idoratry, are beginning to relax from their prejudices and to discern the divine origin of Christianity and the futility of their own religious belief. Many adhere to the idea that their religion came from heaven, and that spirits apearing to them forbade them to change; but, with all their characteristic shrewdness, they confess themselves unable to bring forward proof or argument. As the Missionary is making progress with the young, for they are very desirous of having their children educated, the parents are gradually reached through them. A great attraction with them is the Mechanical Institution, there they soon learn to construct the ordinary farming where they soon learn to construct the ordinary farming utensils and other implements of daily use, established at the Mohawk village; an institution highly creditable to the New England Society at whose expenses of the New England Society at the the New England Society, at whose expense it is main-

Several years ago, these Indians were tampered with by some of their kindred who came in from the United States with two Anabaptist teachers. For a time these intruders succeeded in creating religious feuds and dissentions among them; but our Missionary quietly proceeded in the even tenor of his way, and camly but resolutely refused all fellowship or intercourse with them. By degrees the Wen tenor of his way, and campy out resonately refused ill fellowship or intercourse with them. By degrees the indians themselves got tired of dissention, and discover-ing that schemes were laid by these new teachers to get ossession of a portion of their property, they have almost ll abandoned them and returned to the Church.

Thirty-four Indians were confirmed on this occasion,-Thirty-four Indians were confirmed on this occasion,—several of them very old. One woman in particular must have exceeded eighty; and amongst the number was a lame warrior of the Delaware tribe, a person of great shrewdness and till lately a stern Pagan.—A great taste for sacred music was discernible in this congregation. A choir has been formed, and they have learned music by the control of the process of them and it was They had their books before them, and it was pleasing to see them turn to the tune and sing from the notes. What was still more remarkable, one of them had constructed a bass-viol, on which he played and kept time with great accuracy. They were exceedingly leasing to see them turn to the tune and sing from the time with great accuracy. They were exceedingly at least at anxious to acquit themselves well, and they evinced great tinuance. and trammels which serve so much to warp and fetter the judgment of those who mingle more steadily with the world, and who borrow their hues of thought and action,—too often alas! in spite of themselves,—from the sinister influences exerted around them. The sinister influences exerted around them. The world sometimes be affected,—perhaps, almost uncon
solution and trammels which serve so much to warp and fetter the service, the Bishop noticed them shop and they evinced great and praised their performance.—The Missionary informed to use one which, when pursued as an act of duty, would be a comfort and a delight.

Accordingly, in the spring of the year 1845, after previous consultation amongst the Clergy of the District, it was unanimously resolved, that many of his people had a great faculty in learnant action,—too often alas! in spite of themselves,—from the sinister influences exerted around them. The their attendant losses and disappointments, be viewed with less of selfishness. Let us feel that they are described and praised their performance.—The Missionary informed that the spring of the year 1845, after previous consultation amongst the Clergy of the District, it was unanimously resolved, should be held in each Mission and duty, would be a comfort and a delight.

Again we say, let these commercial changes, with their attendant losses and disappointments, be viewed with less of selfishness. Let us feel that they are described in order that an opportunity might be afforded of explaining the interests, of the Parent Society.—

North America. He was naturally eloquent, and in a short conversation made many shrewd remarks upon the precision of the Parent Society.—

North America. He was naturally eloquent, and in a short conversation made many shrewd remarks upon the precision of the Parent Society.—

N. B.—The Subscribers are referred to the Association among the telling that an an animal proper district.

North America. He was naturally eloquent, and in a short conversation made many shrewd remarks upon th

consequences, to offend prejudices entertained perhaps by a majority of the community in which he lives, and and if we hold fast our integrity, and discharge with a gentle in its current; the banks generally high on one better energy and zeal our obligations to Him, we shall be rich in treasures larger and more to be desired be rich in treasures larger and more to be desired,—
His favour and His blessing.

His favour and His blessing. ndian Corn.

After partaking of Mr. and Mrs. Elliott's hospitality, as doing much good to his tribe,—that the families hich had been converted, were far more orderly and omfortable in their houses than they had been before,— eir children better clothed, and all more cheerful and ppy; but still he had not yet been able to make up his ind to abjure the religion of his fathers. Sometimes the wife prevents the conversion of the husband: some-mes the husband that of the wife; and it generally hap-ens that when one is indisposed, both hold back. The reat advantages accruing to the women from living nder Christian rules, are not easily perceived in the ild state in which they still remain.

Friday, July 18.—This day was even warmer than the eceding, Visited the Mechanical Institution, at which receding. Visited the Mechanical Institution, at which tirty-seven boys and seven girls were present,—all very he children, and plainly clothed, though very neat and tean. Heard the boys read and gave them questions in aithmetic to work; also inspected their writing,—and hall respects they acquitted themselves creditably. They epeated their Catechism, and the more advanced answerd the questions, when put to them promiseuously, with treat authors and accuracy. reat quickness and accuracy. We next examined some f their work. The wagons, and iron tools and instruanta agneared to be as well made as those of professe forward in reading, writing, and accounts: they are taught swing and netting; to keep the house neat and clean, New England Society in London, by which it is sup-

thoughtfulness of their demeanour was very striking; and the music was sweet and pensive, and exceedingly affect-

At 3 P.M., we proceeded to the town of Brantford, two miles distant, where we have a white mission under the charge of the Rev. J. C. Usher. The congregation was ery good; but as there had been a Confirmation the year before, the number of Candidates on this occasion was mly eleven; yet they appeared well prepared, and duly ensible of the vows they were taking upon themselves. We have not in Brantford the same number of members of the Church, in proportion to the population, as is generally to be found in towns; and for this many causes prevail over which the Missionary could have no control. The great improvement in his health, however, enables him to increase his exertions; and his duties are discharged with a diligence and real which will see manifest its with a diligence and zeal which will soon manifest its influence in the prosperity of the Church.

Brantford is pleasantly situated at the head of the artificial navigation of the Grand River, and in the midst

of a beautiful and fertile country; so that it must soon become a great centre of commerce. After the services we returned to the Mohawk parsonage, where the even-

Saturday, July 19. - The morning was somewhat cloudy, but the sun soon broke out, and the heat was as intense as ever. After breakfast we proceeded to Mount Pleasant, seven miles distant, the heat great and the roads very dusty. This village is small but very pretty; and here a little but interesting congregation has been gathered by Mr. Usher, and they are busily employed in erecting a Church. Mr. Cook and his son, with Mr. Racy, who are its chief supporters, received us very kindly. The congregation was not large, but their deportment was very gratificing and large, was very gratifying, and this the first visit of the Bishop to their village excited no little interest. Thirteen persons were confirmed, of whom several were of mature age and even advanced in life,—among others, the three Gentlemen just named,—which added much to the solemnity of the service. This appreciation of the value of confirmation by those of mature age, who have never had the opportunity of receiving it in youth, serves to give the ordinance its due importance; nor indeed can any thing be more natural and proper than that all, without distinction of age, should joyfully avail themselves of this public benediction of the Birth Curtistian engagements. It was very pleasing to see the anxiety and interest manifested by this congregation to complete their Church, and the kind feeling which subsisted between them and their Missionary, Mr. Usher. And when the Bishop in is address informed them that he had once preached at s spot about 30 years ago, and compared its state then with what was exhibited now, and that perhaps not one This hearers then were amongst his present audience, the

After partaking of Mr. Cook's liberal hospitality, we proceeded ten miles to Paris,—the road dusty, and the day intensely warm. We found the Rev. W. Bettridge, Rector of Woodstock, and the Rev. John Hickie, elling Missionary, with the Rev. William Morse, the resident Minister, waiting our arrival. The congrega-ion was numerous and thrirteen persons were confirmed. The Bishop as usual preached, and addressed the candidates. We dined with Mr. Coleman, who appears a warm Churchman, and very intelligent person.—The si-tuation of the village of Paris is very striking, and the Church, a neat stone building in good taste, is a very pleasing object as you approach from the south-east. The Grand River here again presents itself, gently rolling over a pebbly bottom, and adds much to the beauty of

We found that we had thirty miles to drive to Sin our next appointment. The Bishop, it appears had made a mistake in going to Mount Pleasant before going to Paris,—the arrangement making a difference of ten miles at least in his journeys. The evening was sultry, and the dust so disagreeable on the sandy road, and this in many places so deep, that we were obliged to drive very quietly, so that it was eleven o'clock at night before we reached Force's Tavern, in the village of Simcoe. The people had all retired for the night, and Mr. Force was from home. But after waiting patiently until they got up, we were received with great civility, and the best ac commodation was provided which the circumstances would allow. Not that any disappointment in this respect affects the Bishop,—no poor or inadequate accommoda-tion gives him disturbance or uneasiness. But here the worthy people of the Inn evinced every anxiety to make party were enabled to retire a little after midnight. (To be continued.)

THORNHILL PAROCHIAL ASSOCIATION OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. The Annual Meeting of the Thornhill Parochial Association, was held at Thornhill, on Tuesday, the 7th

July, the Rev. D. E. Blake in the chair.

The Meeting was opened with the usual prayers, after which the Report was read, and the several resolutions unanimously passed: the Rev. Messrs. Mayerhoffer, Darling, and H. Osler, who kindly attended on the occasion, speaking with much effect in their support. THE FIRST ANNUAL REPORT OF THE THORNHILL PARO-CHIAL ASSOCIATION.

in office, has been marked by a considerable decrease in the amount of annual subscriptions, as compared with

The Managing Committee, in presenting to the friends

ncement of the past year. Previously to that period, and as late as the 1st July, 1845, the management of the affairs of this Association, had chiefly devolved upon the Clergyman and Churchwardens of the Parish, and, during the time they were

so conducted, the Association not merely prospered, but, under the Divine blessing, attained to such a degree of efficiency, as entitled it to a prominent position amongst institutions of a similar character throughout the Diocese.

In order that every encouraging measure of success, A which had been already attained, might be rendered permanent, and, if possible, still further advanced, it was thought desirable to impart, as far as human prudence

Committee, comprised of persons resident in each mis-

sion, should be appointed, for the purpose of assisting the minister and churchwardens in the management of its affairs. It was designed by these means to diffuse among its members a more general confidence in the working of the Association, and it was hoped that a more enlarged sympathy in its designs would be awakened, and a more general interest in its continued welfare maintained, through the influence which the several members of the

rdance with these views, a Public Meeting of In accordance with these views, a Public Meeting of the Par chial Association of this Mission, was held, as you are aware, in the month of July, of last year, at which your Committee was appointed; and it is with renewed expressions of regret, they are obliged to report to this the 2nd Annual Public Meeting, that, judging from the amount of subscriptions paid into the hands of the Treasurer during the past year, the favourable anticipations, which had been formed at its commencement, have only in part been realized. have only in part been realized.

Your Committee are, however, aware that this decrease in the amount of the annual subscription list, may in some measure be accounted for, by the greatly increased local expenditure, which has the past year been incurred, for objects strictly Parochial. In addition to the four annual collections, for objects specified by the Parent Society, amounting during the page. Society, amounting, during the past year, to upwards of £25, which sum does not, of course, appear to the credit of your association, the procuring of an organ, and the incidental expenses connected with the insurance of the Church, and the payment of subordinate officers, involved a local expenditure of not less than £175, making, alto gether, a sum of £200, which has been collected within the mission during the past year for religious objects, but not brought into the accounts of the Association.— Yet, notwithstanding this large amount of incidental ex-Tet, notwithstanding this large amount of incidental expense, your Committee, taking into consideration the measures adopted to ensure to the operations of your association increased efficiency, did flatter themselves, that the Association would, at the very least, have sustained its former position.

of the decrease in the amount of pecuniary support hitherto accorded to this Association, that considerable disappointment was experienced by some of the subscribers, in consequence of the non-appointment of a travelling Missionary to the Home District, an object so important as to have induced your Association to appropriate, for a period of three years, an annual stipend of £20 towards its accomplishment. Your Committee beg to assure those subscribers, that it was their first care to inform the Incorporated Society of the generous appropriation that had been made by your Association, and that no fitting opportunity has been since allowed to pass, without arging, in the proper quarter, the necessity of making such appointment, with as little delay as possible. And it was with extreme regret your Committee learnt that it was found impossible at once to afford to this District, the Missionary aid so earnestly desired by your Associa on, owing to a lack of Clergymen, so lamentable, that no individual could be spared to undertake the duties of

no individual could be spared to undertake the duties of this important station. But your Committee are assured that as soon as this difficulty shall have been overcome, your appropriation shall be faithfully applied to the sacred object for which it was designed.

Your Committee have derived much satisfaction from observing, in the last Annual Report of the Incorporated Society, the following passage, in which allusion is made to this subject:—

"There has been no travelling Missionary as yet appointed in the Home District. This has arisen, not from any want of means, but from its being impossible from any want of means, but from its being impossible to procure a Clergyman. Perhaps there is no District which more needs an increase in the number of Clergymen than this, when the rapid increase of its population is taken into account, and the Society trusts that this most desirable object will be accomplished during the

Present year."
Your Committee trust that it will be apparent to the Subscribers to this Parochial Association, from the above extract, that the object they have so much at heart has not been overlooked. And although, through some inadvertency, the appropriation of your Association has not been noticed in the Annual Report, your Committee feel assured that the liberal contribution of this comparatively small Mission is appreciated by the Parent eiety as it deserves.

Your Committee feel it due to the Parent Society and themselves, to offer this explanation to those who may have experienced disappointment at the delay which has occurred in furnishing a travelling Missionary to the Home Dietriot. Home District.

Whilst lamenting the discouragement arising from this disappointment, and from the defalcation of the funds of this Association, sources of anxiety which it is fervently

this Association, sources of anxiety which it is fervently hoped will be but temporary, it is matter of much consolation to your Committee to be enabled to assure this Meeting of the general prosperity of the Society.

In laying before the members of the Church the Report of its labours for the past year, the Incorporated Society feels called upon gratefully to record "its humwhich it has pleased Almighty God to bless its exertions during the past year, in behalf of Apostolic truth and Apostolic order. During the same period, the various objects for which the Society has been Incorporated have been kept steadily in view, and carried out as far as cirbeen kept steadily in view, and carried out as far as cirbeen kept steadily in view, and carried out as far as circumstances would permit. The circulation of Books from the Depository has increased, and more systematic measures have been taken at Toronto for concentrating the business of the Society, whether as regards donations of his nearers then were amongst his present that as regards domaitons affectionate excitement of the little congregation was very to its objects in money or lands, and for putting every thing in a more efficient train of action."

In another part of the Report it is stated that "Upon reviewing the labours of the past year, it will be found that a great deal has been done in furtherance of the that a great deal has been done in furtherance of the Sociey's objects; and that a proper spirit of religious enquiry, from which the happiest results may be expected, has been aroused in many places." And we are further assured that "the principles of the Church, in proportion as they become known and appreciated, are silently taking root throughout this wide and fertile country, and dispossing the clouds of ignorance before the light of dispersing the clouds of ignorance before the light of primitive truth."

Such gratifying intelligence cannot fail to afford pleasure to this meeting, and to stimulate the members of this Association to redouble their efforts to retrieve their Association to reduce the end to retrieve shall former position, knowing that in due time they shall receive a suitable reward if they be not weary in well-

One statement contained in this otherwise gratifying Report has occupied the serious attention of your Committee, and they feel constrained to notice it because of ts important bearing on the present and future welfare of the Church in this Province. It is this—the pointed reference therein made to the only adverse circumstance that seems in any measure, during the past year, to have impeded the operations of the Society. It is stated in that Report, "That no addition has been made this year to the number of Travelling Missionaries, which has arisen from the impossibility of procuring Clergymen, not from any deficiency in the funds appropriated for this phrpose; as the hopes expressed last year on this point have been realized to a considerable extent, and the riety is now in a position to support from ten to twelve

Your Committee cannot resist the conclusion that this difficulty in procuring Clergymen when there is no deficiency in funds for their support, can only be accounted for on the supposition advanced by one of the speakers at the last Anniversary Meeting of the Society, viz. "That where the remuneration to Ministers of the Church after

Your Committee trust that this obstacle to the present and future increase and efficiency of the Church will it will be because we deserve to fall; not because our sum it will be because we deserve to fall; not because our sum it will be cal authorities, and they feel persuaded that the several Parochial Associations throughout the Diocese will heartily co-operate with them in carrying out any practicable scheme which may be devised in the proper quarter, for the removal of so serious an evil.

In presenting the account of annual Receipts and Expenditure, your Committee beg leave thankfully to acknowledge the very valuable services of the individuals who kindly consented to act as Collectors during the past year, and they humbly pray that the blessing of Almighty God and of his son Jesus Christ, in whose service they have laboured, may rest upon them and every member of your Association.

INCOME AND EXPENDITURE. The following is a brief account of the income and expenditure of the Association:—

Receipts for year ending 31st March, 1845, £46 8 1846, 38 1 0 Total ..... .... £84 9 2 Which has been laid out thus:
One fourth to Parent Society, for 1845
Balance due on repairs of the Church
Grant to Sunday School, Thornhill
Travelling Missionaries 3 3 9 3 14 1 40 0 0 9 4 6 Repairing Church-yard fence One-fourth to Parent Society, 1846 ...

RESOLUTIONS Moved at the Second Annual Meeting of the Thornhill Parochial Association, July 7th, 1846.

1st. That the Report just read be adopted, and transmitted for insertion in the *Church* newspaper. apathy in its designs would be awakened, and a more eral interest in its continued welfare maintained, ough the influence which the several members of the mmittee might reasonably be expected to exert in its respective localities.

mitted for insertion in the Charch newspaper.

2nd. That this meeting desires to record its deep sense of thankfulness to Almighty God for the increased success vouchsafed to the Parent Society, and for that measure that has attended this particular Branch.

3rd. That whilst this meeting laments the non-appointment of a Travelling Missionary in the Home District, it does hope, from the prosperous state of the funds of the Parent Society, that such measures may be devised as shall in time overcome the universally felt and deeply to be deplored cause that has led to it.

4th. That the thanks of this meeting be presented to the Officers and Agents of this Association, for their kind and efficient services during the past year, and that they be respectfully requested to continue the same for the current year.

#### NOVA SCOTIA.

DIOCESAN CHURCH SOCIETY. (Abridged from the Halifax Times.)

An interesting meeting of this body was held on Mon-day the 22nd ult., at the Harmonic Hall, at which there vere present between 30 and 40 clergy from all parts of

the Province.

The Service as usual opened with the 100dth Psalm, after which the Lord Bishop explained the intention of meeting and introduced to notice the zeal and success of the clergy in the rural districts. He congratulated the meeting upon the unanimity which had distinguished their proceedings, and expressed his hope, that by the blessing of God upon their endeavours, the society would gradually attain to permanent usefulness, and supply to our destitute settlements that religious care, which might relieve her over burdened parent at home. His Lordship our destitufe settlements that rengious care, which and selieve her over burdened parent at home. His Lordship referred to the earnest desire which had been so frequently expressed for visiting Missionaries, and stated that altho fit persons had not yet been found to engage permanently in that important and difficult work, he had from time to time obtained the transient services of Missionaries for the distant and most destitute places.—Their services had been eminently successful, and had increased the desire for more constant ministrations; especially in the visit of the Rev. Mr. Nichols, who had not returned from the Township of Barrington, having just returned from the Township of Barrington, having deeply interested the people in the work of the Church and in the care of their souls. His Lordship concluded his affectionate address by calling upon Mr. Nichols to

ead his Report.

The Report was listened to with great attention.—It pourtrayed in vivid colours the destitution of many settlements, and the salutary effects by the daily ministrations

The first Resolution was moved by the Rev. Mr. Robertson, of Bridgetown, in a luminous speech, in which he indicated the Parent Society, and made her an object

he indicated the Parent Society, and made her an object worthy of our imitation, and he concluded by an ener getic appeal to the people of Halifax.

The Resolution (he observed) expresses a regret on the part of this meeting "that the Society for the Propagation of the Gospel's exhausted resources will not permit them to expand their operations in this Province." This assertion will admit of some explanation. The exhaustion which we have to deplore in the resources of the Society does not, it is gratifying to learn, arise from any Society does not, it is gratifying to learn, arise from any diminution of their income: but from the innumerable and daily increasing calls, which are continually urged upon them from almost every portion of our vast Colonial empire. And among the dependencies of the British Crown, I need not inform you, there are very many Provinces which from their peculiar circumstances have more pressing claims upon the Society's bounty, than any which are of this land can urge. For Nove Section any which are of this land can urge.—For Nova Scotia has long since not only engaged the attention of that venerable institution, but enjoyed its liberality to the

Sure then we have no reason whatever to complain if the Society call upon us after a steady support for a period of 117 years, to make some efforts now for our own reli-

The Resolution expresses that the zeal of the Clergy and the well directed energies of Chuchmen will be adequate to our own Missionary calls. It may, perhaps, be requisite to ascertain on what this hope may be reasonably grounded. I conceive that under the Providence of God, our hope of success in this particular must be maintained to the Engage of the proving to the Engage. y owing to the Episcopal principle which is the characistic of our system.

The event known as the reformation of religion took place, as most of you must be aware, about 300 years ago. At nearly the same period it spread over Germany, Switzerland, England, and Scotland. Now whoever reads the works of Luther, Melancthon, and other zealons I formers, and compares them with the writings of succeptions of a modern date, will discover a wonderful de-

others of a modern date, will discover a wonderful departure from the first principles of the great reformers.

Again if any of you be at the trouble to examine the system of discipline recommended in the works of John Knox, the great Scotch Reformer, or to read the writings of the Melvilles and Rutherfords; and compare them with the productions that issue from the press by Scottish Divines of the present day, you will perceive such a vast difference, such an utter change of well defined principles, as the different tastes and positions of the respective ages cannot possibly account for.

pies, as the different tastes and positions of the respective ages cannot possibly account for.

Now take a glance at the state of our present position in respect to the doctrines of the Reformation.

We find that in our Church the principles of the Reformation have not only continued to us, but are even now carried out amongst us in their full integrity. At this moment they are as well defined, and are as active and operative in guiding our views, as they were at the

Now let me ask to what do we owe it, that we are thus favoured more than the Churches of Germany or of Scotland? I humbly conceive that under Divine Providence we are indebted for this invaluable blessing to the principle. ciple of Episcopacy and superintendence which distinguishes our system. It thus becomes a sort of guarantee for the security of our discipline and the integrity of our faith; a means in the hands of our God to promote his Gospel for the salvation of immortal souls.

1st.—Resolved, that we regret the exhausted resources of the Society for the Propagation of the Gospel, and the inability to expand her operations in this country, but still entertain the hope that the well directed zeal of the Clergy, and the cordial support of the people, will render the Church efficient for our own Missionary purposes.

The Rev. Mr. Elliott seconded the Resolution. The second Resolution was moved by the Rev. Wm.

Bullock, of Digby, in doing which he bestowed a well merited enlogium upon British valour, and earnestly entreated a proof of British liberality. 2nd.—Resolved, that while exulting in our recent victories on the Sutlej, and ascribing glory to God that he has opened another great and effectual door for the free course of the Gos-

pel, we feel that the best expression of Christian gratitude is the earnest endeavour to provide for our own spiritual necessities, and thereby give the Parent Society full scope among the

After describing the recent augmentations of the British dominion, the Speaker continued as follows:

The accession of such vast territory to the British a long and expensive preparation does not exceed the wages of a respectable mechanic or labourer, it is not altogether to be wondered at that this difficulty should it—Christian Societies act upon it—they believe it marks our own destiny to evangelize the world, and that our faithfulness or neglect will decide our position among the Your Committee trust that this obstacle to the present nations. We have risen by the power of God -- if we fall has attained meridian splendour and must decline, but because our light shines not upon the heathen, and we strive not together as we ought for the faith of the Gospel. I cannot believe in the natural life of a nation, that it must of necessity rise, culminate and set-only let the

Church follow hard upon the camp, and our safety will be identified with the promise that "no weapon that is formed against her shall prosper." Towards the conclusion of the Rev. Gentleman's earnest and animated address—which it is cause of regret that we cannot publish at length—the following words of

exhortation were introduced:-We ask for something more than your alms—something more than even of your abundance to contribute much. To cast your bread upon the waters and then sit down carelessly to watch the circle it makes upon the surface, is to be satisfied with the mere amnsement of religion when the demand is for self devotion and for self denial—for your deepest interest—your more fervent prayers—your more diligent exertion. Do something to extend the Kingdom of Christ, and advance the happiness of your own countrymen. Do something that may gain the ear of God for your wants, and secure the arm of God for your defence; and then if while desiring peace, and praying for peace, a war is forced upon us, we shall have a loyal and a brave people to meet the enemy at the gate—ready to maintain the honour of their We ask for something more than your alms-somemy at the gate—ready to maintain the honour of their country, and, if it be the will of God, to die in her de-

The third Resolution related to the present state and The third Resolution related to the present state and prospects of the Collegiate, and to the efforts contemplated by its Alumni and friends to make it more efficient. This was advocated by the Rev. Alfred Gilpin in an able speech, and its adoption pressed by a series of sound arguments. It is an incalculable advantage both to the Collegiant of the Church, that we raise up a hand of paties clergy, attached to the country and interested in its improvement. To do this effectually King's College must be and rendered more efficient. At present it be supported and rendered more efficient. bers are referred to the Appendix Report of the Parent Society, for the Subscriptions received.

D. E. Blake, Chairman of Manag'g. Committee.

Chairman of Manag'g. Committee.