state, either too miserable to receive abatement, or too happy to be improved by so slender an addition! It is true, the humble is no more exempt from the common destiny than the proud and aspiring; but he has long been convinced, that the true dignity of our nature is not The intervention of an apostle in it, prevented its invato be retrieved in this life, and therefore regards the attainments and distinctions of it with the indifference of a guest that tarries but a day; he leaves it to Providence to appoint the talents he should manage, the post he should act in, and is solicitous only to approve himself to him in the duties of it. Whether his trust be great or small, he knows his fidelity in the discharge of it will assure to him a proportionable reward, and that the least in the king-dom of heaven will be adorned with a glory greater than all the honours of this world can give; he can therefore calmly resign all the acquisitions he has made here, death can no longer be terrible to him, since it can rob him of nothing but what he is prepared to part with, and even begs to exchange for that kingdom which his humility here encourages him to hope for hereafter.

THE CHURCH.

COBOURG, FRIDAY, MAY 31, 1844.

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The Lord Bishop of Toronto will hold his Triennial

Toronto, on Wednesday, the fifth of June next .--

The Lord Bishop of Toronto will hold his next the Church in the Presbyterian form. General Ordination in the Cathedral Church, at It is true, his political, and probably to some extent Toronto, on Sunday, the thirtieth of June. Candi- his religious, opinions became changed at the happy dates for Holy Orders, whether of Deacon or Priest, restoration of the monarchy, that as he recognized are requested to intimate their intention to offer them- the truth "there can be no State without a King," so selves, without delay, and to be present for Examina- he admitted the other greater truth, "there can be no tion on Wednesday, the 26th June, at 9 o'clock, A.M., Church without a Bishop;" yet the bias of his opin- of religion. furnished with the usual Testimonials, and the Si ions had been such, during the composition, at all Quis attested in the ordinary manner.

The controversy, occasionally referred to in this polity is concerned. journal, between Dr. Wainwright and Dr. Potts, or rather the essays on either side which have grown out of that controversy, appear still to be pursued. When documents like these are sufficient probably to fill a couple of octavo volumes, it is not to be expected that we should be enabled to take a very elaborate notice of them; and less than an elaborate notice would not

cles of Dr. Potts we have not possessed the means of so regular a perusal. But in some that we have incidentally met with, we are constrained to say, we have applicable to politics, it will necessarily extend to relinot met with any remarkable cogency of argument, or gion also. Yet it is a cause for real concern that the would force them on all the people, both at home and

still more explicit. It does indeed settle the question, system of religion which is, in itself, essentially optimized the following on of the hands posed to the truth, and whose more prominent advolute father or master.

From the manner in which these remarks are introduced, the readers of Dr. Potts,-who happened not to possess any better and more impartial guidance,would be led to imagine that no difference of opinion existed upon the passage of Scripture here referred to; that it is susceptible, in short, of no other interpretation than the one which he appears, as a matter of course, to adopt. This would be the less surprising, if non-episcopalians themselves happened to be unanimous in conceding the interpretation which Dr. Potts so unceremoniously assumes.

It could not have escaped the notice of a person of any considerable reading, such as we must believe Dr. Potts to be, that the expression here translated "the presbytery," has been by no means generally assumed to signify a body of mere presbyters; and under such circumstances, it would have been but correct in him to have antecedently proved, if he could, that the expression justly receives this interpretation, and is capable of bearing no other, before he grounds an argument upon it in favour of his system. We have very powerful, and what, as episcopalians, we should call very impartial authority, for interpreting this expression "the office of the presbyter," rather than as a combination of men holding a ministerial commission. Thus CAL-VIN observes, "His [Paul's] expression in the other epistle, of the laying on of the hands of the presbyters, I apprehend not to signify a company of elders, but to denote the ordination itself, as if he had said, 'Take care that the grace which thou receivedst by the laying on of hands, when I ordained thee a presbyter, be not in vain." We find, too, that a similar interpretation is adopted by Grotius, -a non-episcopalian, and therefore an impartial authority, -"I do not dare (he says) to bring in confirmation of this, that expression of Paul's of the imposition of the hands of the presbytery, because I see that Jerome, Ambrose, and other ancients, and Calvin, certainly the chief of all dence of it in this standing emblem! We shall not, moderns, interpret presbyterium in that place, not an we hope, be regarded as uncharitable in expressing assembly, but the office to which Timothy was pro- our belief that a greenness, -at all events, a want of moted; and indeed, he who is conversant with the ripeness,—has been otherwise discoverable in the edicouncils and writings of the fathers, cannot be ignorant | torial conduct of this contemporary. A sounder disthat presbyterium, as episcopatus, and diaconatus, are crimination and riper scholarship-would, assuredly, the names of offices.'

expression, "the presbytery," here means a body of and ripening influence, and we are not without a hope expression, "the presbytery," here means a body of mot sent to call the righteous but sinners to repentance.—
that our contemporary will, in this respect, evince at but we do like to hear them when they preach up the every kind and variety of food may be had without fatigue the order subordinate to the Apostles; the question last the legitimate effects of more impartial investigaas to the rank of these ministers remains still to be | tion, closer study, and a longer experience. settled. This, we affirm, is an important point to be determined, because we have weighty authority for considering the word "presbyters," as employed in tract from the British Colonist of Toronto, containing this place, to apply to apostles themselves. Thus the announcement of a determination on the part of THEODORET, in commenting upon this passage in Ti- the Rev. Egerton Ryerson to stand forth in defence of their forms of prayer, and speak peace and safety to blood nor nerves. mothy, says, "The power of teaching is the gift Paul the Governor General against his assailants of the themselves, though they are in the greatest danger. speaks of, but he calls those the presbytery who were "Reform Association." We at first were disposed to honoured with apostolic gifts." serves, "With the laying on of the hands of the pres- standing the internal evidence which appeared to be than to be put in mind of the dangers they have escaped. bytery, that is, of bishops, for presbyters did not ordain a bishop'; words which shew the sense in which even cal quotations; but upon further reflection we must a bishop; words which shew the sense in which even apostles sometimes appropriated to themselves the abandon all our scepticism, and admit its authencial, setting before them the terrors of hell-fire, and the term "elders,"—as designating their superior and ticity. venerable station, in contradistinction to those who "Paul speaks not here of presbyters, but of bishops; for presbyters could not ordain a bishop."

These are considerations which must, in no slight degree, weaken the conclusion to which, in the citation of this presumed instance of presbyterian ordination,

"In that ordination St. Paul took part. It matters not to us, if a multitude of presbyters were present, and imposed hands at the same time he did. Our point is this, counts of this circumstance, the act of the presbyters is expressed by the particle of concurrence, and that of the apostles by the particle of agency. The gift was in Timothy by the laying on of the hands of Paul, but it was with the laying on of the hands of the presbytery. This is precisely the episcopalian view of ordination. With us, as many presbyters as may be present concur in the episcopal act, by joint imposition of hands, but it is by the episcopal act that orders are conferred. It is this which, essimilating our ordinations to those of the privilege sheet order and rights of private judgment, the governing to compact, for prosecuting their intrigues for individual aggrandizement.

Rational men of every shade of opinion must very strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the privilege sheet order in religion. If we pray by forms, what becomes of the privileges bestowed on mankind by our beneficent.

Rational men of every shade of opinion must very strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the privileges bestowed on mankind by our beneficent.

Rational men of every shade of opinion must very strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, which strongly doubt the sincerity of a body of men, ilating our ordinations to those of the primitive church, contra-distinguishes them from those of the pres yterians. They ordain (as they are pleased to call it always without a bishop; we, invariably by a bishop. In this mode, and on this principle was Timothy's ordination nation conducted. And, therefore, this instance cannot by any possibility be cited as one of presbyterial ordina-tion, because it exhibits throughout it the presence and the acts of a prelate."

In a succeeding part of the same essay, Dr. Potts adduces the authority of Dr. Lightfoot in favour of the position that the presbyterial form of Church government is supported by the analogy of the Jewish synagogue, and that this was the mode generally adopted by the early Christians. We can have no hesitation in assigning to Dr. Lightfoot his proper rank amongst the most able of Biblical critics, but we differ from Dr. Potts as to the fairness of adducing him as an "episcopalian" authority, with the view, no doubt, of Visitation of the Clergy of the Diocese, in the Cathedral Church, at Toronto, on Thursday, the sixth of
June next. Divine Service will commence at 11

The Annual General Meeting of the Church

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The Annual General Meeting of the Church

The Annual General Meeting of Society of the Diocese of Toronto, will be held at thing a new form of ecclesiastical polity: he took the procured at Messrs. Rowsell's and Mr. Scobie's, at place at Cambridge of an ejected loyalist, Dr. Spur- Toronto. Divine Service, preparatory to the business of the day, stow, in the mastership of Catharine Hall: he preached will be held in the Cathedral Church, at 1 o'clock, P.M. before the rebel House of Commons; and, in some of his sermons, warmly pressed the speedy settlement of

We regret to observe in our Irish exchange papers the following instance of mistaken liberality:-

rous list of subscribers, the following are selected,—His God. Excellency Earl De Grey, £10; Earl Donoughmore, £5; E. Lucas Esq., £5; Lord Morpeth, £2; Capt. Larcom, R. E., £1; Viscount Palmerston, £10."

we have, as a whole, been much pleased; of the arti- "liberality," on what we cannot but deem an errone-Timothy was ordained 'by the laying on of the hands of the presbytery.' In spite of the presbytery.' In spite of the ingenious shifts and quibbles by which the overwhelming force of this fact is sought to be evaded, there it stands, a conclusive proof of the point at issue. Presbyters conferred the 'gift'—whatever it was—upon Timothy, by the laying on of the hands quibbles by which the point at issue. Presbyters conferred the 'gift'—whatever it was—upon Timothy, by the laying on of the hands quibbles by which the point at issue. Presbyters conferred the 'gift'—whatever it was—upon Timothy, by the laying on of the hands quibbles by which the point at issue. Presbyters conferred the 'gift'—whatever it was—upon Timothy, by the laying on of the hands quibbles by which the point at issue. Presbyters conferred the 'gift'—whatever it was—upon Timothy, by the laying on of hands. Suppose the Apostle et la sun. Presbyter is the fact is the sun. Presbyter conferred the 'gift'—whatever it was—upon Timothy, by the laying on of hands and the conduct of this spiritual ruler would clash with the private judgment of individuals much more frequently than the civil magis—that the conduct, or their works ake? Now, one wend suppose the figure—leaded to obey one would suppose the problem of the most of the globe, they took untiring disturbers of the public peace. The duty of to the gift what the private judgment on the conduct of this of the problem of the most of the globe, they took untiring disturbers of the public peace. The duty of to the gift what the problem of the most of the globe, they took untiring disturbers of the public peace. The duty of the globe, they took untiring disturbers of the globe, they took untiring disturbers of the globe, they took untiring disturbers of the public peace. The duty of the globe, they took untiring disturbers of the public peace. The duty of the globe, they took untiring disturbers of the public peace. The duty of the globe, they took untiring disturbers of the public peace. The duty of the propagating its errors, is positively and effectively

> seeming, in the expression of some peculiar opinion or the adoption of some religious usage, to favour. One thing is certain, that the inculcation of sound Church views,-we separate them of course from the popular animadversions embodied in the floating nicknames of the day, -is utterly at variance with the ill-timed and reckless species of "liberality" of which we have been complaining. A principle with those who conscientiously adhere to such views, - and it is a principle, we believe, fully and consistently evinced in practice, -is to deny assistance to the fostering of dissent in any shape, and especially to abstain from contributing appoint nor pay them to domineer over us, or to impose aid to a system which would pollute the Church of on us any thing that we do not feel to be right. We ones, had no taste or relish for such kind of exercise or General?

The Editor of the Montreal Baptist Register, in transmitting a reminiscence to his non-paying subscribers,-who, we fear, are a numerous class in all countries,-informs us that he abandoned the idea of enveloping his journal, addressed to such, with a green instead of a blue cover, from a persuasion that his long forbearance with these delinquents was proof sufficient of his greenness, without furnishing an additional evicause him to abjure the system which, at present, he But even if we should be willing to admit that the is so zealous in upholding. But time has a mellowing

> Amongst our Colonial news will be found an exching is the gitt Paul the Governor General against his assailants of the presbytery who were Theophylacr obTheophylacr ob-

were lower and younger in the ministry. And Chry
Ryerson has declined the offered appointment of De
Ryerson has declined the offered appointment of Deputy Superintendent of Education for this division of the Province. We are not made acquainted with the righteous, are to be told that you are saved, and have be provided by the righteous are to be told that you are saved, and have be provided by the righteous are to be told that you are saved, and have be provided by the righteous are to be told that you are saved, and have be provided by the righteous are to be told that you are saved, and have be provided by the righteous are to be told that you are saved, and have be provided by the righteous are to be told that you are saved, and have be provided by the righteous are to be told that you are saved, and have be provided by the righteous are to be told that you are saved, and have be provided by the righteous are to be told that you are saved, and have be provided by the righteous are to be told that you are saved, and have be provided by the righteous are to be told that you are saved. sostom, in commenting upon the same text, says, puty Superintendent of Education for this division of who are within. circumstances which have led to this; but the fact of standing untrammelled by official patronage, must be considered to add material weight to the opinions which Mr. Ryerson is about to put forth in defence of the Governor General. We are glad to see that his even Dr. Potts allows himself so hastily to arrive. But Governor General. We are glad to see that his eyes member of the Church of England, just mention, that I Supposing Dr. Potts to be right in his interpretation supposing Dr. Potts to be right in his interpretation of the passage, and that the expression here rendered "the passage, and that the expression here rendered is we at my service. It is not time, and commenced to the obliquities of the porterior General. We are gird to see that it is upposed in the manner and so the price is not time, and commenced to the obliquities of the passage, sind trade in the manner and statutes of humanity, an injunction be issued against fishing for the previous gird in the manner and statutes of humanity, and space in the Church the Lord's Prayer, two chapters of the Universal Provided in the previous gird in the manner and statutes of humanity, and pool, and trade the rever day this here very day this every day this here very day this every day this here very day this here very day this here very day the statutes of humanity, and same decades, whether of thousands or of millions, and a people into decades, whether of thousands or of millions, and a people into decades, whether of thousands or of millions, and a people into decades, whether of thousands or of millions, and a people into decades, whether of thousands or of millions, and a people into decades, whether of thousands or of millions, and a people into decades, whether of thousands or of millions, and a people into decades, whether of thousands or of millions, and a people into decades, whether of thousands or of millions, and a people into decades, whether of thousands or of millions, and a people into decades, whether of thousands or of millions, and a people dinate to the Apostles, the manner of their introduction to the Psaims of David, and the Epistles, and three of four of the Psaims of David, in the manner of their introduction to the Mother Country, and that the service of every Lord's day, the manner which excited in the morning and evening service of the richer division must betake themselves to take in this ordination from the Mother Country, and that the service of the richer division must betake themselves to the sustainment of life depends upon the net or the service of the richer division must betake themselves to the sustainment of life depends upon the net or the sustainment of life depends upon the net or the service of the richer division must betake themselves to the sustainment of life depends upon the net or the net or the sustainment of life depends upon the net or the sustainment of life depends upon the net or the net

There may be some individuals amongst this body, do, it would make me afraid that I was impugning a very There may be some individuals amongst this body, whose political honesty is above dispute: we believe great part of the Word of God.

D.—You are a slave to forms. I know that in the whose political honesty is above dispute: we beneve there are; but the conflict of opinion which its members have developed upon every question that has for years agitated either Church or State, proves to us that as a body they are linked together not by any consent upon great public principles, but purely from the province and rights of private independent. The whole system is opposed to the province and rights of private independent, the governing the advantage which is afforded by association and exercise and rights of private judgment, the governing

numbers amongst them individuals, -now professing No, no; we are free agents, and will allow neither Church "Reform," with all its connected extravagancies,—who a few years ago were amongst the warmest advocates of the relitied extravagancies and with all its connected extravagancies,—who a few years ago were amongst the warmest advocates of the relitied extravagancies and will allow neither church of Priest to dictate our prayers, nor be our interpreter of Scripture. Religion is a personal thing, and no farther deserves the name than as it is the effect of choice and of the political system which, at present, they affect to of the political system which, at present, they affect to conviction.

C—You hate forms of prayer. Is the extemporaneous form to all the subverse of the political system which are the subverse of the political system which are the subverse of the subverse of the political system which are the subverse of the subverse of the political system which are the subverse of the subverse of the political system which are the subverse of the political system which are the subverse of the subverse of the political system which are the subverse of the subverse of the political system which are the subverse of the subverse of the political system which are the subverse of the subv hold in peculiar abhorrence, as tending to the subver-

document referred to at the commencement of this article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. We are happy to find him an ally in so good article. a cause as the support of our honoured Governor Gea cause as the support of our honoured Governor General, against those who are so obviously opposed to the principles by which alone our connexion with Great Britain can be maintained; and we shall give to his Especial consideration. says, as they appear, the most impartial consideration.

We have to acknowledge the receipt of a work, to time to answer all you have said, but I will another

Communications.

ON PRIVATE JUDGMENT.

C .- What are the principles on which the Protestant

trate seems to be enjoined as a religious duty. D.—Yes, in civil matters only, if the laws which we are called upon to obey be agreeable to the laws of God; but if, in our opinion, they are not, then we ought not to be object of his mission, whilst the precious that the precious obey them. If the civil magistrate undertake to direct, hours were flying past, and bringing home nothing but dictate, or command in religious matters, be his laws right lust and gravel to compensate the fatigue of his journey.

human laws to her Articles, Canons, and Liturgy, and little value.

so to fulfil the law of Christ. The clergy of the but that dull old book, which you call the Book of Com-Prayer. They have not the spirit, but only a dull, have the Holy Spirit. We obey our own spiritual rulers whom we appoint and hire to preach to us, but we neither

Is it from heaven or of men? D.—Truly, I pity your ignorance of spiritual religion.
You are a poor creature, still in a state of nature. The I only mean to infer, that had there been any thing crue natural man cannot receive the things of the spirit of or immoral in the act, it would not have been enjoined or God, because they are foolishness to him, and he has no light to discern them. If you were in the light, you habits and constitutions, the bodily exercise and turn of would know by experience that all the converted are kings and priests unto God, whom they all know from the least to the greatest, because they are all taught of God. With us the duty of ministers is to preach, and bring in the change of food, which is equally essential to health. This last consideration may perhaps appear a trifling one. But we do like to hear them when they preach up the terrors of the law and hell, to drive poor sinners to the city of refuge, and when they put us in remembrance of the dangers that we have escaped; for, by such discourses we are greatly edified and comforted. Besides calling we are greatly edified and comforted. Besides calling the dangers that we have escaped and comforted are the dangers that we have escaped; for, by such discourses of years. we are greatly edified and confided. Besides calling sinners to repentance from what is called the world, or people that make no profession, there is great need of giving constant warning to formalists in religion, the worst people in the world to deal with. They trust in

devil seeking to drive them into it as he did the swine

ny noble friend the President of the Board of Control is not

hold in peculiar abhorrence, as tending to the subversion of all political freedom, and of every private right.

Since writing the above, we have been politely favoured by Mr. Ryerson himself with a copy of the voured by Mr. Ryerson himself with a copy of the If private

right to think for ourselves, we have an equal right to act according to our judgment and conscience. I have

which must be found particularly useful to Bankers | time.

C.—It appears that Scripture is nothing till life is put | body by the law; and I know that it has existed at all times | c.—It appears that Scripture is nothing till life is put | body by the law; and I know that it has existed at all times | c.—It appears that Scripture is nothing till life is put | body by the law; and I know that it has existed at all times | c.—It appears that Scripture is nothing till life is put | body by the law; and I know that it has existed at all times | c.—It appears that Scripture is nothing till life is put | body by the law; and I know that it has existed at all times | c.—It appears that Scripture is nothing till life is put | body by the law; and I know that it has existed at all times | c.—It appears that Scripture is nothing till life is put | body by the law; and I know that it has existed at all times | c.—It appears that Scripture is nothing till life is put | body by the law; and I know that it has existed at all times | c.—It appears that Scripture is nothing till life is put | body by the law; and I know that it has existed at all times | c.—It appears that Scripture is nothing till life is put | c.—It appears that Scripture is nothing till life is put | c.—It appears that Scripture is nothing till life is put | c.—It appears that Scripture is nothing till life is put | c.—It appears that Scripture is nothing till life is put | c.—It appears that Scripture is nothing till life is put | c.—It appears that Scripture is nothing till life is put | c.—It appears that Scripture is nothing till life is put | c.—It appears that Scripture is nothing till life is put | c.—It appears that Scripture is nothing till life is put | c.—It appears that Scripture is nothing till life is put | c.—It appears that scripture is nothing till life is put | c.—It appears that scripture is nothing till life is put | c.—It appears that c.—It a

CRUELTY TO ANIMALS.

To the Editor of the Berean.

Although you have not published any such resolution at the head of your columns, I suppose you must have reserved to yourself a stedfast purpose not to be held responsible for the opinions of your correspondents, and still less for all those casual ones which may chance to be Dissenters ground their separation from the Church of England?

D.—The right of private judgment and liberty of commust have adopted every maxim or conclusion which must have adopted every maxim or conclusion which must have adopted every maxim or conclusion which world to a sad state of confusion.

D.—Every man must decide for himself, especially in compel him to outgo his former outgoings; that jockeys, noble or ignoble, may exhibit their leathers, and astonish

It is certainly true, that mankind stand in need of some with any particular fairness in the manner of stating it.

For instance the following:—

would force them on all the people, both at home and abroad, if she could; but we reject them all in the lump, because they interfere with the sacred rights of private and important duty. The old and trite simile of the bow "The second instance, of ordination by presbyters, is till more explicit. It does indeed settle the question. It more explicit. It does indeed settle the question. It more explicit. It does indeed settle the question. It more explicit. It does indeed settle the question of the presbytery.' In spite of the ingenious shifts and of the presbytery.' In spite of the ingenious shifts and of the presbytery.' In spite of the ingenious shifts and of the presbytery.' In spite of the ingenious shifts and of the presbytery.' In spite of the ingenious shifts and of the presbytery.' In spite of the ingenious shifts and of the presbytery.' In spite of the ingenious shifts and of the presbytery.' In spite of the ingenious shifts and of the presbytery.' In spite of the ingenious shifts and of the presbytery.' In spite of the ingenious shifts and of the presbytery.' In spite of the ingenious shifts and of the safety fill the safety fill there are moral as well as physical reasons why relaxation should be used. The fact is unquestionable, that there are some minds which, for want of a periodical intermission from fatiguing duty, for the presbyters, is the safety fill the safety fill

propagating its errors, is positively and effectively doing,—but rather to strengthen, with all the means they can possibly appropriate, the energies of a Church which stands as a living witness against Popish usurpation and Romish idolatry.

With a lamentable inconsistency, too, we not unfrequently find that individuals who affect a very serious concern for the welfare of the Church of England, and profess to deplore what they deem a tendency in any of its members to the superstitions inculcated by the Church of Rome, do nevertheless contribute their percuniary aid towards the building up and strengthening of a system, which they often animadvert with great severity upon some of their fellow-Protestants for seeming, in the expression of some peculiar opinion or the proposate tens us, for its sevineted to strengthen, with all the means they are not wont to strengthen, with all the means they can possibly appropriate, the energies of a Church which stands as a living witness against Popish usurpation and Romish idolatry.

With a lamentable inconsistency, too, we not unfrequently find that individuals who affect a very serious concern for the welfare of the Church of England, and profess to deplore what they deem a tendency in any of its members to the superstitions inculcated by the Church of Rome, do nevertheless contribute their percuniary aid towards the building up and strengthening of a system, which they often animadvert with great serving of a system, which they often animadvert with great serving of a system, which they often animadvert with great office for the same for the same for the same for the purpose and to satisfact the provision whatever for the use, which seemed the percentage in the Lord, and admonish you. It strikes me that the claims which you set up in behalf of private judgment, and these passages of Scripture, cannot be reconciled.—

The spiritual ruler or pastor is entitled to obedience and submittion of the struggles or sufferings of the divinition of the struggles or sufferings of the the over you, and submit yourselves: for they watch for the year souls, as they that must give account." Heb. xiii. 17.

Church of England have nothing to follow, or to obey, have known, some few of the Clergymen, and those by field, under the direction and superintendence of the Governor no means the least diligent or useful in their sacred calling, have been occasionally, I will not say constantly or fre-

And O my mind, tho' not ungentle I, His heart is pure which wears no fouler stains.

dge for ourselves.

C.—Then, what need you have spiritual rulers or pasWould not our reverend author have concluded, that tors at all? Your private judgment, if I understand you, not only St. Peter but even his and our Master himself being the standard, your pastors must find out the sentiments of all the congregation, and presume to advance nothing until they ascertain what instructions will suit the feelings of every individual of their hearers. Your private Judgments must be unto them the text-book of their instructions. For you are, in fact, the teachers of your pastors. You go before them to point out the way in which they must walk, and make them follow and obey you. But is this the order of the New Testament? Is it from heaven or of men? taken what he supposed, from its white and shining would know by experience that all the converted are thought produced by such changes in their customary

the head upwards as soon as they are brought to land,

mmediately deprive them of sensation. of my own addiction to cruel sports and recreations, I and proceed, in our own more humble and more vulgar way.— acter. He carried a piece of clay in one hand, and a modelling will add that, during the last three years residence in country where there is ample room for the use of both, I surplus population, and the wish to secure to herself future subhave never made use of either gun or fishing-rod; but merely to intimate that, if either of the objects of health, food, or recreation disposed me to use them, I should not reproach myself with the violation of any law, human or divine, or the commission of any outrage upon the feelings, I mean the well organized and healthy feelings incident. I mean the well organized and healthy feelings incident to our common humanity. Canada East, May, 1844.

From our English Files.

RECALL OF LORD ELLENBOROUGH. Lord COLCHESTER said, he wished to put a question to the noble Duke, on a subject of great importance, and which had excited much interest in the public mind. Within the last few days the recall of the Governor General of India by the Directors of the East India Company, without the appro-bation of her Majesty's Ministers, had been stated to their lordships. The question which he wished to ask was, whether the communication made by the Board of Directors to Her Majesty's government on this subject stated any reasons for the recall of the Governor General? Further, he would take the liberty of asking, whether there was any objection to state the reasons assigned, if there were reasons? And further, whether those reasons were considered satisfactory by her Majesty's The Duke of WELLINGTON.—My lords, I regret that

in the house, and I regret the circumstance the more, because it is occasioned by indisposition. Having, my lords, heard that it was intended to put a question of a similar nature in another place, I am enabled at once to give an answer to the question which has been put by my noble friend. There is no doubt that the Court of Directors have stated reasons for the recall of the Governor General. Those reasons not being concurred in by her Majesty's government-not being considered valid them, they have not concurred in the measure adopted. Nay, more, my lords, I will add, in answer to that question, that her Majesty's government did strongly remonstrate against the measure proposed to be adopted, and now adopted, by the Court of Directors, in passing resolutions for recalling Lord Ellenborough from the office of Governor General of India. But, my lords, I must add that there can be no doubt whatever of the legal right of the Court of Directors to recall the Governor General of India. That right is conferred on that dividuals ought to do when they possess extraordinary powers under the provisions of the law (hear, hear). In such cases, my lords, they are bound to exercise that power with the utmost discretion (hear). Now, my lords, I will say, and it is the opinion of an individual who has had some experience in these matters, that the exercise of the power belonging to the Court of Directors is not in this instance, to say the least of it, a discreet exercise of that power (hear, hear). My lords, the Court of Directors has this power. It has also the power of nominating a successor in the situation of Governor General. But, my lords, it has no other power whatever, as your lordships will find on looking into the law on the subject. It has no other power whatever, my lords, except under the direction he admitted the other greater truth, "there can be no Church without a Bishop;" yet the bias of his opinions had been such, during the composition, at all events, of his principal works, as to prove him an unevents of God, for constitution, especially one of such solemn like vehicle of instruction, especially one of such solemn like vehicle of instruction, especially one of such solemn like vehicle of instruction, especially one of such solemn like vehicle of instruction, especially one of such solemn like vehicle of instruction, especially one of such sol situation to those by whom he was employed—an officer who has succeeded in every instance,—whose acts had been con-curred in and sanctioned by resolutions of this house: to "ROMAN CATH LIC CHURCH, CHAPELIZOD.

"The Rev. Mr. Dungan gratefully acknowledges the receipt of the following sums, for the erection of the new which belong to the private judgment of every one to Roman Catholic Church, Chapelizod."—"From a numerous list of subscribers, the following are selected,—His considered to the present state of things in this country. At this season it is more particularly so, when he mad, and senseless, and demoralizing sports of the concurrence of that government—is, my lords, an act, to say the least not be mad, and senseless, and demoralizing sports of the made and the ma convey any thing like a satisfactory impression of the merits of the discussion.

With the essays of Dr. Wainwright, published since the suspension of the controversy, properly so called, and regularly transferred to the New York Churchman, and regularly transferred to the New York Churchman, is like a satisfactory impression of the controversy, properly so called, and regularly transferred to the New York Churchman, is like a satisfactory impression of the controvers, the following are selected.—His Excellency Earl De Grey, £10; Earl Donoughmore, £5; Capt. Larcom, immediate and tenderal regular properties of the power convey any thing like a satisfactory impression of the mad, senselses, and demoralizing sports of the country be or be not agree—which is conferred on those who have so used it (hear, hear). My lords, I will say nothing—I will advert to nothing that is not strictly in accordance with the act of parliament. I beginned to the law of God, and so are to be obeyed, evaded, or resisted, as every man may happen to decide for him—self? If so, I think your principles would reduce the sagain goaded, and spurred, and flagellated, in order to self? If so, I think your principles would reduce the world to a sad state of confusion.

In the mad, are selected,—His Excellency Earl De Grey, £10; Earl Donoughmore, £5; Capt. Larcom, which is conferred on those who have so used it (hear, hear). My lords, I will say nothing—I will advert to nothing that is not strictly in accordance with the act of it, that cannot be called a discret exercise of the power which is conferred on those who have so used it (hear, hear). My lords, I will say nothing—I which is conferred on those who have so used it (hear, hear). Wy lords, I will say nothing—I which is conferred on those who have so used it the hards of it, that cannot be called a discret exercise of the power which is conferred on those who have so used it the hards of it, that cannot be called a discret exercise of the power which is conferred on those who have so used it least—that body, as a body, has no knowledge whatever of the instructions sent out to the Governor General, and under which They stated reasons for withdrawing the Governor General from India; but, as a body, (except the secret com knowledge whatever-they could have no knowledge whatever of the instructions under which the Governor General acted, or of the events which had taken place in that country—except that which is within the general knowledge of this and the other house of parliament, and the whole public of this country.

And yet, my lords, they take this responsibility on themselves without having any knowledge of the instructions sent out obey those who had, or pretended to have, the rule over them in the Lord.

D.—Ah, my friend, I see that you are yet carnal, and have much need of the grace of conversion. Where is it for once said that we must obey the clergy of the Church of England? We are commanded to walk in the spirit, We are commanded to walk in the spirit, burpose.

The clergy of the Some of the most humane and estimable men whom I The equipment and maintenance of the armies placed in the law of Christ. The clergy of the lifeless book, which they put in the place of the Holy Spirit. The very use of prayer by book shews that those who follow it neither believe, nor expect assistance from, the Holy Spirit. ance of military communication, and the means of advance months ago, when he had these operations in contemplation.
What would have been the result of those great operations which have been carried on, as I before said, under the direct tion and superintendence of my noble friend the Governor Why, my lords, they must have been left to be carried on by the gentleman who happened to be the senior member of the council—a very respectable gentleman, I doubt not, but still one not possessing the peculiar experience and talent of my noble friend with regard to this particular branch of government. The direction, equipment, and management of the armies would have been left to such a gentleman, and I leave your lordships to judge what the situation of India would have been if that expedition had failed, and if such an army as we have seen described in one of the blue books upon this table had continued in existence; threatened, as we were, at the same frontier, and with the province of Scinde still in an unsettled state. The danger would have been imminent. This would have been the consequence of the recall of my noble friend six or eight months ago, a measure which was in contemplation, and was only prevented by our representations to those who and was only prevented by our representations to those who might accrue to the public interests from the step they were about to adopt-danger resulting from the impossibility of their giving any order whatever to provide for events which most proald occur without the consent of her Majesty's gov ernment, whom they were about to deprive of the instrument part of the world. I do my lords, pronounce this the most indiscreet exercise of power I have ever known, and I have now

(From the St. James's Chronicle.)

The true principle of colonisation was laid down by Lord nous substance, containing neither
The artificial fly therefore, which is

Bacon more than 250 years ago, and the experience of the two centuries and a balf that have elapsed justify to the letter, the vered with names in chalk, a mode adopted by people instead nmediately deprive them of sensation.

Lest this paper should be taken merely as an evidence of my own addiction to cruel sports and recreations, I and proceed, in our own more humble and more vulgar way.

In the opinions that successive ages have treated highly. We shall, therefore, with this reference, leave forehead, under which shone a pair of the mildest grey eyes I had ever seen. Benevolence and simplicity marked his charged a piece of the study of those who really wish to be wise, and proceed, in our own more humble and more vulgar way. A nation has two motives for establishing coloniesport—has ever existed any where, and certainly it has never to do. He immediately invited me to call on him whenever stimulated colonisation; the proof is, that the most thinly peo- chose, at this, his private studio, and said that any work I pled states in ancient times were the great colonising states, wished to copy in the collection of his works I was at liberty and England never sent out so many colonists as when her population did not amount to a fourth of the present number.

It is the unequal distribution of metals in the present number. [The following is the extract from the Rev. T. Drew eferred to above:—

The following is the extract from the Rev. T. Drew wealth in land, in herds, or in money, which renders emigration was at my service. I lost no time, and commenced a study of the studio, and the work would be brought out for me, the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and the studio, and the work would be brought out for me, and take in this ordination,—makes nothing against our view of the case. For to quote the words of an able contemporary writer, the Rev. Archibald Boyd,—

"Reform" upon which they are such zealous debaters, while ever alwance in the conduct was uniform, and during my residence in Rome on the conceived in the language and spirit of Holy Scription of their money in the conduct was uniform, and during my residence in Rome on almost conclude that they were as would make one almost conclude that they were a continuation of their money in the company of the emigrants. From this view, it is apparent to the conduct was uniform, and during my residence in Rome on almost conclude that they were as would make one almost conclude that they were disentified to the character of humanity, when his pleasures of the conduct was uniform, and during my residence in Rome on a continuation of Holy Scription of their money in the conduct was uniform, and during my residence in Rome on a lather in the conduct was uniform, and during my residence in Rome on a continuation of Holy Scription of the conclude that they were a continuation of the same, being so greatly alike. Were political opponents and the exaltation of their money in the conduct was uniform, and during my residence in Rome on contents of holy Scription of Holy Scripti that it is not the absolute density or tennity of population in a at my own place, Thorwaldsen was ever ready to come from

country, but the proportion in which wealth is distributed, that calls for colonisation. The right of property cannot be disturbed without a disruption of the whole fabric of society, but colonisation supplies the means of rendering tolerable the unequal distribution of wealth, and even peaceably redressing it, while the whole mass of riches is simultaneously increased. The poor carry their labour, and with their labour their wants, and the rich carry or send some of their wealth to new lands, which may be made additions to the mother country. That they shall be made permanent and profitable additions, however, two conditions are necessary; first, that the colony be prosperous; secondly, that it be friendly to the parent state. To the prosperity of a colony many things are necessary-more than we an here enumerate; but as "by mistakes men learn," most of these are now pretty well understood, and, what is of more importance, pretty generally agreed upon. There is one requisite to colonial success, however, which, as the neglect of it is not seen until too late to repair the blunder, it is right to impress upon the minds of legislators. A colony, however old the country from which it moves, is, from its very nature, an infant Society, and the earliest want of an infant society is religi religion, which anticipates law and refinement, and obviates the necessity for either in the simple stage of society, and without which the authority of law and the good influence of refinement cannot be maintained even in the more mature state of nations. A colony will not thrive without religion, and whoever reads the history of the infancy of our faith in the Acts and Epistles of the Apostles, will see that in the anarchy of jarring

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sects, without any centre of union, religion cannot long survive. The New Englanders, though themselves Dissenters and exiles for conscience' sake, did not scruple to maintain "the unity of the faith" by a severity exercised towards schismatics which no Christian will now commend. And thus it was that the other northern provinces, that now constitute the base of the great American commonwealth, for a century maintained their religious character, and thus maintained also their prosperity. These facts, that without a character of religious unity a colony cannot thrive, and the next condition—the condition friendliness to the mother country—manifestly must depend upon the religion of the colony being in harmony with that of upon the religion of the colony being in harmony with that of the parent country;—of this the desertion of the American colonies affords abundant proof. The earliest and the most indispensable condition of colonisation is, then, the establishment of the religion of England upon a commanding and an immovable basis—and this, looking to the question in merely a secular light. If we take higher and larger views, the duty surely is not less apparent than the policy of a religious estab-

lishment in harmony with our own Church. THE BISHOP OF NEW ZEALAND AND THE COLONIAL

(From The Times.) No one who knows anything of the Colonies and their wants will be astonished at the tone of flippant petulance in which the Radical member for Bath opposed the vote to the Bishop of New Zealand on Friday night; nor will any one who is as all acquainted with the character and attainments of that most admirable prelate feel much regret that he should have provoked the splenetic rancour of Mr. Roebuck. The miserable parsimony of that paltry section which the learned gentleman so aptly represents, might have prepared us for such an outburst of economical zeal, as the perverse peculiarity of their religious notions was calculated to preclude surprise at the manner and occasion of displaying it. The Treasury was bound by solemn engagements to pay the sum of £600 a year to a Bishop of the National Church in a remote colony: how could a Liberal of Mr. Roebuck's stamp refrain from cavilling at the observance of such an engagement? To attack a Bishop—even a colonial Bishop-was an object cheaply purchased by the advocacy of

repudiation.

Of Dr. Selwin little need be said. His erudition, his industry, and his singular judgment are familiar to a numerous as-semblage of friends, who witnessed the triumphs of his academcal career at home; his zeal and singleness of purpose are testified by the prompt alacrity with which he abandoned the high road to honours, and sacrificed every prospect which could gratify ambition or stimulate exertion, to enter on the selfrewarding labours of a missionary Bishop in a new and remote settlement. There have been few instances in modern times of self-devotion so noble and unostentatious as that by which Dr. Selwin has signalized the establishment of the Christian Church in the islands of New Zealand.

With Lord Stanley, we agree in expressing our belief that it is wholly superfluous to argue the question of maintaining ecclesiastical institutions in colonial dependencies. No one, we should think, who has paid any attention to the vast subject of colonial settlements and their government, can doubt that it is not only expedient, as a matter of policy or of social order, to plant in the colony a branch of the national Church, but that it is a grave and preposterous error to neglect a duty, the fulfilment of which has been the foundation of all Christian kingdoms.

THORWALDSEN. Thorvaldsen (it is thus he wrote his own name) was born in

the figure-heads at which his father laboured, and at which the young Thorvaldsen would work when he carried his dinner to the carver at the wharf. At the academy he gained no prizes however, until 1787, and the great silver medal two years later, when the historical painter, Abildgaard, took a fancy to him. and gave him further instruction in the general principles art. In 1791 Thorvaldsen gained the small gold medal for his composition of "Heliodorus chased from the Temple," and at the same time the patronage of the Minister of State, Count Lame Man at the Gates of the Temple" obtained for the young man the great gold medal and the three-years' travelling studentship. But before he took advantage of the means thus afforded to him for visiting the wonders of art in the south, be But before he took advantage of the means thus devoted a couple of years to labour at home, and completed

On the 20th of May, 1796, Thorvaldsen left Copenhagen in a Danish ship of war; but the voyage of the young sculptor was so tedious and dangerous that he did not reach Rome till May, 1797, having passed by Malta, Naples, and Palermo-The presence of the great works of art which here surrounded him, if they inspired him with energy and emulation, filled him often at times with despair; and stories are told of works completed by the young man, and then broken to pieces and thrust aside in a corner of his studio. However others might praise him, he was the last to be contented with himself. years' salary was come to an end, and he had made preparations return to Denmark, with the clay model of the Jason statue, which he had completed for the academy (after having broken up the first figure of the natural size), when Mr. Hope ordered the marble of him, and enabled him, by his munificent remuneration, to remain in Rome. It is to this timely patronage that we probably owe much that has been left us by the great-

est of modern sculptors.

Wealth and honour now flowed in upon him. All the great patrons of art throughout Europe were anxious for works from his hands, and he remained in Rome until the year 1819, occupied with prodigious activity. Having to make a monument for the Swiss who fell at Paris in 1792 (the wounded lion), he determined to visit the place where the monument was to be erected, and at the same time to take the opportunity of revisiting his native country. While in Copenhagen the Government ordered from him statues of the "Saviour," the "Baptist and the "Twelve Apostles," for the Frauenkirche, then newly built; and it was with these works that he occupied himself, especially on his return to Rome.

He returned to Copenhagen, finally, in 1837, having completed, in the forty-two years of his labour, about two hundred

have now committed this gross indiscretion, of the danger which 1839), from which the above biographical sketch is taken, mentions the English possessors of some of his principal pieces, Mr. Hope was the purchaser of the "Jason," the "Psyche," and the "Genius and Art;" the Duke of Bedford of the has relief of "Briseis;" Lord Lucan of the famous "Day and Night; Lord Ashburton of the "Hebe;" and Lord F. Egerton of the

The following interesting details have been furnished by an eminent sculptor, to whom Thorvaldsen was known:

"Before leaving England, Lady R—took me to Chantrey's studio, that he might give me some advice how to study. footman opened his door, and Chantrey's conversation was all about dukes and royalty. He never spoke a word to me, sneered several times at the idea of any one going to Italy to

study.
"Three weeks after that, one fine morning saw me knocking sed stick in another. The room I entered, upon his courteously

This conduct was uniform, and during my residence in Rome for two years) I never experienced any difference. I had the