fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lay in wait to deceive; as that which is the property of children, and not of perfect men; as that which hinders the growing up in Him in all things, which is the head, even Christ. They would see by this, how necessary it was that proper attention should be paid to those, who were over them in the Lord, "seeing that ministers had to watch as those who must give an account for their

His lordship now left the desk and advanced to the altar, for the purpose of laying hands on those who were about to be confirmed. The ceremony occupied about an hour, after which his lordship returned to the desk, and proceeded to address the confirmed, on the necessity and propriety of their attendance at the Lord's table. and propriety of their attendance at the Lord's table. The Sacrament of the Lord's Supper was ordained for a continual remembrance, that is, that we might be con-tinually put in mind of the sacrifice of the death of Christ, and of the benefits which we receive thereby, that is, by that sacrifice. The outward and visible Sign in this Sacrament, is bread and wine, which we therefore eat and drink, because the Lord Jesus Christ hath commanded them to be received, that is to be eaten and drunk, in re-membrance of Him. The inward thing, or that which is signified or represented by this Sacrament, is the body and blood of Christ, which, as to the fruits or effects thereof, are verily, and indeed, taken and received in the

Lord's Supper.

The body and blood of Christ, are received in the Lord's support, only as the fruit or effects thereof. For you must not suppose that we do with our mouths eat the real flesh, and drink the real blood, of our Lord and tion of our Legislative Assembly, during the Session Saviour Jesus Christ. No, what we eat is bread, and what we drink is wine, and by doing this according to Christ's commandments, in remembrance of his death and sufferings, all the benefits which he thereby purchased, are made sure, and conveyed to us.

For instance, we obtain pardon and forgiveness of all our past offences: we likewise obtain the grace or assistance of God's spirit, by which our souls are strengthened and refreshed, in like manner as our bodies are by the bread and wine. When the Son of God declared to those of his own day, that except they ate his flesh and drank his blood they had no life in them, "They strove among themselves, saying, "how can this man give us his flesh And many of his disciples when they heard this, said, "this is a bard saying; who can bear it?" But Christ told them that they should understand it, and at the proper time it should be made plain to them vious therefore to his crucifixion he took them with him into a large upper room, and there showed them by the bread and wine, how they were to eat his flesh and drink his blood. "And he took bread and gave thanks, and brake it, and gave unto them saying, this is my body which was given for you: this do in rememberance of me. Likewise also the cup after supper saying, this cup is the New Testament in my blood which was shed for you." It was by faith that all the blessing of the sacrifice were to be appropriated—by believing on Christ; and this belief was to be demonstrated by taking the bread and wine in his name, and thus spiritually did they eat his flesh and drink his blood. But whilst it was their high which it was plain that its benefits are not bestowed upon all who may chance to receive it, but only upon the fathful, that is, upon those who receive it worthily. God's mercy to mankind, through the merits and sancti-fication of Jesus Christ, together with a thankful remembrance of his death. Thirdly, whether they be in charity with all men; that is, whether they do not wish or design hurt to any man, but are disposed or ready to do good to all men, enemies as well as friends. And that all who were truly and devoutly disposed might participate the blessings procured for them, by the goodness of God, it was his especial wish, that the Sacrament should be administered in all the Churches in his Diocese at least once a-month. And he now informed his Clergy that such steps as were necessary for its mouthly celebration. His Lordship, after imploring the divine favour on the day's service, delivered the benediction in a most solemn and impressive manner, and immediatly left the desk the organ playing the 106th Psalm, (by Ratcliffe,) "Oh Give Thanks!" After which the congregation, which Thanks!" After which the congregation, which was very numerous, dispersed. His, Lordship after retiring to the Vicarage for a few minutes, returned with Sir J. Y. Buller to Lupton-House, where it was his intention to remain a day or two, previous to his return to Bishop-

ST. MARY'S CHURCH, DOVER .- On Tuesday last this church was re-consecrated by his Grace the Archbishop of Canterbury—the restoration (or re-building) and exnecessary. The Archbis op was attended by his chaplain, and about forty of the Clergy. The Rev. Mr. Puckle read the morning service, and the Rev. B. Harrison, Chaplain to the Archbishop, preached the sermon. The collection amounted to £201 is. 5\frac{1}{2}d. His Grace left Dover a few minutes after, and, with the Rev. Mr. Puckle, proceeded to Waldershare, to dine with the Earl of Guil-

DILTON'S MARSH, WESTBURY, WILTS .- The consecration of the new church here took place yesterday week. It is craciform, and the style of architecture is purely Norman. It is seated with open benches instead of the close pews of former days; and thus there is much of that unholy distinction done away which once tended so much to engender pride even in the house of God. The chancel and transept windows are of painted glass, and have a very solemnising effect. The communion table is of studiously to be resorted to for annihilating her massive oak, and covered with a splendidly worked altarcloth, presented by Mrs. Phipps, of Leighton-house. unnecessary decorations have been made, while at the same time, everything has been done which limited means would allow, to make it in some measure fitting for the to the people, and most repugnant to the principles holy purpose to which it has now been set apart. About and scruples of a very large portion of the community. of the Clergy were present, wearing their surplices, at the Bishop's request, also caps, hoods, and scarfs. very impressive sermon was preached by the Bishop from Rom. xii. 18. After the sermon, a collection was made, during the reading of the Offertory, which amounted to or not, at their discretion, and teach it at all events in

HORNINGSHAM CHURCH, WILTS.—This church was consecrated on the 1st inst. by the Lord Bishop of Salisbury. About fifty Clergymen were present in their surplices. The sermon was preached by the Bishop, from Psalm exxvii. 1; and during the reading of the Offertory upwards of £40 were collected. The church is of pure gothic architecture, and richly embellished.

THE CHURCH OF COD ORD ST. MARY, WILTS .- On the of the Diocese. About twenty-four Clergymen, besides the Bishop and Chaplains, were present. The sermon was preached by the Bishop from Eccl. ix. 10. During the reading of the Offeriory sentences, a collection was made of between £30 and £40,

A CONVERT TO THE CHURCH.-The Rev. J. Kelly who has been for a number of years a dissenting preacher at an Independent meeting-house. Wakefield, where he aldents, or Deputy Superintendents of Education,—an chaunts combining instrumental and vocal harmony, the reguways had a large congregation, has just been ordained by the Lord Bishop of Ripon, and licensed to the Curacy of

THE LORD BISHOP OF ELY has presented £100 towards endowment of St. Paul's new church, Cambridge, which is to be consecrated on the 17th instant by the Right

LIVERPOOL, - Thursday was kept by the congregation of St. Bride's Church as a day of thanksgiving for the late abundant harvest, and after an address by the Rev. J. H. Stuart, £53 were collected for the Female Orphan

Asylum .- Liverpool Mail. Sound School Books.—We are glad to learn that Mr. Walters, of Rugeley, who has published such a number of excellent works, has in preparation a series of sound school books, adapted for our National and Sunday Schools, as well as for private families. They will be published at a low price, and embrace the principal subjects accessary to the sound education of the children of our Church.

Such a series of books has been long wanted. GREAT ILFORD, ESSEX.-The Chapel of St. Mary's Hospital, of which the Rev. Mr. Reynolds is the highly esteemed Incumbent, has lately been presented with handsome chalice and paten of silver, for the service of the Holy Communion, the kind gift of a lady who intimated her intention without giving her name, through the Rev. W. J. Blew, Minister of St. John's, Gravesend. The vessels were presented at the altar, on behalf of the donor, by a gentleman during the offertory, and were afterwards employed in the celebration of the Holy Sacrament. It appears, that this lady, having been on one occasion a comicant in the above Chapel, observed that the sacred vessels were made of plated copper, and generously resolved to supply others of a more becoming material.

GREEK CHURCH IN MANCHESTER.—The number of to the circumstances of a young and poor country. Greeks now in Manchester is very considerable, and as their numbers appear daily to increase, some of the most wealthy of that sect are making the necessary arrangements (including a handsome sum of cash) for the purpose

of erecting a public place of worship. Chapter of Durham, on an extensive seale, and in a healthy situation near the Prebendaries'-bridge, at Durham, on the Prebendaries' bridge, at Durham, or the Prebenda ham, were opened on the 14th inst. (October). The or less of personality, it would not perhaps be reason

consists of eighteen scholarships of from £25 to £30 each, which are open to boys under fifteen, and are bestowed, after examination by the Dean and Chapter, according to merit. The classical instruction is such as is given at other public schools, and there are, besides, masters for mathematics and modern languages. The terms are £60 a-year for boarders in the Head-Master's house, and £50 for those in the Second Master's; besides £8 8s. for the classical, and £3 3s. for the mathematical instruction.— Boys are also boarded in a suitable house, situated near the school, at a lower rate. The Head Master is the Rev. Edward Elder, of Balliol College, Oxford. There are two scholarships in the University of Durham appropriated to boys elected by examination from this school, besides some small exhibitions at Oxford and Cambridge.

THE CHURCH.

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now commencing, probably that of public Education

will be amongst the earliest and most prominent. It may with many be a cause for surprise, that when the public voice had been so loudly and clamorously expressed for the abolition of every enactment which might secure to present and future generations in this Colony the priceless blessings of a religious education, -the abolition of all fixed and permanent provision for the maintenance of that spiritual instruction which is to be valued above all earthly considerations,-it should, at the same time, be so earnest and clamorous for the means of supplying to the people of this country a common and merely utilitarian education. We ought, however, to make the passing explanation, that this has not been the expression of the "public voice:" the public, as such, have never troubled themselves about the matter; but political speculators have made a trade of this amongst other themes, and thrust upon the world their own feelings and aspirings as the

honest and legitimate expression of public opinion.

It has, in other words, been argued, and the argument has, to our cost, been reduced to practice,—that the State is bound to afford instruction in reading, writing, and arithmetic; but that it has no concern or flesh and drink his blood. But whist it was their high privilege to enjoy this spiritual feast, they should not forget that it was a duty incumbent on them, to partake of it—that it has nothing to do with the inculcation of the in a manner conformable to the directions of its divine founder. They must approach it as those who were sensible of the benefits which it conferred, for the Apostle of the Gentiles had declared that those who are and drank unworthily, are and drank their own damnation. By the world,—is too important a thing to be neglected by the State, and that, even if direct and compulsory to qualify men to receive it worthily, it is required that taxation should be resorted to, every person should they examine themselves, first whether they repent them have the means of obtaining it placed at his door; but of their former sins, and steadfastly promise to lead a new life. Secondly, whether they have a lively faith in kind orderly and virtuous and holy in this world, and kind orderly and virtuous and holy in this world, and of securing their everlasting welfare in the next, is a matter comparatively of so little importance, that the State may safely and justly repudiate all concern or interference with it, and coolly and remorselessly leave it to shift for itself!

This is the argument which has been practically acted upon by the Legislature of this Province. We see it developed, in the clearest and most intelligible manner, in the abolition on the one hand of the Statute if there were any Church or Churches in which it was manner, in the abolition on the one hand of the Statute not so administered, it was his wish that they should take for the appropriation of the Clergy Reserves, and the lamentable mangling of the existing provision which it supplied, and the enactment, on the other hand, of a superintending Providence; but we do not think law by which a provision for a common and merely secular education became a compulsory thing. How far this contrast,—this preference of temporal over spiritual knowledge,—this elevation of science and and their partizans under all the pomp and circumdepression of religion,-redounds to our credit as a Christian land, Christians who rightly estimate their too grave and solemn a subject to be thus sported privileges and understand their responsibilities, will be with; and terms of mockery and jest are ill applied at no loss to decide: how far, too, such a contrariety to the saddest ceremonial in which it is our lot, as must exclude the blessing of heaven, or provoke its mortals, to share. Religion, too, has been enlisted

> In short, we have no public allottment for religious been awarded to the Church of England in the Province, out of the spoils of her legitimate property: she has, by unrighteous legislation, been stripped of nearly all her inheritance, and the residue has been conceded to the clamour of her jealous foes; while the little remnant that is left to her is likely to be wholly swallowed up in the payment of Crown Land Commissioners and Agents, and a motley host of Township Inspectors. And while such is the manner of public dealing with the Church, -while every method seems resources,-we have, actually and literally, a very large provision made for the maintenance and diffusion of common education; in a way, too, most burdensome We have the means provided of supplying to each Township of the Province half a score, or more, of common Schoolmasters; who may teach Christianity, every contradictory form; who may inculcate loyalty, if it please them, or infuse, -what is often very likely, -the utmost extreme of democratic and infidel prin-

ciples. And we have, connected with the existing system, a host of County and Township Superintendents,-all salaried men,-who consume, in the emoluments of their most needless offices, more than would support ten first-rate Grammar Schools in the Province, or even a University on a small but respectable scale; who are, in many instances, utterly unqualified scale; who are, in many instances, utterly unqualified for the duties allotted to them, and who are often the Chapel of the Institution for the Blind, that a publication but from family, local, religious, or political predilec-

vailed in the Province.

under the circumstances of the case, the Legislature | meet the approbation of an enlightened Christian community can adopt, is to repeal this law,—to cancel it from the Statute-book, -not to patch or mend what is defective in itself,—not to attempt to graft a rational and soundly moral system upon that which is absurd and Revr. Mr. Thayer, at 25, John-street, New-York City." impracticable; but to have a clear starting-point, un- This project, we perceive, is warmly recommended glogged and unincumbered, from which to originate by several Bishops and Clergymen in the United something that will be salutary in its effects and States, and by several distinguished laymen. We endurable in its operation. Let there be a sweeping hope sincerely it may be carried into effect. away of the whole machinery,-with all the republicanism of its foundation and its working, - and let us have something monarchical and British in its stead. classification of the Members of the new Provincial Let us have a system framed upon the models of our Parliament according to their respective religious perfather-land, and not culled from the neology of the sussions. Adding one to the list of the Church of German schools, or the withering democracy of the England,-viz. the Member for South Lincoln,-we neighbouring States of America. Let us be relieved find the list to stand as follows :at once and for ever of the useless and expensive appendages of paid Superintendents, from the least to the greatest, and let some system of public education be adopted which is cheap and practicable, and suited

We have received a communication, signed CHES-TER, addressed to the Editor of the Christian Guar-DURHAM GRAMMAR SCHOOL - The new buildings dian, which, on many grounds, we consider it advisawhich have lately been constructed by the Dean and ble to withhold from publication. Writings of a purely

school-room will accommodate about 200 boys, and the length to define, because they are repugnant to our Head Master's house from forty to fifty. The foundation own taste; but such writings, unless they include a lall government, of all society. positive development, and direct defence, of some great | Church of England; -a number of adherents of our principle, can answer no purpose of edification.

of all the severity of rebuke which our correspondent to the best of causes. can bestow upon him, for the miserable calumnies he has strung together against the Church in a recent article headed "Puseyism," -a designation which he, laid before the monthly meeting of the Church Society n common with many others, employs in mockery; but of the purport of which, as well as of the real doc- to state that the Society will be glad to receive from trines of the Church, he is in a most satisfactory state of unconsciousness. With such palpable manifestations of his *ignorance* of the subject upon which he therance of the object under consideration.

To state that the Society will be grad to receive the function of the Clergy or Laity such hints on this important tant subject as they may think conducive to the functions of his *ignorance* of the subject upon which he therance of the object under consideration.

While the economical philosophy was acting in this way in France, it worked upon a portion of the British people with precisely the same effect. Tom Paine and others advocated infidelity and the Rights of Man, and treats, we need not wonder at, or be concerned about, nis uncharitableness.

But perhaps, as our correspondent intimates, this gnorance is not so excusable as his assumed position of schism might lead him to fancy. If he was really born in the bosom of the Church, and admitted to Baptism at her altars, he is under a covenant engagement of fealty to her cause; he cannot escape the responsibility to cling to her standard, and contend for her weal; he cannot absolve himself from the vow of allegiance by which he is solemnly bound to her. He cannot, without a great and grievous sin, break the unity of that Church of which by baptism he became a member; for conscience will but feebly echo the hollow plea that fellowship with the Church was not found to be profitable for godliness. Upon the members of the Church, and not upon the Church herself, be the responsibility, if the lessons of her pure creed, and the teaching of her admirable ritual, be disregarded or set at nought: upon them be the sin and the peril, and not upon her who is the spouse of Christ, and the appointed refuge of his faithful people. Christ's Church, like the ark which typified it, contains the unclean as well as the clean; but the latter, not less than the former, have their refuge only there: they cannot, without peril, seek their spiritual safety elsewhere. Good and bad, the just and the unjust, we are forewarned, are to be blended in the great company of believers, -of those who are to be gathered into the visible kingdom of the Lord; but because the bad are there, and that by divine permission, the good, so far from deserting that kingdom, and seeking out rules of government of their own, are the more constrained to "let their light so shine before men, that others seeing their good works may glorify their Fa-

ther which is in heaven." The Editor of the Guardian admits the fact of a larger attendance than formerly on the Episcopalian inistry"; but is pleased, in the strength of his charity, to ascribe it to their teaching that men may be 'saved by works.' If we have any amongst us who are affected by this spirit of Pelagius, they must, we ave so mangled and marred the ninth Article of our Church, in carving out a system of doctrine for themselves, as to leave it open to a Pelagian interpretation; nay, if any such should exist among us, we are persuaded that the palpable contradiction between the prayers they utter in the desk, and the teaching they proclaim in the pulpit, would so expose their ignorance or dishonesty, that they would soon be left without any hearers at all. And here we would call upon the advocates of unpremeditated effusions in prayer, to ponder upon the celebrated declaration of Dr. Claudius Buchanan,-" The Bible and a Scriptural Liturgy will save a Church in the worst of times."

For the triumph of monarchical principles, as attested in the Elections which have recently been concluded, we owe, undeniably, great thankfulness to that our contemporary of the Statesman has adopted the most correct method of celebrating this victory, in depicting the overthrow of the late Executive Council stance of a funeral procession. This is, manifestly, occasion when we consign to kindred earth the "dust this pure abstraction. contemplation of that melancholy hour when we are gathered to do honour to the departed, and to testify our own unshaken hope in Him who gained the victory over death.

The shroud and the pall, the coffin and the hearse, the funeral gathering,—are so often presented to us in the fearfulness of their reality, that it ill becomes us to mingle them with the ebullitions of a fictitious sorrow, or render them subservient to the light and mere worldly fancies which are so often engendered by party or political triumph. There is only the stern reality of death to which they are appropriate: let themes, as only throwing a mockery upon seriousness, and casting a ribald scorn upon what is sanctified and

We very readily give insertion to the following notification, and shall be glad to hear that its object meets with general sympathy and support. We inderstand the estimated cost of the intended publication as at least £1500, and that for this sum the charity of individuals is alone appealed to:-

"PROPOSALS for publishing the Book of Common Prayer on

"'I was eyes to the blind.'-JoB. times selected, not from any conviction of their fitness, but from family, local, religious, or political predilections; and we have, to crown all, general Superintenoffice, the only convenience or advantage of which, as larity of its observances, appear affectingly to another sense, ascertained thus far, is to create perplexing questions, and thus this interesting class of the community enjoy many or afford the means of calming the turbulence of political agitators by the valuable bribe which it furnishes!

of the advantages of social worship, and are trained for that perfect state, where the pure in heart shall see God. The writer believes that no object of this kind has been undertaken We have, in fact, from the agency of the present in this country or Great Britain, and when it is remembered Common School Bill, more real discontent, and a more that it will not only relieve the sorrows of humanity, afford positive grievance, than any that has heretofore preof social life, but aid their devotions and guide their faith, as The first and most philanthropic step, then, which, rational and immortal creatures, he cannot but believe it will "According to the census of 1840, the number of blind in

"All communications in reference to this object, and any

We are indebted to the Brockville Statesman for a CANADA WEST.

Church of England...... 26 Church of Rome..... 2 Presbyterians 10 Methodists 1 Independents 1 Not known 2 CANADA EAST. Church of England..... 9 Church of Bome ,..... 28 Presbyterians 3 Not known ... 2

communion most powerful for good, if they will but The Editor of the Guardian is undeniably deserving remember their covenant engagements, and be true

> We lately published some excellent suggestions, by the Lord Bishop of Toronto; and we are requested

Our Travelling Agent will, in the course of the 10th prox.,—call upon our Subscribers Eastward of this office, as far as Kingston inclusive. We trust that we shall be fully indemnified for the expense thus incurred, by the payment to our Agent of all arrears, and the advance of the amount of the current volume in all practicable cuses.

Communication.

(To the Editor of The Church.) Sir,-I cannot help thinking that the economical phisophy in its different varieties would not have spread widely or existed so long, if it had not been for the revalence of that one-sided mode of thinking and reasoning which produces and perpetuates dissent. In every age sects have arisen who, by the well known sophism of rguing from a part to the whole, or by the equally well known error of giving undue power to one term of the syllogism, flourished for a time in all the pomp of false philosophy. But their fame existed only for a while, and hey were either quickly pushed aside by rival theories, or, when it was discovered that their foundation was on and, they fell to pieces by their own weight. Epicurus found that pain was uncomfortable, and that the pursuit of the agreeable was pleasant. He therefore constructed of the agreeable was pleasant. He therefore constructed a theory, that the one was always to be sought, and the other always to be avoided. He overlooked the necessary limitations, that pain should be avoided only when the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience; and that man being the dense with a safe conscience with a safe made for society with all its sympathies and obligations, pleasure could be enjoyed with satisfaction only when it terfered with no duty, and did no injury to the feelings of another. The Stoic, seeing the weakness of a system bounded upon so lame an abstraction, and feeling besides that the joy of a mind at peace with itself was superior to all the pleasures of sense, and could smile even amid bodily pain, went to the other extreme. He declared that pain was no evil, that pleasures and comforts and even necessaries, all were to be despised; while, wrapt up in a self-satisfied contemplation of his own unsullied spirit, he neglected all the charities of society, and scoffed at the indly duties by which it is bound together as with a

Such, and innumerable other systems of philosophy arose in heathen times; but they each flourished only for apprehend, have derived their bias from those who a time, and then passed away. A long indulgence it such abstractions was not suited to the frame of the hea then mind, for the whole of their religion, though false and horrible, was distinctive. With how different a spirit did Christianity arise! How pure, how holy, how glowing! How noble in every doctrine, and how absolutely distinctive by the due arrangement and combination them all! Yet not, by the abolition of all ceremonie rusting for distinctiveness to doctrine alone, for our Sa viour submitted to one ceremony as introductory to his teaching, and the last act of his ministerial career was to nstitute another, to command its observance, and to pro

mise mystical gifts on its due celebration and reception. The progress of so pure and perfect a system soon put every other to flight, and yet the vanity and pride of man speedily introduced sectarian division even here. Pride, bscuring the intellect, caught hold of a particular text, or a passage, or a chapter; raised an argument and framed a theory upon it; then reasoned from that theory, and made every part of Christian doctrine bend to the deduc-tions which this argument arrived at. Or, in the full conceit of logical subtlety, brought a sublime mystery of our faith to the bar of its syllogisms; explained by these according to its fancies what man cannot explain, and then tortured both the mystery and the faith according

o the conclusions of its own vain reasoning.

Such is precisely the train of thought and habit of sophistical reasoning, upon which the whole system of ecophistical reasoning, upon white the whole specific nomical philosophy is founded. It has assumed many phases during the last hundred years, and is perhaps destined to undergo many more before it be extirpated. Its distinguishing rule and principle is to reason upwards till at forms a pure abstraction,—an abstraction as complete, naked, and isolated, as any axiom in mathematics; and must exclude the blessing of heaven, or provoke its curse upon any land, Christians must tremble to think must exclude the blessing of heaven, or provoke its curse upon any land, Christians must tremble to think must exclude the blessing of heaven, or provoke its curse upon any land, Christians must tremble to think must be accountable for, the safe keeping of the Society in May last, was read by the Hon. A. W. Cochran. This important document, same, and he shall be subject to the direction and which recommended to the Corporation an adherence, in give way to each conclusion which can be drawn from consolation, to give solemnity to that last mournful give way to each conclusion which can be drawn from the main, to the Constitution and Rules of the Society,

In short, we have no public allottment for religious instruction,—no public provision for the support of the Gospel amongst us. It is true that a remnant has been awarded to the Church of England in the Prosober and holy tone of thought which alone befits the space, without knowledge of any thing but the idea; it soned backwards from this abstraction, and found that though some faint proof could be brought of the existence of that individual mind in which the idea was—yet they could find no proof of the connection of the idea with any bject, even with the one which evidently caused it, or with any thing external to the individual mind itself. -all the trappings and accompaniments, in short, of Hence there was no proof of the existence of external pathering -are so often presented to us nature; no proof even of the body which was a temporary prison to that mind in which the idea was; no proof of the food which we eat, or the raiment which we pro-As there was no proof of external nature, far less was there any proof of a great and glorious Creator of all There was no proof of the act of reading, and less still that the fact of our reading a book was any thing more reality of death to which they are appropriate: let than a mere idea. There was no proof that such a book them, then, be kept far away from laughter-moving as the Bible was, more than a mere idea,—no proof that the prophecies of our Saviour's coming, and the details of his life, doctrines and pussion, were any better,—no

Yet though this philosophy was proceeding regularly step by step, and marching with a steady pace towards these tremendous results, it is a singular instance of the self-deception of the human mind, that it was urged on by Locke and Bishop Berkeley, and several other good and pious men, and was at last brought to its full conclusion by the acute Hume, himself moral and well-meaning, but so bewildered by his philosophy that he submitted to The premises once admitted, there was no possibility of denying the conclusion; but that conclusion was so con raised letters, FOR THE BENEFIT OF THE BLIND. By the trary to nature, that the common sense of mankind regarded it as a complete reductio ad absurdum. It was attacked with ridicule by Dr. Beattie, and, the passions of men not being interested in its preservance, the whole structure, ideas, arguments, and all, fell to the ground.

Just about the time that this economical philosophy was expelled from the science of the mind, it began to pay attention to Man as a material being, and to the won-ders of nature as material objects. Acting upon its regular principle of abstraction, it discovered that Man was Man, and that Man was nothing more than Man; that a stone was a stone, and nothing more; a flower, from a dirty weed to the magnificent rose or most delicate lily, was a flower and nothing more. The flowers grew and bloomed and decayed; the stones decayed, but they never grew; the sun rose and set; the moon raised her pale crescent, circled it into an orb, then pared it again into crescent, and into a smaller and a thinner crescent, till faded away in its beauty. All these wonders took place regularly, and we were accustomed to think that this regularity was caused by a law of nature enacted by nature's God. But, by this economical philosophy, these regularities were part of nature herself. All these beauties, all these changes were constant, and therefore they were nature and nothing more. Man was man, a lion was a lion, a dog was a dog. Their wonderful powers of volition, of self-preservation, of attachment, were constant and unvarying, and therefore they were nature and nothing more. Plant a seed; the stem grows, the flower buds, and expands its beauties and displays them to the glorious sun with exactly the same tints and shades as did the flowers from whose decaying stalk the seed was taken. Yet such a miracle occurred regularly, and therefore it was nature, and nature was nature and nothing

And yet all this abstraction resulted in one still more abstracted. The operations of the external world, with the wonderful powers and volitions of man, being but nature and nothing more; and man's body and the whole visible scene without him being but matter; then it followed that there was nothing but matter in the world. There was no spirit, either individual or pervading. Man was clay, and when his head was cut off, or he stept out of this sphere in some other way, he was but clay still, and nothing more. There was no Creator, no preserver, no avenger, no beneficent God!

So far this was horrible, though it was merely drawing the same conclusion from the operations of matter as this same philosophy had formerly done from those of mind. Against the latter no charge could be brought except its folly, and the awful termination to which it came. Here, however, having to deal with matter, they went farther. They had found out that man was man and nothing more: a mere man could therefore owe no respect, no obedience to a mere man. Laws were nothing more than the regulations of mere man; every man had therefore a right to

Each and every man and woman in the world is a man Dioceses of Quebec and Toronto." and a woman, and nothing more; having no duties, and bound by no ties. All their feelings, all their passions are nature, and nothing more. The unchecked exercise of them is nature, and nothing more. And so did this economical philosophy proceed step by step, till it produced the accumulated horrors of the French Revolution.

At which meeting were present—

The Right Reverend the Lord Bishop of Montreal, President,

Rev. J. Bethune, D. D.

"Official Mackie,

"C. L. F. Haensel,

"Wm. Chaderton,

L. Yarwood, Esq. I have not overstated its consequences. I do not think that I have mis-stated the process by which it blinded the

found but too many adherents among them. Coming in this shape and preaching as truth such awful doctrines, it was, however, soon expelled, for the natural good sense false in logic, its course of argument yet became a habit of mind in public men.

I have not room in this letter to describe the various shapes in which we are now tormented by the political shapes in which we are now tormented by the political and moral influence of this philosophy, and shall therefore conclude with a few words regarding some of its effects upon religion. It entered upon this field long before the close of the last century. The ideal and the material philosophers were busy generalizing, and by contagion

the same principles must be applied to religion.

The favourite abstraction would undoubtedly have been that religion is religion; simply religion. This would, however, be going a little too far at first for the common sense of mankind, and was never thoroughly brought out till Lord Melbourne presented Mr. Owen to the Queen. But a lower doctrine found greater favour. The argument ran thus :- All Christian sects believe in Christianity; Christianity is Christianity; therefore all sectarians are Christians. Then, as all sectarians are Christians, and as all Churchmen are Christians also, where is the obligation upon the State to support one more than another, any farther than expediency may require; or why should any individual prefer one sect of Church more than another,—seeing that all are Christians, and Christians are Christians and nothing more? tians, and Christians are Carlstones than the philosophy proceed. Let us In such a manner did this philosophy proceed. Let us by age of fuse them all together, said the philosophical statesman; Clergy.

Secon into the Church, not by convincing them of error, but by paring down our faith to suit theirs!

Allow me to continue in my next this attempt to explain the workings of this dangerous philosophy in its various manifestations. However widely it has spread, and how much soever it has vitiated the most common nodes of thought, yet it was never thoroughly relished by the mass of British Conservatives. They are now fully awake to the danger with which it threatens them, and their anxiety for the formation of a Barrier-party increases rapidly. Can it be that in "Young England" we see an embryo of this party struggling to gain strength? I am, Sir, Your faithful servant,

Toronto, Nov., 1844.

Colonial Ecclesiastical Intelligence.

DIOCESE OF QUEBEC.

CHURCH SOCIETY.

On Tuesday, the 22d October, a Meeting of the Church society of the Diocese of Quebec was held in the National School House, in Quebec, at which the Lord Bishop of Montreal presided, for the purpose of adopting such measures as were considered requisite, in consequence of the Society having become Incorporated by Act of Parliament. In addition to the Lord Bishop, there were present the Reverends Official Mackie, Dr. Bethune, C. L. F. Haensel, Wm. Chaderton, D. Falloon, J. Torrance, Wm. Thompson, R. R. Burrage, W. Dawes, F. Broome, N. Guerout, E. C. Parkin, and M. Willoughby; the Honbls. A. W. Cochran, W. Walker, A. Sheppard, and Major Spencer; J. Leaycraft, R. Symes, L. Yarwood, E. Montizambert, G. Irvine, H. Jessopp, H. Le Mesurier, J. Newton, A. Campbell, J. Cary, H. S. Scott, T. Trigge, J. Hallowell, and J. B. Forsyth, Esqrs.

The attendance of Delegates from the several District

everal Secretaries of the Associations. After the usual prayer had been offered by the Rev.

tary, his Lordship, the President, proceeded to state briefly the objects of the Meeting. The Act of Incorporation was then read by the Secretary, after which a Report of certain Members of the Committee, appointed at a Special General Meeting of the Society in May last, was read by as formerly existing, set forth in a lucid manner the veral alterations which it was proposed to make in some of the articles of the old Constitution. After the Report had been received, the Meeting proceeded to take up the several By-Laws seriatim, as they stood in the Report, and finally disposed of them, acquiescing in all the sug gested alterations, and adding thereto a few others pro posed by members then present. The result of their leliberations is shewn in the series of By-Laws of the Incorporated Society, which follows; by comparing which with the old Constitution of the voluntary Society, the alterations that have been made will be at once apparent, and it is trusted will meet with the cordial approval of the great body of Members throughout the Diocese, and will conduce much to the growth and prosperity of this impor-tant Society. The Meeting, which was characterized by much unanimity, continued to sit till a late hour in the afternoon, when, having accomplished the purpose for which it assembled, it was dismissed by the Bishop, with

On the day following, the 23rd, the first Meeting of the Central Board under the Act of Incorporation took place, as provided in the 9th Article of the general By-Laws. adopted on the day previous. The Lord Bishop again

Several interesting and important Resolutions were passed. It was provided, by the third Resolution, "That, in consequence of the adoption of a By-Law, whereby the Montreal (proper) District Association and the City of Quebec District Association cease to exist, the Missions heretofore connected with those Association shall severally be disposed of as follows:—The Mission of Abbottsford, to be united to the Missisquoi District Association; the Missions in the County Beauharnois, excepting Huntingdon and Ormstown, with the Richelieu District Association; the Missions of Huntingdon, Ormstown, Coteau du Lac, St. Martin, Mascouche, Rawdon and Lachine, to constitute a new Association; and the Missions of Port Neuf and Val Cartier to be united with the Megantic District Association; and the Mission of Vandreuil, with the Ottawa District Association."

A former By-Law of the Central Board was re-enacted, aving been found to work beneficially. It is as follows: That a Standing Finance Committee be appointed, to r grants of money, and who shall report upon the cases Board only such applications as shall appear to them deserving of attention. The Committee to consist of ight members; four to be resident in Quebec and four in

As the duty of collecting the subscriptions to the Society now devolves upon the Treasurer, according to the 5th Article of the general By Laws, it was thought desirable, in order to spare the former esteemed Treasurer, to unite with him a gentleman resident in Quebec, as Joint-Treasurer. T. B. Anderson, Esq., of Montreal, and T. Trigge, Esq., of Quebec, are now therefore the Joint-Treasurers

of the Incorporated Society.

The Rev. Wm. Dawes, Rector of St. John's, was re appointed Secretary; and having named the Rev. D. B. Parnther Assistant Secretary, the nomination was approved by the Central Board. The former gentleman ceives no emolument for his services.

character of a permanent By-Law:-" That the accounts of the Society be closed on the first day of July in each of year, and that the same be audited within one month from that time; and that the Auditors for the current year be,

that time; and that the Auditors for the current year be, Hy. Jessopp and J. B. Forsyth, Esqrs., Quebec; C. H. Castle and Thos. Molson, Esqrs., Montreal."

After minutes of that day's proceedings had been read and signed by the President, the meeting separated, as usual, with the benediction.

BY-LAWS OF THE CORPORATION

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC. ADOPTED AT A GENERAL MEETING OF THE SOCIETY Duly convened at Quebec, on the 22nd day of October, 1844.

At a meeting of the Corporation of the Church Society of the Diocese of Quebec, duly called and holden at the National make such; and having an equal right to make such, he | School-house in the City of Quebec, on the twenty-second day

Son of God, which he opposeth to the being tossed to and school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline, because they are repugnant to our school-room will accommodate about 200 boys, and the enough to decline about 200 boys, and the enough 200 boys, and 200 boy I government, of all society.

And yet farther.—A man is man, so woman is woman.

Majesty's reign, intituled, "An Act to incorporate the Church Societies of the United Church of England and Ireland in the

W. Dawes,

F. Broome,

N. Guerout,

" W. Walker.

" D. Falloon, D. D. E. Montizambert, Esq. G. Irvine, Esq. H. Jessopp, Esq. H. LeMesurier, Esq. J. Newton, Esq.

Wm. Thompson, R. R. Burrage, A. Campbell, Esq. J. Carey, Esq. H. S. Scott, Esq. E. C. Parkin, T. Trigge, Esq. J Hallowell, Esq. Hon. Major Spencer, J. B. Forsyth, Esq.

It is ordered and ordained by the said Corporation as follows: PRELIMINARY AND DECLARATORY BY-LAWS. First.—The proceedings had, and the appointments of the Vice-Presidents and Central Board of the Church Society of the Diocese of Quebec, made at the general annual meeting of the said Society, held at Montreal on the fifth day of July last, after the Act incorporating the said Society came into operation, are hereby recognized and declared to be and to have been good and raily seed the said society came in the said society came into operation, are bereby recognized and declared to be and to have been good and raily seed the said society came in the said society ca and valid, and the said appointments shall be and remain in force during the year now current, and ending at the anniver-

sary period in July next.

Secondly.—The said Central Board, and the officers of the Society then appointed as aforesaid, or before that time in office, shall continue in the discharge of their respective duties and functions under and according to the By-laws of the Church Society passed before its incorporation, until By-laws shall be passed under the Act of Incorporation, making different provision in that respect.

GENERAL BY-LAWS. ARTICLE I.

The objects of the Society shall be comprehended in the fol-

wing distinct departments of Christian exertion, viz.:-First-Missionary labour, including the creation of a fund towards the augmentation of the stipends of poor Clergymentowards making a provision for those who may be incapacitated by age or infirmity, and for the Widows and Orphans of the

ond-Education, Day and Sunday Schools.

Third-Assistance, where it may be necessary, to those who may be under preparation for the Ministry of the Gospel.

Fourth—Circulation of the Holy Scriptures, the Book of Common Prayer, and such other Books and Tracts as shall be approved by the Central Board, hereinafter to be provided for. Fifth-Aid towards the erection of Churches, &c. Parsonage Houses, and the management of all matters relating to the

endowment of the same. ARTICLE II. His Excellency the Governor General, if a member of the

Church of England, shall be requested to become the Patron of the Society. ARTICLE III. The President of the Society shall be the Lord Bishop of the

Diocese, or Bishop administering the Diocese; and the Vice-Presidents shall consist of the Chairmen of the different District Associations, hereinafter provided for, and such other persons as shall be nominated at the General Annual Meetings of the

ARTICLE IV.

The Treasurer or Joint-Treasurers, the Secretary, Auditors, and other necessary Officers of the Society, shall be appointed by the Central Board. The Secretary shall be allowed a salary and travelling expenses, under the direction of the Central Board, and may appoint an Assistant Secretary, subject to the approval of the Central Board, provided that such appointment shall entail no additional burden upon the Society. The appointments of Treasurer and Secretary shall not be for any specified period, but they may be removed at the pleasure of the Central Board.

The Treasurer or Joint-Treasurers shall collect all subscriptions, donations, rents, issues and profits, payable to the Society, for which purpose a paid Collector, or Collectors, may be employed. Such monies shall be deposited in the Bank of Quebec, and Bank of Montreal, and an account shall be opened

ton, A. Campbell, J. Cary, H. S. Scott, T. Trigge, J. Hallowell, and J. B. Forsyth, Esqrs.

The attendance of Delegates from the several District Associations in connexion with the Society had been invited, by a circular letter from the Secretary to the pose for which, the money is to be paid.

The Treasurer or Treasurers shall also have the custody of

Official Mackie, and the advertisement convening the Meeting had been read by the Rev. W. Dawes, the Secretary his londeship the President was all deeds, bonds, and other property of the Society, and shall submit his or their accounts at the stated periodical meetings ARTICLE VI.

The Secretary shall keep the minutes of all the proceedings of the Society, as well as of the Central Board, and shall have the custody of, and be accountable for, the safe keeping of the

same, and he shall be subject to the direction and control of the ARTICLE VII. fifteen days notice shall be given by the Secretary, in at least one of the leading newspapers in Quebec and Montreal Special Meeting of the Society may be called at any time by the President, or, in his absence from the Diocese, by two of the

written order to the Secretary, who shall notify the same in the manner hereinbefore provided, in respect of the Annual Meetings. Such Special Meetings shall be held at such places as the President shall fix, if called by his order; or otherwise, at the place where the next stated Meeting of the Central Board ARTICLE VIII.

Persons subscribing 25s. per annum, or a given contribution once for all of £12 10s, shall be capable of being elected meg-bers of the Corporation, (in the latter case for life,) at any meeting of the Society or of the Central Board :

Contributors may limit and direct any portion not exceeding one half of their contributions to be applied to special objects within the designs and purposes of the Society. Lists of the persons so subscribing or contributing shall be furnished by the Treasurers of the District Associations, or by the Treasurer or Treasurers of the Society where there sha

no District Association, to the Secretary of the Society, laid before the next meeting of the Society or of the Central Board at which an election may take place.

Of the Central Board. There shall be a Central Boord for the management of the general business of the Society, consisting of the President, the Vice Presidents and other officers of the Society, and a Committee of not less than twelve Clergymen, and not less than twelve Laymen, who shall be chosen annually at the general Meeting of the Society, from among the members of the Corr

The Board shall meet four times a year, alternately at Que bec and Montreal, on the Wednesday nearest to the 21st January, 15th May, and 10th October; and on the Friday next after the Annual Meeting. The first meeting thereof shall be held on the 23d day of October in the present year, at Quebec. Special meetings may be called by the President, or in his 3 sence from the Diocese, by two of the Vice Presidents, and four members of the Board; and not less than seven members present at any meeting shall form a quorum. When a sufficient number of members to form a quorum shall not assemble on the regular day of meeting, the members present shall have power to adjourn to another day, and so on toties quoties, until a quorum shall be found; and business shall and may then be

At all meetings of the Central Board the Chairman, in est of an equality of votes, shall have a double or casting vote.

The Central Board shall have authority to make such rules as may be deemed necessary for the Government of its own affairs, provided that none of them be contrary to, or incompanies. sistent with, the spirit of the Constitution or By-Laws of the

Of District Associations.

In connection and correspondence with the Central Board, there shall be formed District Associations (except in the cities of Quebec and Montreal, and the Banlieues thereof); to be composed of the Clears, and all all the Banlieues thereof of the Soon a neport of a Sub-Committee being presented, on the subject of the Clergy Reserves, it was referred to the Lay Committee, with instructions to prepare Petitions ay Committee, with instructions to prepare Petitions, bution of five shillings per annum, constituting a membershill bution of five shillings per annum, constituting a membershill of such District Associations. The District Associations (exfounded on the Report, to the Provincial Government and Legislature. The Report strongly recommended that efforts should be made to obtain for the Church the controll and management of that portion of the reserved lands allotted to the Church of England, by the Act of the Imperial Legislature.

One other Resolution may be stated, being of the character of a permanent By-Law:—"That the accounts meet at such places as they may themselves determine; at one meet at such places as they may themselves determine; at one meet at such places as they may themselves determine; at one of which meetings the officers shall be appointed and a report of the proceedings for the year read. The District Associations shall be made in the proceedings for the year read. tions shall have authority to make rules for the government of their own affairs, provided such rules be not contrary to, of inconsistent with, the Constitution or By-Laws of the Society They shall report annually to the Central Board, at least one month before the Annual General Meeting of the Society, and at such other times. (and at such other times as the Secretary, on behalf of the Board, shall require) a statement of their proceedings, and by detailed account of all the monies received and expen

them during the year.

It is nevertheless provided that the Chairman of the Discourse and Aristing. trict Associations of Quebec and Montreal, heretofore existings shall continue to be Vice Presidents of the Society during the

current year until the Annual Meeting in July next. ARTICLE XI.

Of the Sub-Committees of the Society. For the more effectually carrying out the designs of this Society, the Clergyman and Church Wardens in every