

shall you best perform the will of our Saviour, "who loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, and that he might present it unto himself a glorious Church; not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

THE CHURCH.

TORONTO, FRIDAY, JANUARY 1, 1847.

CONTENTS OF THE OUTSIDE.

First Page. The Church of the Living God. Poetry.—The Young Year. Poetry.—Anemone, or Wind-Booster. The Grandeur. Prose.

We beg to direct the attention of our Clerical and Lay brethren to the following CIRCULAR LETTER TO HIS CLERGY BY THE LORD BISHOP OF TORONTO:—

Toronto, 30th December, 1846. Reverend Brethren,—With the desire of applying one of our annual Collections, not specifically appropriated by the Constitution of The Church Society, to what I consider, in the present circumstances, to be the most important object, I have resolved upon recommending that the next Collection shall be made in behalf of the fund for assisting Students in Divinity.

Our Diocesan Theological College is a very satisfactory and flourishing institution, and as the number of students is increasing, it is necessary to apply more liberally to the support of the same.

At present, out of twelve students enrolled in the Institution, four are receiving liberal assistance from the fund which was raised for that object last winter, and others will soon be added to the number; and, so that, with what may be considered an established demand to so great an extent as this, it becomes necessary to lose no time in endeavouring to replenish the fund.

I need not dwell upon the excellence and importance of the cause which is recommended, for the minds of all are directed to it, and it is not necessary to say that, because nothing can be more obvious, than our need of additional labourers, while experience has fully proved, that without such occasional encouragement, as we have been in the habit of extending, we shall find it difficult, and even impossible, to ensure an adequate supply of Candidates for the sacred Ministry, in the present state of this Diocese.

I therefore earnestly commend this good work to your zealous exertions, and, if brought home, as I am persuaded you will gratefully rejoice in doing,—to the hearts and understandings of your several congregations, and that it really is, in the eyes of the Father of mercies, the will of God, that you will not fail to answer, as it becomes those who must one day give an account.

I beg to name Septuagesima Sunday, that is Sunday the 31st of January next, for the proposed Collection in your several Parishes and Stations.

I remain, my Reverend Brethren, Your affectionate Servant in Christ, JOHN TORONTO.

N. B.—To satisfy inquiries which are daily being made respecting the Theological College at Cobourg, the following particulars are added.

The Diocesan Theological College was commenced in January, 1842, temporarily at Cobourg, (to be attached as soon as possible to the Cathedral) under the sanction of the Bishop, for the preparation of Candidates for Holy Orders, by instruction in Theology, and the duties of the Christian Ministry.

The Principal is appointed by the Bishop, and must be a Clergyman of experience, and in Priest's Orders. No Student to be admitted without the approbation of the Bishop, and in every case testimonials are required according to the form subjoined.

The Students are divided into two distinct classes.—1st. Those who are graduates of the Universities of Great Britain, or of King's College, Toronto. Such will be required to remain at least one year, or longer, if not they are required to conform, as to their habits and general conduct, to the directions of the Principal, acting under the Bishop.

The Students are required to attend prayers in the Church every morning at least, and to partake of the Holy Communion once every month. The course of Theological study which is to be arranged as to be completed in three years. Previous to their admission to their respective classes, they are required to be conversant with the Greek and Latin languages, and Elements of Mathematics, either by the Bishop's Private Chaplain, the Rev. H. J. Grasett, M. A., or by the Rev. the Principal of the Institution.

The Students reside in lodgings approved by the Principal, and placed under certain regulations as to expense. They are required to conform, as to their habits and general conduct, to the directions of the Principal, acting under the Bishop.

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upon the only secure foundation, may universally prevail, and render us a happy and contented, and, in the best sense of the expression, a prosperous people.—Such are the contemplations and plans,—whatever inferior cares and anxieties may and must affect us,—which best befit the New Year.

There will, in every community and amongst every people, occasionally take place outrages against the laws of God and the good order of society, which excite feelings of pain and apprehension even in the breasts of those who are not themselves guilty perhaps by any high feeling of moral duty, much less of religious conviction.

In conversing lately with a friend upon some local manifestations of that depraved conduct, evinced in a series of acts of incendiarism prosecuted under circumstances of no ordinary recklessness and cruelty, we were struck with the acknowledgment, as it were spontaneously expressed, that a sound and healthful religious condition of a nation or community is a state of "perfect freedom,"—that it is the only condition which ensures full and complete liberty to man.—"This is a very decided testimony to the efficacy and benefit of a sound religious principle, deeply engrained and widely diffused; but it is no less just than it is strong.

There are many,—better tutored, it is to be feared, in the habits and conventionalities of the world than in the really ennobling and sanctifying discipline of religion,—who will argue for the influence of a high and honourable state of feeling in a community, amongst its better informed classes especially, as supporting the necessity of any special religious impression as the guide or controller of conduct. Without, at the outset, disputing the valuable influence of that high moral tone which is so much extolled, we may pause to ask whether a principle of religion is not at the bottom of it after all; whether there is not an inward and unseen working of spiritual influences, giving strength and direction to that species of moral suasion and guidance. At all events, we may fearlessly ask whether this high and honourable feeling, which shrinks with a sort of instinctive abhorrence from wrong or injury, is not a reflection from the bright light of religion,—the illumination and purity of the Gospel thrown indirectly, if we may say so, upon habits of thought and action which society come to adopt.—Man is an imitative being; and when, in the lapse of years and ages, the ameliorating and sanctifying influence of the Gospel has told with marked effect upon the customs of society and the intercourse and dealings of men one with another, he will, perhaps, without any special recognition of the claims of Divine revelation, honour and adopt the course which this alone has been the agent in introducing.

The truth of this will be more manifest from the comparison of a nation brought under the habitual influences of a Christian civilization, with one which is yet a stranger to the Gospel's "joyful sound."—For whence the difference? If Christianity, in the former case, has had nothing to do with the high and gentle tone of feeling and habit which prevails, why has not the same condition of things been visible in the latter case? Why has not the unchristianized land, in the long lapse of time,—by this continued attrition, by this protracted working of moral agencies, as our philosophers would term them,—come to exhibit the same state of civilization and moral refinement which is visible amongst a people long brought under the influence of the Gospel? However much of practical irreligion may be manifested in a community professedly Christian,—how many soever there may be participating in the benefits and blessings of a Christian state of society, while they themselves despise and dishonour the holy instrument of the comparative happiness they are permitted to enjoy,—it takes nothing away from the fact we have asserted, and which it may prove their own ingratitude and wickedness.

But we may meet the case more directly. We contend that no high moral tone of feeling, such as will effectually guard the welfare of society, can exist apart from the directing and controlling influence of religion. The man of refinement in education, intelligence, and habits of life, who shrinks with horror from the imputation of fraud or dishonesty, is, after all, compassed about with the infirmities of man: he is subject to passions, and affected by interests, which often materially weaken, if they do not wholly destroy, his free agency. With certain ends of ambition to accomplish, of gains to ensure, or revenge to gratify, his high moral feeling,—unless stayed and strengthened by a deeper and holier impulse than the mere workings of the natural man,—would soon be found to give way. Temptations, and outward influences generally, are more than his unaided strength can resist; and his boasted rectitude, his cherished code of honour, is in a moment wrecked and destroyed. It is virtue present themselves in their sternness,—that the necessity of religion, as furnishing a motive beyond earth and earthly inducements, as well as a strength not our own, is perceived. When interest blinds and passion perverts, and both would drive man into error and ruin, then it is that the fear of God,—and, per principle still, the love of God,—interposes with saving efficacy. By looking up to heaven the crime would often be prevented to which man would be grieved on, if he kept his mind and feelings intent only upon earth: the belief in, and acknowledgment of an all-seeing and omnipotent Judge restrains from evil and persuades to good, when just the reverse would be the result of yielding to a mere moral feeling, or to an undefined and doubtful sentiment of honour.

We have, it is obvious, no guarantee for the good order, comfort, and welfare of society, but the influence of a religious principle animating the great body of the individuals who compose it. If this be not generally prevalent, human laws, with all the vigilance and force they can exercise, will be found insufficient to protect society from those outrages by which it is too often disturbed and injured. Human eye, as well as human punishment, may fail to reach the robber, murderer, or incendiary who chooses the cloak of night for his fell and malignant deeds; but an inward, ineradicable conviction that God's eye and God's justice can and will overtake him, must, if any thing can, arrest the injury and check the meditated wickedness. Where, in short, the fear of God is not the governing principle, we besides the people, the foundations of national and social peace are undermined; and an accident, some outbreak of passion or interest, may cause the explosion which will scatter disaster, misery, and ruin around.

With this persuasion, how doubly is it the duty of all to try to establish on the right foundation, and bring into universal exercise the "righteousness which exalteth a nation?" For if, on the other hand, vice has scope and ungodliness proceeds unchecked and unnoticed, there will assuredly a judgment descend upon that nation or community.—A judgment wrought out, it may be, by the irreligious and therefore unprincipled evil-doers amongst themselves.

We regret to perceive that the party-spirit which, by the London Record and its supporters, was lately so indecently exhibited against the venerable Society for the Propagation of the Gospel and its cherished institutions in the Colonies, is now in vehement exercise against the benevolent and Christian mission of the Lord Bishop of Newfoundland to his native country. We notice the following in the English Churchman of the 26th of November:—

"Some months ago Mr. Carus Wilson and the Editor of the Record made a series of attacks upon the Bishop of Toronto, because that excellent prelate had the firmness, or as they represented it, the audacity, to refuse ordination to a person who had received 'the highest testimonials' from the former gentleman;—and this on the ground of his not believing the doctrine of Baptismal Regeneration. Whether it was personal pique, or party animosity, that instigated these most indecent attacks of

Mr. Carus Wilson, and his ally, we cannot tell. Their weapons fell harmless to the ground; and his letters, and sundry leading articles, remain only as a testimony of their violence and heterodoxy.

The reason of our advertizing to the circumstance is, because a similar attack has been opened upon the Bishop of Newfoundland, who has lately come over to this country, from his own Diocese, on a mission similar to that of the Bishop of Calcutta; namely, to obtain subscription in aid of the rebuilding his Church, which was destroyed in the late disastrous calamity that devastated the city of St. John's.

The secret of this opposition,—if that can be deemed a secret,—is that the Bishop of Newfoundland is a sound, and consistent Churchman, and teaches, and preaches, and tries to establish, principles which the Record and its allies are trying just as hard to subvert. Such manifestations of bad feeling, and, what is worse, of a total absence of real practical religion, are very painful; but we are forewarned that there will be Pharisees as well as Sadducees to the end of time,—the cant of the dissembler, as well as the scoffing of the open infidel. It may serve a passing turn to excuse, by unkind and unchristian assaults upon the religious principles of the Bishop of Newfoundland, their unwillingness to contribute in furtherance of the appeal he is making to English Churchmen; but it is certain that these will not have any other effect upon rightly-constituted Christian minds than, by a stronger exercise of self-denial and charity, to induce them to make up for what others, with the counterforce of Christianity, refuse.

Several of the Clergy of the Diocese of Gloucester and Bristol, to which the Bishop of Newfoundland formerly belonged, have, with the Archbishop of their District at their head, petitioned their Bishop to sanction their meeting their right reverend brother "in any Church in his Lordship's Diocese which he might think fit to appoint, there to make their offerings in his aid, and partake with him of the holy Communion." This is an act which, in its solemnity and brotherly love, contrasts so strongly with the ebullitions of party malignity exhibited by the Record and its supporters, that none will be at a loss to feel on which side the right and the truth is, and which is likely to be crowned with a blessing from on high.

Our thanks are due to the kind friend who has sent us the following item of Ecclesiastical Intelligence.—We are not of the number of those who look with despair upon the occasional reverses which the Church of Christ, in Britain and the Colonies, has been made to experience. In various quarters we can discern most manifest signs of her rapid spiritual growth; and we are not to give way to a spirit of hopeless discouragement, because God is pleased to visit us, now and then, with trials to chastise and humble us.—"The Minister of the Baptist Chapel, Belper, and the Minister of the Independent Chapel in the same place, are said to have announced to the Bishop of the diocese their intention of seeking Holy Orders at his hands. Two persons, holding similar appointments at Brighton, were admitted into Holy Orders by the Bishop of Chichester at his last ordination.—London Morning Post."

A series of Forms, &c., for the government of Common Schools has been set forth by the Provincial Superintendent. We have not yet had time to examine them with much attention.

REPORTS OF THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY, and of the Protestant Episcopal Tract Society, have been received. We purpose noticing their contents at an early opportunity.

THE CHURCH CALENDAR for 1847 has been issued from this office. Its contents will be found serviceable more particularly to the Clergy, and its mechanical execution will attract notice as affording a specimen—a favorable one we hope—of the combination of black and red printing.

THE CHURCH ALMANAC for 1847,—a very neat and useful matter it contains, we are furnished with a List of the Clergy in the United States, and with Statistics of the different Dioceses and Missions.

Ecclesiastical Intelligence.

CANADA.

DIocese OF TORONTO.

THE CHURCH SOCIETY OF THE DIocese OF TORONTO.

COLLECTIONS.

Made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, for the fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Table with 2 columns: Name of church/station and Amount collected. Includes St. Paul's Church, Fort Erie, St. John's Church, Woodhouse, St. Mary's Church, etc.

116 Collections. £305 6 8 3/4

T. W. BIRCHALL, Treasurer.

The Treasurer has also received by the Rev. Jonathan Shortt, Rector of Port Hope, the sum of £15., being a special donation from A. Holdsworth, Esquire, to the Widows and Orphans' Fund.

Also, by post, the sum of £8. 15s. in a letter as follows:—

Johnstown District, 17th December, 1846. The enclosed £8. 15s. O. C. thirty-five Dollars, is from "an English Churchman," as a donation to the fund for the support of the Widows and Orphans of the Clergy in this Diocese, with his sincere prayers that God may open the hearts of all according to their merits, to contribute liberally to this important branch of Christian charity. Praise be God! I possess no knowledge in the next Church according to the above date.

The sum of £28 from the Offertory at the Cathedral Church on Sunday the 27th inst. has been paid to the Treasurer of the House of Industry in this City.

We are informed that the Offertory Collection made at Trinity Church, in this City on Sunday the 26th inst. towards liquidating the debt on the building, more than amounted to the large sum of £91.

PASTORAL VISITATIONS OF THE LORD BISHOP OF TORONTO DURING THE SUMMER OF 1845.

[CONCLUDED.]

Sunday, August 31.—An English family just arrived had purchased the farm adjacent to Mr. McKee's, and built a but or shanty; and as he would have no other opportunity, the Bishop went over to see them before service. They had 16 children: the husband is pleased with his location; but he has a wife of grief as being left England; in short, there was nothing good in Canada, and nothing bad in England. The Bishop reasoned earnestly with her, but it is to be feared to little purpose. This is much to be lamented, as a discontented wife is a great calamity to a settler; it makes his home uncomfortable, it damps his energies, and often

brings on the ruin of his family by driving him to the tavern. The farm is good, and the family have means to bring it into excellent cultivation,—all that is wanting is harmony, unity of object and action, and industrious husbandry.

The service was performed in a small school house, the Bishop having rolled behind a hay-stack. The house was much too small for the congregation, and therefore many of the people remained outside; but as the day was fine, and the door and all the windows opened, they were able to arrange the present debt on the building with no inconvenience as to hearing what was said.—This station is promising, but being one of a great number which the travelling Missionary has to visit, only four persons were sufficiently prepared for Confirmation. This, however, is an evil which in God's good providence will be placed where one only is at present employed; and thus the range of duty will be so contracted that it will be reduced within reasonable bounds.

The services being ended, we proceeded to Leeson's next appointment, ten miles distant, to which we were obliged to proceed, as the congregation was still better, and eight were confirmed.—It was very pleasing to see our people coming out of the thick woods on all sides to attend public worship. When the services were ended, the people crowded round the Bishop, and, as usual, he had a kind word for every one. Some of the people had a kind word for every one of the Province, and he requested them to bring forward their wives and children that he might see them also,—a mark of attention and interest in their welfare with which they appeared much gratified.

We now proceeded to McMillan's Mills, township of Prince Edward, where we arrived at half past seven and lodged at Crozier's Inn, where we were expected and where Mrs. Crozier had done every thing to render us perfectly comfortable.

Monday, September 1.—The Bishop always anxious to examine the improvement of the local advantages of the several towns and villages, which he has occasion to visit, walked round McMillan's village before breakfast. It is very well situated on a good stream, being the principal branch of the river Credit; it is moreover, full of fine timber, some of which were served up for the market. The congregation was pretty good, and five were presented for Confirmation.

After the services, we drove 11 miles to Esquew township, when unfortunately it began to rain heavily. The congregation, nevertheless, was very large, and the school-house (which was not a small one) was crowded to excess. The Bishop addressed the candidates and people at great length, and they appeared much pleased and affected.—We lodged at Graham's Inn: the host and hostess were very willing and attentive, and the Bishop gave them his kind remembrance.

Tuesday, September 2.—The country in Esquew is not flat, but undulating, which adds much to its beauty and interest. We could not leave our inn, on account of the rain, until after 8 o'clock; and the roads were so bad that five hours were consumed in travelling. We arrived at the farm of Eramosa, here the Bishop met Mr. North, a Quaker, who had once lived in Toronto, but has adopted this sequestered spot, with his family around him, as a residence. His daughter, an intelligent person of nearly middle age keeps a small school, and receives for her tuition the sum of £7 0 0 (or thirty dollars) per annum, whom the Bishop also with books, paper and pens. The Bishop visited the school; the pupils were few, but the method of instruction better than we had anticipated. The Bishop, on enquiring how they managed to board their children at the school, was informed that they had the farm furnished nearly all that they required, and he did not desire to make more than a living.—We now continued our journey to Guelph, 8 miles, and had the satisfaction to find the Rev. A. Palmer, who had accidentally injured his leg very seriously, much recovered, and was able to attend to his duties.

Wednesday, September 3.—The parish of Guelph is in excellent order, under the guidance of its able Rector. The congregation at 11 o'clock was large, and 31 were confirmed.—The Church has been put in a good state of repair, and every thing conducted with order and propriety. We drove to the township of Paslinch, ten miles, and a small but interesting congregation of quiet industrious settlers awaited us. Here Mr. Palmer presented 10 for confirmation; and the Bishop could not but express his satisfaction with the Church and people, and their sober and earnest demeanour during the service.

In speaking of the recently completed journey to Owen Sound, and the labour and privations with which it was accompanied, the Bishop said that he was satisfied, notwithstanding his advanced age, that he had done right in undertaking it, and for two reasons, especially: 1st. To encourage the travelling Missionary, by showing them that his Lordship imposes no labours upon any of his Clergy, that he is disposed to shrink from himself; 2d. To satisfy the people that no unnecessary expense is incurred in the service of the Church, and that the youngest Deacon, from seeking them out and carrying to them the ministrations of religion.—The evening was spent very agreeably, for Mr. and Mrs. Palmer had assembled some of their friends around them to welcome the Bishop, exhibiting the Bishop as a fatherly and kind friend, admitted after dinner to join the elder members, not the least so.

Thursday, September 4.—We had to-day a good provincial meeting of the Diocesan Church Society, at which the Bishop presided. His Lordship stated that the true object of the Society was to do good, and that the Society which has been in view, was the Parochial Association. This brought the Church and her principles home to every man's heart and understanding; he felt that in giving, whether by subscription or in the more sacred way at the offertory, he was making an offering to God, and that every penny he gave was an offering commanded, and upon which, humbly speaking, the extension of his Church in this Diocese in a great measure depended.—The clergy, present were the Rev. Messrs. Palmer, Boomer, and Mockridge; they all spoke exceedingly well, and Mr. Mockridge alluded to our journey to the north-west, exhibiting the Bishop as a fatherly and kind friend, admitted after dinner to join the elder members, not the least so.

Friday, September 5.—The congregation at Galt was very good, and Mr. Boomer presented 26 persons for Confirmation, and 10 were confirmed. The Bishop was much gratified, and thought the number large, and a convincing proof of the diligence of the Missionary; for this may be considered a Scotch settlement, where till lately we had few adherents. Galt is a very pretty village, most eligibly situated, and goes on improving at a rapid pace. We drove to the house of the Hon. James Crooks, where the Bishop was expected to dinner and where we were most kindly received. A large party of the neighbouring gentry had been invited, and the evening was spent very pleasantly.

called to take the Chair, and Allen Good, Esq., appointed secretary: the business of the day was commenced by moving resolution—

1st. Moved by Allen Good, Esq., and seconded by Charles Merrigold, Esq.—That a Subscription List be now opened for the purpose of liquidating the debt due upon the Church.

2nd. Moved by Wm. Richardson, Esq., seconded by Wm. Kirby, Esq.—That in the event of such a sum being subscribed as will give a reasonable prospect of being able to arrange the present debt on the building with no inconvenience as to hearing what was said.—This station is promising, but being one of a great number which the travelling Missionary has to visit, only four persons were sufficiently prepared for Confirmation. This, however, is an evil which in God's good providence will be placed where one only is at present employed; and thus the range of duty will be so contracted that it will be reduced within reasonable bounds.

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Thursday, September 4.—We had to-day a good provincial meeting of the Diocesan Church Society, at which the Bishop presided. His Lordship stated that the true object of the Society was to do good, and that the Society which has been in view, was the Parochial Association. This brought the Church and her principles home to every man's heart and understanding; he felt that in giving, whether by subscription or in the more sacred way at the offertory, he was making an offering to God, and that every penny he gave was an offering commanded, and upon which, humbly speaking, the extension of his Church in this Diocese in a great measure depended.—The clergy, present were the Rev. Messrs. Palmer, Boomer, and Mockridge; they all spoke exceedingly well, and Mr. Mockridge alluded to our journey to the north-west, exhibiting the Bishop as a fatherly and kind friend, admitted after dinner to join the elder members, not the least so.

Friday, September 5.—The congregation at Galt was very good, and Mr. Boomer presented 26 persons for Confirmation, and 10 were confirmed. The Bishop was much gratified, and thought the number large, and a convincing proof of the diligence of the Missionary; for this may be considered a Scotch settlement, where till lately we had few adherents. Galt is a very pretty village, most eligibly situated, and goes on improving at a rapid pace. We drove to the house of the Hon. James Crooks, where the Bishop was expected to dinner and where we were most kindly received. A large party of the neighbouring gentry had been invited, and the evening was spent very pleasantly.

their execution of the *Te Deum*, and of the responses following the commandments, in the anti-commemorative service, was most creditable to their taste and accuracy. We wish we could compass such sacred music in Streetville, and that the appeals of the reverend gentleman were answered by a liberal collection.—*Streetville Review.*

UNITED STATES.

CHURCHES IN NEW YORK.—The first Trinity Church was built in the year 1696, and was enlarged in 1735, and again in 1757. It was afterwards destroyed by the fire of September, 1776. After the Revolution it was rebuilt, and consecrated in 1791. This building was taken down in 1839, and the present edifice was consecrated May 24, 1846.

SAINT GEORGE'S CHAPEL was erected in 1752. The congregation became a distinct parish from Trinity in 1811. In January, 1814, the church was so nearly destroyed by fire, as to render necessary almost entire rebuilding, which was soon effected, and the present church was consecrated in 1816.

SAINT PAUL'S CHAPEL was erected in 1776, and still continues in its original connexion with Trinity Church. SAINT MARK'S CHURCH was consecrated in 1790. SAINT JOHN'S CHURCH was built in Annet-st, A. D. 1730. It was afterwards destroyed in Anthonet-st, A. D. 1822, and was consecrated Easter week, 1823.

In 1803, the CHURCH OF ST. ESPRIT was added to the number of Episcopal churches in New York. It was then an ancient edifice, and the oldest religious one in the city, having been erected by the French Protestants, as early as the year 1740. SAINT STEPHEN'S CHURCH was consecrated in 1805. The corner-stone of SAINT JOHN'S CHURCH was laid on the 6th of January, 1807. A marble monument was erected in the churchyard, to the memory of the French Refugees, who fought for the cause of the service of the United States during the Revolution, and died in this city in 1814. The builders of Saint John's Church were Thomas C. Taylor, Isaac McComb, Henry Hedy, and Daniel Dominick.

SAINT JOHN'S CHURCH was consecrated in 1807. SAINT JOHN'S CHURCH was consecrated in 1810, and was destroyed by fire in 1821. The present church in Centre-street was consecrated in 1822.

SAINT LUKE'S CHURCH, Greenwich Village, was consecrated in 1822. The corner-stone of SAINT MARY'S CHURCH was laid on the 15th of June, 1824.

SAINT THOMAS' CHURCH was consecrated on Thursday, the 23rd of February, 1826. SAINT JOHN'S CHURCH was established about the same year, at the corner of Canal-street, on Tuesday, the 5th of April, 1828. The model of the church afterwards erected was that of the ancient temple of Theseus. A few years since it was destroyed by fire, and the present congregation have lately erected a Gothic edifice in the Fifth Avenue.

The remaining Episcopal churches being large in number, and of recent origin, are doubtless well known to the established residents of New York city.—*Merrill's National Press.*

AMERICAN PROTESTANT EPISCOPAL SUNDAY SCHOOL.—The object of the reversal of Virginia had some remarks reflecting suspicion upon this Institution. Mr. Dana, its agent in New York has published a satisfactory vindication, from which we are happy to take the following extract:—"The Bishop has made allusion to a letter addressed to me, on the subject of the proposed Sunday School, other than the publication of the Society; that letter was immediately answered, and as the reply contains matter relating to the subject in hand, of which no secret is made, I may be pardoned for introducing a portion of it here. 'As the books sold by the Sunday School Union, they are of three classes:—1st. Books published by the Union, of which you have a full list. 2d. Books of other publishers, read by the Editor, reported by the Executive Committee, and upon his recommendation, and in default of objection, passed as approved books, by that Committee. 3d. The Oxford Tracts were never on this list. 4th. Miscellaneous books, which may be placed by the Editor of the Union upon his shelves, such as are recommended, and in default of