time. In this deplorable situation, in which his To these, add the persons mentioned in the subjoined identity could not possibly be ascertained from mere paragraph, and the extent of the late apostacies, so outward appearance, a skilful physician was called to for as we can gather, is ascertained:

To these, add the persons mentioned in the subjoined of a jubilee, is offered to the faithful," who are ordered to pray in behalf of popery in Spain. Mr. Joseph Thomas Brown, who outward appearance, a skilful physician was called to for as we can gather, is ascertained: time. In this deplorable situation, in which his outward appearance, a skilful physician was called to for as we can gather, is ascertained: his assistance; and by the application of powerful restoratives, the disease was baffled, and the patient ultimately restored to his original soundness; the bloom of health returned to his cheeks; and the vigour and strength of manhood braced his renovated frame. Now, under all these circumstances, would it be reasonable to deny the identity of that man? He did not appear the same person at all both in sickness and in health: in the latter, he was ruddy, corpulent and robust: in the former, he was pale, thin and weak; in health, his mind was vigorous, his judgment strong and penetrating, and his understanding quick; but in sickness, not only the imbecility of his mind was apparent, but sometimes he was under the influence of temporary delirium: yet, notwithstanding all these changes, both of body and mind, he was still the same man, and the vital principle was still the same in its nature, which kept him alive both in sickness and in health. I need not make the application, as I am persuaded your own good sense has done so already.

Engenius.—I am perfectly able to comprehend the design of your parallel; and must acknowledge that there is considerable reason in what you advance.

THE CHURCH.

TORONTO, SATURDAY, JUNE 18, 1842.

The Montreal Herald of the 31st March, and the 30th May, contained two articles concerning the Church of England, replete with several material inaccuracies, which we shall point out as briefly as

"At a recent election of a Professor to fill the chair of Poetry, the candidates were voted for an Puscyite and anti-Puscyite, and the latter had a small majority."—Herald, 31st

Mr. Garbett had 921 votes, Mr. Williams 623. This cannot be called "a small majority."

" Episcopal Clergymen, of great reputation, have declared union of the two Churches practicable."—Ib.

Will our contemporary name these Clergymen? It is the first time that we have heard that such is the case. Dr. Puscy himself has said that "mion with Rome, as she is, is impracticable;" and in No. 20, of the Oxford Tracts, it is asserted that " Popery must be destroyed, it cannot be reformed."

"Henry the VIII, whose fast abolished Popery and established Episcopacy in his dominions."—16.

Episcopacy, in England, is coeval with the planting of the Christian faith. It was not established by

Henry VIII.

"Although the Church of England is rapidly extending its Influence in the 'north countrie,' in consequence of the disgraneful quarrels and heart-burning strifes among the ministers of the Church of Scotland, the vast majority of the people, of their fathers, and would die rather than exchange the beautiful simplicity of their form of worship, for all the geneganes and pageantry of any other. They believe that the Prayer-book contains little but the Mass book translated into English, and that the Pope offered to confirm it, if the Church of England would join that of Rome."--- Ib.

We hope the Herald does not mean to imply that the Church of England retains any "gewgaws" or "pageantry" in its worship. The language, if correctly construed, bears that interpretation.

"They [the Scottish Presbyterians] cannot close their eyes to the facts that the efficiency of Episcopal ordination is de-rived through the Roman Catholic prelates, that at the accession of Queen Elizabeth, nine thousand and eleven [R.] Cutholic prients out of aine thousand four hundred, joined the Church of Enghand, and that both denominations worshipped together in the Episcopal church, until the Pope interfered, when the Parliament transferred the entire powers exercised by him in England to Henry the VIII. and his royal successors, in consequence of which one of the titles of our Queen is Defender of the Faith." - Ib.

Presbyterian, as well as Episcopal, ordination, is traced,-with respect to the former we think unsuccessfully,-through the Church of Rome. "The Presbyterians of the Scottish Church," writes that eminent living Presbyterian Minister, the Rev. J. | nity College to co-operate in the plant. The effect of the mo Cumming, "trace their ordination upward through the Church of Rome."

The Pope, and not the Parliament, was the first to call Henry VIII. the "Defender of the Faith," for having written a book against Luther.

"A considerable number of the clergy of the diocese of London addressed their discrean, in a formal protest, against the proposed appearance of the King of Prussia as aponsor at the royal christening, accompanied by a request that their objections might be communicated to the Archbishop of Canterbury, in order that his Grace might interfere, and prevent what they atyled so dangerous an innovation upon the prescribed qualified tions of sponsors, and so terrible an assault upon the protection with which the canons of the Church have surrounded its Pro-testantism. * * The clergy of the sec of Winchester appear The clergy of the see of Winchester appear also to have been moved with a godly jealousy on this momentous subject, for they issued a protest against the competency of the Monarch of Prussia to assist at the haptism of the Principal of Wales, designating him 'a Dissenter.' This precious protest is said to be in the possession of Prince Albert, who doubtless transmit it to his posterity as a relic worthy to be preserved and referred to in future times, as a memorial of what the emulators of Archbishop Land would introduce in the nineteenth century, at whatever cost, into a country which has, to a happy extent, cast off the 'baneful domination' of priesteraft."--Herald, 30th May.

What proof has the Editor of the Herald of the London Clergy having protested? We have seen

The Clergy of the Archdencoury of Surrey, in the Diocese of Winchester, concurred in an address to the ready conferred upon our own Diocesan, appears, in Queen, expressing their satisfaction at the office of part, in another column. sponsor having been entrusted to a Monarch so remarkable for his Christian excellence as the King of Prussia. An amendment had been moved by the Hon, and Rev. Mr. Perceval, but no one seconding it, the address was carried unanimously. Mr. Perceval Prussia, as a Sovereign "impressed with the fear of God, actuated by a noble desire to benefit the Church of Christ, and calculated to be an honoured instrument in the hands of our great Master for that purpose."-The objection was that the sponsorship of a godfather, not a Churchman, was "a compromise of ecclesiastical principle."

Archbishop Laud has been very unfairly dragged into the question. He baptized, we believe, a child of Charles L, when the sponsors, if we recollect rightly, were a Lutheran and a Roman Catholic. So that, in this instance, at all events, Mr. Perceval was not an "emulator" of the off-calumniated martyr.

The real truth is, that Dissent in England is retreating before the advance of sound Church principles: and the Dissenters, seeing this, endeavour to raise the cry of Popery against the Church. This old and worn-out device, however, succeeds but ill. Some defections from the Protestant faith have certainly occurred, and a few more names may yet be added to the melancholy list. An Oxford tradesman, a boy at school, a student at Oxford, whom we know to have been labouring under a consumptive disease, and a highly excitable nervous system, are among the victims; and to these may be added a Mr. Firebrace, a remarks, in the London Church Intelligencer: judge in British Guiana; but for aught we can tell. the last-named person was a Dissenter and not a

both his body and mind, and brought himself to a bed ! Churchman, and that the former is the case, is very | Bishop of Rome, published "pastorals" to the members of their of sickness, on which he languished for a considerable | probable, for some of his family are Swedenborgians. To these, add the persons mentioned in the subjoined

"On Moiday, the 21st instant, Mr. Renouf, of Peinbroke College, Oxord, the author of the tract on B. Eucharist, called tract No. 9 , was received into the Church at St. Mary's College, Oscott. We are informed that another Oxford divine, who has not yet been received, expresses his approbation of the step." -- Correspondent of The True Tublet, [a Roman Catholie paper,] of Mareb 26.

Admitting, however, that there may be a few more similar cases, there is really no proof whatever that the Church of England is in any serious danger of Popery. A great re-action is going on against Dissent, and from a horror of ultra-Protestantism some few weak minds may verge towards Romanism, and finally fall into its snares. But "Rome makes no progress." to borrow from Bishop Doane, "that involves the slightest apprehension for the integrity of Gospel truth." The whole number of Romish chapels in England and Wales is but 487, and of Romish priests but 624; while in 1838, the Clergy of the Church of England were 15,543; and the number of new churches built within the last few years equals, if not exceeds, the whole number of Romish chapels in England, new

While the Church has lost a few weak sheep, who have straggled from her fold, it is found convenient to forget that she has gained immensely from the various sects by which she is surrounded. Our columns have abounded with instances of this description. The latest and most striking case of the kind is one which we noticed several months ago, but it has now come before us in a fuller and more unquestionable shape, and we therefore record it again:

Conventions thos Methodism.-During the last year eight Methodist preachers of Bolton, Laucashire, renounced their errors, and obtained admission to the privileges of Church munion. The following particulars are from the preface to the sermon preached at the opening of Christ Church, Bolton, (lute Ebenezer Chapel,) by the Rev. James Slade, Vicar of Bolton. "The congregation at Ebenezer Chapel belonged to what is called the Methodist New Connection. The Rev. Thomas Berry, minister of the chapel, had long been greatly dissatisfied with the system of dissent, a fact which he never concented. Last year, an opening presented itself for the dis-pusal of the chapel: and it appeared, that his desire to join the Established Church was shared by some of the leading members of his congregation. Upon this he communicated with me, and, as his character was well known to me, I directly laid the case before the bishop, who at once consented to ordain Mr. Berry, provided that the congregation and chapel, with all its appurtenances, were transferred to the Church. With the exception of a small portion of the people, this entire transfer was readily agreed to be made. The hishop accepted the promise held out, and Mr. Berry was ordained accordingly. It was now found that his condjutor in the ministry of the chapel had previously formed an intention of leaving it, and of going to the University. Six of the local preachers also came over to the Church; as did all the trustees, who had long been like their minister, much dissatistied; as did likewise the greater portion of the school, both of teachers and scholars. The building was licensed, till the consecration could take place, and was opened as soon as the requisite alterations were made."

Look again at Scotland, and in the accompanying paragraph for which we are indebted to the New York Churchman, behold the growth of that attachment to Apostolic order, which Dissenters are so much chagrined to perceive increasing in every direction around them:

EPISCOPACY IN SCOTIAND.

At a meeting of the Town Council of Edinburgh, held o the 17th of May last, a motion was made to remit to the College Committee a proposal for the institution of one or more Eriscopal Chains in the University of Enishungu! It was introduced to the Conneil by Sir WILLIAM DRYSDALE who remarked, that from whatever cause it had arisen, the fact was underlable that of late years the principles of the Church of England had greatly increased in Scotland; that to arrest their progress was impossible; that already 19-20ths of the Scottish nobility, more than a majority of the landholders, and many of the wealthiest and most influential families, were Episcopalisms; that in his own family three sons out of fice had ecome members of that Church; that he knew many familie whose sons are educating for Episcopal clergymen; that in consequence of such a state of things the confemplated establish ment of Trinity College at Perth or Dunblane would inevitably withdraw a portion, and in all probability a considerable por tion, of students from the University of Edinburgh;" and that in short, the best way for the University to meet the crisis was to adapt itself to the demand of the age, and to establish one or more Episcopal chairs herself, and ask the patrons of Trition on the Town Council had a mixture of the hidicrous. Baillie Johnston asked Sir William Drysdale if he were in earuest? Never more serious in my life, responded Sir William "I really," rejoined the Baillie, "thought the whole thing was a jake l'' Others, however, took Buillie Johnston to task; and the resolution was gravely discussed and finally carried! We find the whole proceedings in the Edinburgh Witness of the 18th ult., and shall give them to our renders next week. "For our part," says the editor of the Witness, a staunch Presbyterisu, "we regard Trinity College with no favour!? Quite likely; but why blame Trinity College? Its friends have never desired the proposal, and however gratified they may be by it, they will feel compelled, for reasons which Sir William Drysdale seems not to appreciate, with all imaginable courtesy and gralitude to decline the proffered honour

The charge of Popery, as brought against our Church, is well met by an article on the first page, for which we have also to acknowledge ourselves under obligations to the Churchman.

We have adverted to the articles in the Montreal Herald in a spirit, by no means angry or resentful. We believe that that journal is, to a certain extent, friendly to our Church, but that its Editor, is naturally much more at home when discoursing about the State, than when discussing the affairs of the

The Pastoral Letter of Bishop Power, who arrogantly usurps the title of "Bishop of Toronto," al-

This document furhishes another proof that Popery clings to its worst superstitions with unfailing tenacity. The Blessed Virgin Mary is placed upon an equality with our Saviour, and her heart is said to be "immaculate." We, on the other hand, while (to use the spoke in the most respectful terms of the King of language of the great Bishop Bull) "we honour the blessed Virgin as a most singular elect vessel of God, as one in the highest degree of all mere mortals honoured by God," will not venture to assert, "that she was born without original sin, and never committed any the least actual sin, and, consequently, never needed a Saviour. These are wild things, which very many of the Papists, drunk with superstition, say of

The "Office and Mass of the Sacred Heart of Jesus," ordered to be used by Bishop Power, is, we sup- Charles Mathews officiated upon the occasion; and pose, the same, in effect, as "The devotion and office of the sacred heart of our Lord Jesus Christ, with its propriate and animated sermon from 2 Kings, iv. 8, 9, nature, origin, progress, &c.; including the devotion to the heart of the blessed Virgin Mary, &c. Thir. teenth edition, 1830." Of this latter formulary of devotion, Mr. Cramp has said, in his invaluable and most intelligible work, "A Text-Book of Popery", that it preacher with many powerful arguments for recomcontains "specimens of a profane and idolatrous service, usque ad nauseam."

Bishop Gaulin's Letter, offering Indulgences for sale, and Bishop Power's recent epistle, are documents of an intimately kindred spirit.

Since writing the above we have chanced to meet with a brief article, most appropriate to the preceding

Porisi Industry.-The papists who call themselves Bishops in England bave, in obedience to their sovereign lord the of our mother country.

sect here in England, appointing specified periods "during which a plenary indulgence, having the privileges and graces district, has published prayers to be offered for Spain; and from

them we relect the following piece of undiluted idolatry. "Hail, boly Queen, Mother of Mercy, our life, our sweetness and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send our sighs, mourning and weeping in this vale of tears: turn then, must gracious advocate, thy eyes of mercy towards us, and after this our exile ended, show unto us the blessed fruit of thy womb, Jeeus! O most element, most pious, and most sweet Virgin Mary.

F. Vouchsafe that we may praise thee, O blessed Virgin. "B. Give us strength against thy enemies."

If this be not worship of the Virgin Mary, we know not what worship is.

In the Toronto Examiner, of the 15th inst., we find a report, borrowed from the London Patrict,a dissenting journal,-of a speech delivered in London, on the 14th May, by the Rev. John Roaf, Congregational minister of this city. The occasion was the schools, there were forty-two daily schools in full employment. the following statement, respecting Western Canada, formed part of the Annual Report:

"The [Congregationalists] of Canada had formed themselves into a Missionary Society for the special purpose of promoting the religious welfare of the native Indians, the Roman Catholics, and of the fugitive negroes from the Slave States of America. There are nine students in the Academical Institution. The result of the operations in Upper Canada was stated to be as follows:- Fifteen ministers in connexion with the Congregational Union; nine students in course of education; seventeen chapels reared, and three in course of erection; schools, itine rant labours, Bible and tract distribution, proceeding vigorously whilst temperance is advocated, and moral influence is growing where, eight years ago, scarcely a vestige of Congregationalisi was to be found. The Report concluded by stating that in mer to enable the Society to conduct its operations during the next year, 3,000l, at least, should be subscribed, and by calling upon its friends to exert themselves to raise that amount. The receipts for the past year have been 2,200L, and the expenditure 2,5734"

The speech of Mr. Roaf occupies several columns but we have only room for the few subjoined extracts: "As to the Episcopalians, I dare say they will be very indignant at my not culling them the most numerous body. It is very difficult to state precisely what are their opinions; but, us regards Puseyism, the common notion is, that there is but one on-Puncyite in Canada. (Hear.) It may be incorrect, but such is the common rumour in the colony. I should here observe, that, in some cases, where you will see reports in the returns made to Parliament of clergymen and congregations belonging to this body, I will pledge myself that there is no congregation whatever. (Hear, hear.) The word clergyman is applied in Canada to ministers of all denominations, though, in some cases, the Episcopalians have endeavoured to appropriate it exclusively to themselves, and have actually used the title of rector for men without titles, [sic] parishes, or places of worthip. Great efforts have been made by this body; but, in Canada, there is no landed aristocracy, and you may judge to yourselves, when there is no large wealthy aristocracy, what are the hopes of Episcopacy. (Hear, hear.) Efforts, however, are made, legacies are left, money is expended to accomplish their object. A clergyman in England recently left 6.000% to aid in the creetion of churches (falsely so called,) and cheap ands are being bought up to constitute a rich endowment, when they shall have risen in value."

"But, it may be asked, ' What have you done?' What do ou expect to be done in five years, but to make preparations for large proceedings. I think we have done a great deal. During that period, an insurrection has distuthed the Colony. The effects of that event were most disastrons. It was an event by which Providence evidently intended to wear us from human reliances; for it drove numbers out of the colony who had previously been the object of a carnal confidence on our part. They were taken away, I believe for our spiritual good, though, numerically, it was an injury. The common feeling when we went to Canada, was 'The men that have turned the world upside down, have come hither also.' The common impression was this is the Ishmaclitish sect, which is against all endowments for religion, and which will not if they can help it allow any of us to have the Clergy Reserves.' (Hear, hear.) No sooner did the rebellion break out, than an attempt was made to iden tify us with it, in order to drive us out of the country. Thank God, not one of our church members was drawn into the rebellion much as some of them have suffered from it. After we received your sympathy, not one of our ministers ever entertained the idea of quitting Canada. The Congregational brethren have nothing whatever to do with politics, unless my Letters in behalf of Religious Liberty, as affected by a Thanksgiving Proclamation, can be considered politics. refused to participate in a legislative grant, of which we migh have availed ourselves; and we are not a little vain at having had the first opportunity of actually making such a refusal (Cheers.) We have declared publicly that we will have noth with the Gavernment man

We do not know what Mr. Roaf means by denving that the "Episcopalians" of the Church of England are "the most numerous body." If the whole Province be meant, they certainly are not; for as Mr. Roaf himself remarks, "nearly half of the population of the Colony," including what were formerly called Upper and Lower Canada, "are Papists." But in Western or Upper Canada, the census taken about two years ago, decidedly gave a majority to the "Episcopalians." We know not the relative strength of the various Protestant denominations in Lower Canada, but from a very recent census of the city of Quebec, officially taken, we find that the Church numbers 4,000 members, while all the other Protestant bodies, combined, do not reach 3,000.

With regard to Mr. Roaf's charge of false returns, respecting Rectories, &c., for such is the implication, there is not the slightest foundation for it. The impressions which he seeks to create by his language are entirely unwarranted by facts. He has expressed himself too vaguely to admit of a specific refutation, but we altogether deny the essential accuracy of his representations.

His vindication of the loyalty of the Congregationalists, or Independents, is somewhat curious and contradictory. If "not one" of the Congregationalists, as he asserts, was drawn into the Rebellion, how came it to "drive numbers out of the Colony who had previously been the object of a carnal confidence on our part," that is, on the part of Mr. Roaf and his asso-

The Congregationalists, or Independents, have ever been notorious for their enmity to the Church and Crown. When the Presbyterians had bound their royal victim, Charles L, the Independents murdered him. Dici itaque verè potest victimam Presbyterianos ligasse, Independentes jugulasse, is the foreible language of Salmasius. The sect retains, in Canada, its antimonarchical and anti-episcopal characteristics.

The new church, near the toll-gate on Yonge Street, was opened for the performance of divine service on the morning of Sunday last the 12th inst. The Rev. we had the gratification of hearing him deliver an ap-10, 11. The building of a little chamber for Elisha by the Shunamite, was very skilfully and eloquently applied to the spiritual wants of the neighbourhood in which the new church stands, and furnished the mending the people to use every effort towards seeuring the services of a resident minister. A respectable congregation of one hundred persons had assembled, and a collection of about 31, 14s, was made in aid of the building fund. It was a matter of sincere rejoicing to all present to take part in the simple and well-conducted services of this new little sanctuary. There seemed to rest, upon all who worshipped there, a spirit like that which sanctifies the village churches

In the afternoon, divine service was again performed. used in my letter, respecting H.'s having seen Jesus Christ This church will continue to be supplied with two the news.

The Rev. Dr. McCaul, Principal of Upper Canada people a bundred times, and that she told the delegates, Mr. College, has kindly consented to preach a Sermon in this church, on the morning of Sunday the 26th inst., further says that I have her remuision to this. Mrs. P. in aid of the building-fund, which, we understand, falls very far short of the sum remaining due. The very successful in his appeal.

We regret that we can only find room for that part of the account of the Annual Meeting of The Newfoundland and British North American School Society, which relates to Canada:

"The Report went on to say, that in Canada matters were going on quite as prosperously as in Newfoundland. From communications just received from the Rev. Mr. Willoughby, the Superintendent, it appeared that at present, besides Sunday anniversary of the "Colonial Missionary Society," and The Committee had received a letter from the Bishop of Montreal, in which his Lordship expressed his entire and complete approval of the objects of the Society, which he expressed himself to regard, under the existing state of things, as the great bulwark of the Protestant Church in the colony. (Applause.) A letter had been received from one of the six teachers of the Society, who had been ordained by the Bishop of Montreal, stating the strong desire which had been evinced on the part of the French Canadian Roman Catholics, to send their children to the schools of this Society. (Loud applause.) To forward this desirable object, the Committee had to state, that their noble President (Lord Bexley) had made a donation to the Society of 500 capies of the Book of Common Prayer for the use of the French, and 300 copies for the use of the English atendants upon the Society's schools: and the Committee expressed an earnest prayer that his Lordship's gift might fully inswer the purpose for which it was intended, and might be the means of promoting the great principles of the Reformation as taught in the formularies of the Protestant Church."

It appears that the remittances from Canada had increased by 1881. 7s. 2d. over those of the preceding year; and that the whole receipts of the Society for the past year were 3,470%. 9s. 9d., and the expenditure 3,447L 11s. 7d. Lord Bexley, the President of the Society, was in the chair.

The Montreal Commercial Messenger contains this absurd paragraph:

"The Earl of Guilford has turned preacher. He preaches though he has not taken orders. Perhaps, if he were not an Earl, he would not be permitted to speak from the pulpit. Religion from the lips of an Earl will enter the portals of many cars, perhaps, which would be closed thereto, from the lips of one undistinguished amid the multitude. It is not particularly orthodox however to allow a layman to fill the pulpit; and we wonder not a little that those who love that doxy so much, and who hate all other doxics so fervently, should permit the very dangerous precedent in question."

The Earl of Guilford has been very many years in holy Orders. He was ordained before he succeeded to the peerage. There are other noblemen, besides him, who are ministers of the Church of England.

The Messenger seldom meddles with ecclesiastical matters, but to blunder and mis-represent.

The first page contains an extract from a valuable work, evincing much research and thought, by the REV. D. FALLOON. At the time it was written the author was only a layman, but he was ordained a deacon by the Bishop of Montreal in October last, and appointed to Clarendon, upon the Ottawa, between 40 and 50 miles above Bytown,-a pastoral charge within the diocese of Quebec.

Mr. Falloon was formerly a student of Trinity College, Dublin, and brought high recommendations with him to this country, from several elergymen of good standing in Ireland. Besides the work already alluded to, he has written " An Historical View of the Church of England;" and we feel the strongest assurance that in him, the Canadian Church has a literary champion, whenever occasion may call, capable of defending her upon sound scriptural principles, and of confronting her adversaries with unanswerable argu-

On the 28th May, we appealed to the Laity of our Church to relieve us from a debt of 201. which we had psalmody is rendered excellent by the addition of a good incurred in printing and distributing Tracts. All that organ, around which nearly all the youth of the or we have received in answer to this appeal has been gation are seen to rally, uniting their vocal powers in the 21.!!!

We would direct attention to Messrs. Rowsell's Advertisement of books, on the fourth page. Our worthy publishers have imported a very extensive and varied stock both from England and the United States; but what we particularly wish to observe is that they offer for sale a large assortment of theological works, of the highest character, and that, as we understand, they daily expect to receive an additional supply of English books, including numerous most excellent publications in almost every department of theology, selected with especial reference to the wants of the Canadian Church. They have also reccived from New York an assortment of cheap books suited to Sunday School and Lending Libraries.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are no be opinions of our Correspondents.—Ed. Church.]

> THE THOROLD METHODISTS. Thorold, 13th June, 1842.

Sir,-Ilaving read in the Christian Guardian, a statement, purporting to be notes taken by Mr. Jacob Keefer and Mr. John Carr, delegated by the Methodist Society in this village, I beg a space in your columns, for the following condensed

remarks, since those I previously sent to you were too verbose to be printed at length These delegates called at my house, and requested me to give up my author for the statement, that one of their number had, in one of their meetings, used the words that he had "seen Jesus Christ, held him by the hand, and jumped with him as high as the stool." This I refused to do, unless before other witnesses than my own family. I then offered to go with them, and call together the gentlemen who had united with me .-This they declined. I then offered to give a full statement of the whole affair, if they would meet the five signers of the letter together: but they could not think of fixing a day for

They also asked me what I meant by "secret and insidious neans," as said to be used by their Society. I gave them such answers as they could not gainsay, since they themselves had been the chief actors therein; but they wisely omitted this portion of their "notes," when writing to the Guardian .-They then went to Mr. Mount, who, like me, declined giving them much satisfaction, unless all the signers of the letter were together. Mr. Mount says that they omitted such parts of what he said to them as suited their purpose. Meeting Mr. Jacob Keefer in the village the next day, I took him into Mr. Mount's office, and gave up my author in these very words:-Mrs. F. told the words to my daughter Caroline, who came into the room just as I had commenced writing my letter to Mr. Fuller: I inserted the words in my letter, and when it was inished, took it with me to Mrs. F.'s, and reneuted the words to her, and asked her if they were the same as she had told my daughter, and Mrs. F. admitted that they were." Mr. Mount is ready, at any time, to unite with me in proving (on oath if accessary) that these were the very words used by me to Mr. Jacob Keefer, in his presence, and that I did not say before Mr. Keefer, that "I read the letter to Mrs. F.," as Mr. Keefer states I did. Now, as I never had any conversation with Mr. Jacob Keefer regarding Mrs. F.'s being our authority for these

to know how Mr. Jacob Keefer can make this false statement. Subsequently to the publication of the Sermon and Letter, declared, before myself, my wife and family, that the words We have in consequence determined, with the advice and

words, except in Mr. Mount's presence, I am certainly at a loss

de. See, were the very same as those which she had told my daughter. Since writing the above, I sent to request Mrs. P. services at 11 o'clock a. M. and 3 o'clock p. M., on to come to my house, and state whether she denies having tall every Sunday. On Thursday, the 23rd instant, a my daughter the words alluded to (about H. having seen Jesus meeting will be held for the purpose of disposing of Christ, &c. &c.), which words my wife read to her. Mrs. P. Carret, ac. ac., some mover denied having told my daughter the words as they are written, and that she has repeated them to other further says that I have her permission to insert thir, her declaration, in this letter. As her husband was not present, I did not ask her to affix her name to this acknowledgment. gifted and persuasive preacher, we are sure, will be an sorry to be obliged to trouble you so much on this subject, but really the statements in the Guardian were so wide of the but reany the statements in the Communication were so wase of truth, that I cannot allow them to pass without refutation.

Your's respectfully,
John Wellsterd. P.S.—I hope you will not refuse this short refutation in indication of our characters.

Canadian Ecclesiastical Intelligence.

THOMAS M. MOUNT.

MIDLAND CLERICAL ASSOCIATION. Agreeably to appointment, the Nineteenth Session of the Association was held in the Rectory of Belleville, on the 25th and 26th ult.; and although the attendance was not very numerous, (several of the brethren being prevented by parochial engagements, and one by illness, from attending,) yet both Clergy and Laity realized, in no slightdegree, the truths set forth in the first article of the Consutution of the Association, viz.: "That the frequent meeting of the Clergy to consult together upon Church afairs has, under the divine blessing, a powerful tendency to promote unity of purpose, brotherly feeling tendency to promote unity of purpose, orotherly feeling and Christian sympathy, among them,—to the mutual edification of the ministers, and the general benefit of their flocks." Indeed, whether we regard the strengthening of the bonds of unity and love, by which the brethren are drawn together, or the increasing attachment of the Laity to the Church of Christ, evinced by their zeal for her welfare, and their respect and courtesy to her ministry, these desirable objects seem to be more fully attained at every succeeding meeting.
Belleville is one of the most considerable of the dis-

trict towns in Western Canada. Besides the benefits it derives from being the county town of the Victoria District, its local advantages are such, that it must maintain its position amongst the most thriving and populous towns of the Province. Prettily situated on the margin of the Moira River, it commands from the upper town a pleasing view of the Bay of Quinté to the South,—while on the other three sides, it is surrounded by an extensive and rapidly-settling tract of fertile back country. The settlers in the several townships lying contiguous to, and in there in the several townships sping configures to, and in the rear of Belleville, resort to it as their market, pouring into it their surplus produce for shipment for the European market, and receiving thence their supplies of every imported necessary and luxury of life. It is surprising that the fine tract of country laid open for settlement by the safe and pleasant navigation of the Bay of Quinte,on which there are comfortable steamers daily traversing its whole extent,—has not attracted more settlers of the respectable classes. This, I believe, can partly be accounted for by the unguarded remarks of some misinformed writers on Upper Canada, respecting the unhealthiness of this section of the country; but I need not say how unfounded the assertion is.

The reverend individual, into whose hands the interests of the Church at this important station are at present committed, has been labouring most indefatigably for the last seventeen years, in a humble but very extensive field. and his preferment to the Rectory of Belleville, at the unsolicited recommendation of the Bishop, afforded sincere satisfaction to his many friends. His kind and conciliating manners, have already won for him the affections of his new and fast-increasing flock.

The congregation at Belleville was organized in the year 1821, under the ministry of the late Rev. Thomas Campbell, whose memory is held in deserved respect, not only by the members of the congregation, but by the early inhabitants of the town. A neat mural tablet has been erected in the Church, by the members of the congregation, expressing the high esteem in which he was held. The Church, under the name of St. Thomas, was commenced a year or two previous to the appointment of the first missionary. It is a neat building of brick, in the Grecian style of architecture, and is capable of accommodating (I should imagine) about 400 persons. It is pleasantly situated on an elevation near the centre of the town, and commands an extensive view of the town, bay, and surrounding country. The church-yard is one of the most suitable and best arranged in the diocese.-The church, internally, has lately undergone much improvement. Galleries and new sittings have been erected, o meet the increasing demand for church-accommodation. It has been neatly painted. Handsome cushions and suitable hangings of purple velvet, have been provided for the pulpit, desk and altar, by the congregation. The angelic exercise of singing the praises of God; and a liberal contribution has been made, by the members of the Church, to procure a bell, which is probably now on

On Wednesday evening, at 6 o'clock, Divine Service was performed in St. Thomas' Church: on which occasion the Evening Prayer was read by the Rev. R. J. C. Taylor, Rector of l'eterboro', and a Sermon, on ministerial faith-fulness, was preached by the Rev. W. M. Shaw, Misionary to the township of Emily, &c., from 1. Cor. iv. 2. It is not for me to administer censures or praises, but I should be unfaithful to the task imposed on me by my brethren, were I not to express the satisfaction derived by both Clergy and Laity from listening to this excellent discourse. The sound and scriptural views, respecting the Christian ministry, the doctrines to be inculcated, and the relative duties of ministers and people, so ably de-clared by this youthful servant of the Lord, were the theme of all those privileged to hear bim.

its way from England.

On Thursday evening, at the same hour, the members of the Association again assembled with a highly-respectable congregation, for Divine Service. The Rev. J. Shortt read the Evening Prayer, and an edifying and cloquent Sermon was delivered by the Rev. R. J. C. Taylor, Rector of Peterboro', from Acts viii. and parts of 30th and 31st verses.

It is to be regretted, that a parish of such importance,

and demanding so much supervision as that of Belleville, should not enjoy the exclusive services of the incumbent: for here Popery and Dissent lift their glittering heads, in nore than ordinary strength, and, I grieve to say, hesitate not to combine their forces, when occasion offers, to act against the Church. In connection with the parish of Belleville, Mr. Grier regularly attends Sidney Church, and makes frequent week-day visits to the destitute town-ships, by which he is surrounded; and wherever he goes, he is encircled by zealous and attached Churchmen, or persons friendly to the Church, who are earnestly pleadng for spiritual instruction. How long, Mr. Editor, are ep, scattered in a wilderness infested with wolves, to be left without shepherds?

SALTERN GIVINS, Sec. Mid. Cler. Association Mohawk Parsonage, 1st June, 1842.

PASTORAL LETTER OF THE TITULAR BOMAN CATHOLIC EISUOP OF TORONTO. (From the Catholic.)

MICHAEL POWER, By the Grace of God, and the authority of the Holy Apostolic See, first [Roman] Catholic Bishop of Toronto,

gr. gr. gr. I'o the Reverend Clergy, and to the faithful of our new Diocese-health and blessing in the Lord.

RENOTE as is your situation from the Centre of [Roman] Catholic Unity, and humble as may appear your lot am the children of God, still you are not forgotten by the Supreme Pastor of the Church, the legitimate Successor of Peter, whose paternal solicitude extends to every part of the [Roman] Catholic World. The common father of all Christians, Gregory XVI. having taken into serious consideration the vast extent of territory heretofore placed under the jurisdiction of our Venerable Brother the Right Revd. Bishop of Kingston, has been pleased to erect the whole of the more Western portion of Canada into a separate and distinct bishoprick: and by Apostolical letters bearing date the seventeenth day of last December and addressed to Us, He has likewise been graciously pleased to nominate and appoint us the first Bishop of the newly crected diocess and immediate suffragan of the Holy Roman Sec. We were at the same time authorized by letters of the same date, to make choice of the most suitable and