modes of thought, feeling and teaching, that as possible forgotten, and because the fact of its being are familiar, are apt to pass without question. For some time past our Church hath been taught, by dear bought experience, to depend less upon the state and more upon herself, and to perceive, more clearly than she had ever done since the days of the Reformation, to be wholly devoted to His service, - pressing with the necessity of coming out in all the fulness of her teaching, as a true branch of the Church of God. And if the state of society presents their way homewards, it may be, with the sad inconsome other obstacles than those already men- gruity of their prayer-book in one hand and their tioned to the carrying out of this cause in all its completeness, it also offers no little encouragement. Ever since the Reformation there has been, in matters of religion, a want of veneration for sacred things: instead of deferring to the authority of the Church, an absolute independence of her has been too frequently assumed. Hence the low appreciation of the past, and the readiness with which Dissenters cast off all regard for the forms and usages of the Church of the Apostles.

[TO BE CONTINUED.]

THE CHURCH.

TORONTO, FRIDAY, JULY 2, 1847.

CONTENTS OF THE OUTSIDE.

First Page.

CHARGE delivered to the Clergy of the Diocese of Toronto, at the Frienmial Visitation, by the Lord Bishop of Toronto.

THE LORD BISHOP OF TORONTO, will hold an Ordination in St. Peter's Church, Cobourg, on Sunday, the 22nd August next. Candidates for Orders, whether of Priest or Deacon, are requested to be present for Examination at the Rectory, at Cobourg, with the usual testimonials and Si Quis, on the previous Wednesday, (August 18), at 9 o'clock, A.M.

In accordance with a Standing Regulation of the several Churches and Chapels in its behalf, shall of the duty which they owe him? be appropriated exclusively to a fund for the extension of Missions in this Diocese,-the Lord Bishop of Toronto requests that the Clergy would be pleased to take notice that the next Collection for this special purpose is fixed for Sunday, the 11th July, being the a stage of trial; and are we to experience nothing in second Sunday in the month, and the Sixth Sunday it to provoke to self-denial? are we to put no curb AFTER TRINITY.

The practical Christian duty on which we last week offered a few reflections, -the religious observance of the Lord's Day, -we feel that it may be advanta- gation: they have yet to learn that the Church on geous to consider a little further. It is one which, earth is militant, and that her children must, through unhappily, in its high important and solemn demands, a painful and weary warfare, win their way, beneath does not everywhere, even amongst the professedly their Saviour's banner, to that land where alone there religious, receive its becoming attention and honour; is rest and peace. and when we look to all that was said and done in reference to this hallowed day under the Old Dispen- observations upon which we have ventured should move sation, we cannot but be persuaded that social and one single individual in the Christian ranks to greater national interests, of vast importance, are involved in thoughtfulness and a stricter practice, -if it should

entertainments, though not altogether unknown even ments and the obligation to keep them, -if it should amongst those professing Christians from whom, in serve to deaden and destroy the baneful feeling that best example is expected, are not, we must believe, and service as may consist with selfish indulgences, faults, in that quarter especially, of very general preva- but that He requires from us the first fruits at least of lence. With really serious and rightly-thinking Chris- the heart, and soul, and mind, and strength. tians, they never can be: they must shudder at the thought of such dishonour to their God, and cannot but feel what an ungrateful return it is for all that a crucified Saviour has done for them.

they cannot make it a period of strict and literal rest, in which no occupation whatever is to be pursued. That, constituted as man is, would be impossible; and God, who knows what is in man, has provided against this. By his authority, a special occupation has been marked out for the Sabbath-day, -the gathering of ourselves together in his holy house, and engaging ourselves in prayer and praise to Him. But separate from this religious duty, the obligation and nature of which must be generally understood, there is a large portion of unoccupied time on this holy day to be provided for,-many precious hours which must not be allowed to go to waste, far less to be desecrated and dishonoured. These, then, are hours which as Christians it becomes us to take care that we do not spend in occupations which have no bearing upon the sanctity of the day, but which rather are adverse to its holiness. The natural, and perhaps the most common, way of spending those unsupplied hours, is in reading, -a privilege of which perhaps many are unable to avail themselves on the week-days, and therefore it is the more valued and the more readily seized upon now. But care, (need we express the caution?) should be taken to have such reading suitable to the occasion, -adapted to the sacredness of the day, -calculated to improve the soul and advance the progress of true religion in it. But with this high object, will it be denied that there is much reading that is very inconsistent,-much that is directly opposed to spiritual improvement and a spiritual temper? The reading selected for that day should be of a religious character; something suited to the holiness of the day, and adapted to the religious exercises which, it is presumed, we have been engaged in. Certainly it ought not to be of a secular or merely utilitarian character. Even such a work as profane or civil history, -harmless and useful as, in its proper place, that would be,is not suitable for Sunday reading; because it is not consonant to the occupations and reflections which God himself has marked out for this day; it does not befit the tone of mind, the spiritual frame into which our hearts and feelings should at such a time be thrown; it is not consistent with the substance and trepurpose of those supplications and thanksgivings in

which we have, or ought to have, been engaged. And if these remarks are applicable to works such as we have spoken of, how much more so are they to works of fiction, which for so many persons have such high attraction? It is not many of such works which, under any circumstances, are profitable, or which can be regarded as suited to the temper, or calculated to effect the improvement, of Christians; but to the spare hours of God's holy day they are particularly inapplicable; they serve to undo the very good which his word may have effected,-to destroy the very influence which his word and ordinances may have produced.

Nor is the newspaper, -so favourite a refuge for the leisure or the idle hour, -we mean the mere secular newspaper which inculcates no special moral lesson or religious duty, but which very often inculcates the very reverse, suitable reading for the Sabbath-day, which we are required to keep holy. And here we cannot but remark how inconsistent with the strictness of religious practice it must be admitted to be, to go or send, as it is to be feared too many have been in the habit of thoughtlessly doing, and that, too, immediately upon the conclusion of the service of God, -to As it is in heaven (obey'd, so) on earth, thy will be done. go or send to the Post-office for these most inappropriate materials for the Sunday reading. It is much to be regretted that the Post-office should be open or accessible to any body on God's holy day; but there can be no doubt that it is the worldliness and selfishness of the times which causes it to be thus accessible at this most inappropriate time; -inappropriate, be-

principles and practices as we find them, and spirit, when on this day the world should be as much so must, besides, debar not a few from the privilege and the blessing of attending the house of God, and partaking there of the refreshments and consolations of His ordinances. And who is there but must condemn the inconsistency of professing Christians,-fresh from God's holy house, and on a day which is meant eager haste to get the means supplied of a Sabbath afternoon's most inappropriate recreation, and wending

newspapers in the other! It might be deemed unnecessary to enter into so much of minuteness and particularity in speaking for the honour of God's holy day; but if such things are never seriously or formally adverted to, it is to be feared they never will be corrected. We know enough, too, of the high and sanctifying influence of Christian principle,—even with much of human infirmity and perverseness to weaken and baffle it,-to feel assured hat the mere stating of such transgressions of God's laws and such violations of his honour, often ensures their correction: with right-minded and really conscientious people, it will invariably have that effect. And let it not be pleaded, in extenuation of the custom we have felt it dutiful to condemn, that business, important business, requires attention to it,-that, for instance, letters of momentous import may then be had, and must be answered. This, in the sense of mere creatures of the world, may all be true; but it is at least as true that there are more momentous interests than these to be cared for, -that God's laws, and God's honour, and the everlasting welfare of the soul, is of importance and moment incomparably beyond all of this world's benefits that can be affected by a few hours' delay in reading or answering a letter.

And is it by well-instructed, faithful Christians to be thought, that God will ever suffer his true and obedient children to be injured, or to experience any real harm, from the exact and conscientious fulfilment of the duty which He himself enjoins? that He who, on the day preceding the Sabbath, vouchsafed to his people in the wilderness a double portion of manna, in order that the rest and sanctity of the Sabbath might not be infringed upon by gathering it then, will the Incorporated Church Society of this Diocese, that allow the real interests of his creatures now to expetwo of the Four Collections to be made annually in rience detriment from a strict and scrupulous discharge

> And what if it were so? What if some little worldly deprivation should follow,-that some abridgement of earthly satisfactions and enjoyments should ensue? Is not the present life a state of probation,upon ambitious or selfish aspirations? to give up no gratifications of time? to surrender nothing of temporal or passing joys? Christians have yet much to learn, if they fancy that they are under no such obli-

We shall not be without our reward, if these few the question of its exact observance or careless nelect. induce him to look more closely to God's will and Sunday travelling, Sunday visiting, and Sunday God's honour, in the contemplation of his commandconsequence of standing, position, and influence, the people may give to Him only so much of their duty

If the Editor of the Globe will again examine, with some little attention, the Report of the Execution fur-But yet, supposing that such transgressions of the Lord's Day as these are not very usual, we know that it is too common to secularize and do dishonour to this bely sesson in a lord of the lord of t it is too common to secularize and do dishonour to that account and the Editorial comments by which it this holy season in a less obtrusive way. People, it is was accompanied. The contents of the Report itself the last named gentleman conducted his at 100 small knew nothing of its author, that it was prepared by mighty result? Sea and land have been compassed to some one who had been in frequent intercourse with one or other of the unhappy criminals for some time one or other of the unhappy criminals for some time before the execution of the sentence; and the style of the narrative, we think, would suggest to a tolerably the narrative, we think, would suggest to a tolerably careful reader the impression that the individual who compiled it was not out of his place in attending the melancholy scene, and was certainly in a position very different from that of an ordinary spectator. With espect to the hardening effect which our contemporary elieves would be produced by the perusal of the Report; an effect which he conceives would be quite as bad as that which usually follows from the witnessing of the sad spectacle; the Globe will speak of this, of course, according to his own experience. We must confess, for our part, that we do not understand this extreme susceptibility of induration; and are unable, therefore, to make allowance for it. We see nothing in the Report but a recital of such circumstances espe- own creed and party, a minister here, an opposition cially as would be most likely to subdue the heart into preacher there; - they are divided and subdivided on a state of solemn and compassionate and religious feeling; and we published it from a conviction that it would do good. We hope that our judgment on this point has not been mistaken.

> The Emigrant Hospital in this city has been provided, we are happy to say, with the efficient medical supervision of Dr. Grasett,-who was appointed a short time ago to the important situation, -and of Dr. Primrose, who has been very properly associated with Dr. Grasett in the discharge of a duty far beyond the strength of one man. The labour attendant upon this office has now become arduous in the extreme; and we pray that the health and strength of these medical gentlemen will be providentially preserved during the performance of their severe and most trying

We beg that Adam Henry Meyers, Esq., M.P.P. for South Northumberland, will accept our best thanks for several parliamentary papers kindly transmitted to

Our shanks are also due to the Hon. W. B. Robinson, for a copy of Mr. Williams's Marriage Act, which was received and read a first time on Monday, the

We have to request that those of our Exchange Newspapers, which have hitherto been sent to Cobourg, be transmitted henceforward to Toronto.

Communications.

To the Editor of The Church. Sir,-If you think the following worthy of it, pray give t a place in your paper, Your very obedient servant,

PARAPHRASE ON THE LORD'S PRAYER. I have endeavoured to retain the exact words of the prayer in the proper order, and have only deviated in one instance]

Our Father, which art in heav'n, [there ever to reside], (And yet on earth, and thro' all space infinite, doth preside); (Ador'd and) hallowed be thy name, (soon may) thy kingdor

Give us this day our daily bread; (our future wants supply),
(With "bread of life" to nourish us, we "second death" defy); And forgive us our trespasses, [no vengeance take—for thus)
As (freely) we forgive (all) them that trespass against us, For thine is the kingdom, and the power and the glory,—then For ever and ever—(to all eternity).—Amen.

cause the fact of its being so only feeds a worldly * St. John, vi. 58.

† Revelations, xx. 6; xxi. 8.

[The following is not so agreeable to the original though THE POPISH TENDENCY OF THE "EXAMINER" it may be to the ear. It may be sung to a Common Metre tune.

Our Father which art in heaven, there ever to reside And yet on earth and through all space, infinite doth preside; Thy name be hallow'd and ador'd; soon may thy kingdom come; And as it is in heav'n obey'd, on earth thy will be done. Give us this day our daily bread, supply our daily wants, With living bread that nourisheth, for which the spirit pants, And as we do forgive all those, who trespass 'gainst us make; Do thou forgive our trespasses, nor further vengeance take. Into temptation lead us not—we fear that we should stray; But deliver us from evil, be thou our guide and stay; For thine the kingdom and the power, and thine the glory, then For ever and ever—to all eternity.—Amen.

EDUCATION.

To the Editor of The Church.

Rev. Sir,-The subject of Education has undoubtedly become one of the great questions of the day; it has engaged the attention both of the Imperial and Colonial islatures; every year has produced some new theory, or some modification of a previous one; our community appears to be undergoing a course of experiments, but nitherto, unfortunately, not much to the benefit of those whose lot it is to be experimented upon. Various schemes have been proposed, but all more or less objectionable from the absence of any defined and positive system of religious instruction. This is the great fault of the present Common School Act, an Act of which it is strangely asserted, in the Book of Regulations issued from the Superintendent's Office, that "Christianity is the basis of our whole system of Elementary Education, and that principle should pervade it throughout;" and again, "The Common School Act, securing individual liberty, as well as recognizing Christianity, provides,"—what?—that there shall be such and such religious instruction? No, merely that no religious instruction shall be obligatory. Perhaps it will scarcely be credited, after this parade of the religious character of the Act, that the work Christian ac Christian to Perhaps it will scarcely the Act, that the words Christianity or Christian do not occur in it from beginning to end: so that there is not be found, would puzzle a common understanding to discover. If the School Act were asserted to be no more than it really is, namely, a sort of skeleton system of regulations for the machinery of Common Schools, there would be the less cause of complaint; but when it is at-tempted to throw dust in the eyes of the public,—the Christian public especially,—and to palm it upon them as a thoroughly religious plan, the attempt deserves to be resented and exposed as an insult to our understandings.

But this is not all. In journals supposed to be the organs of the Government Education parties, systematic efforts have been made, in support of this Act, to poison the public mind with false and anti-Christian ideas of re-ligion: for the Gospel, or as of equal authority with the Gospel, is to be substituted a religion of nature,—our religious faith is to be based as much upon so-called revelagrous faith is to be based as much upon so-called revela-tions of nature as upon the actual revelations of God's Word. In fact, the principles that have been enunciated in the attempts to bolster up this Act, are worse than the Act itself; the atheistic principles of Volney, and the older French and the modern German philosophers, have been deified anew by persons assuming to take the lead on educational and religious questions; the character and meaning of religion itself must be lowered to suit their ideas if the ideas; if they cannot contrive a system that will embrace Christianity, then Christianity must give place, or must be degraded so as to come within the system that they can contrive. Thus, in a very would be-philosophical inquiry into the "religious groundwork of an educational system," we were told that the "training of children and

proper development of their corporeal system and muscular powers involves a religious obligation." So gymnastics are religious exercises! We shall be told next that hoeing potatoes is religion. In such an extraordinary of interpretation of the word religious, the Cor on School Act might perhaps be called a religious Act, and so might an agricultural society be called a religious association. In the articles which appeared in support of these views, happily the errors were very palpable; un-happily, what truth there may have been in them, was concealed under that general obscurity which, with some writers, and with some readers, is often the proof of philosophic erudition. They showed, however, that sometimes Dissenters can turn round and deny the right of private judgment, when it serves their purpose, as vehemently as any Romanist or Puseyite, and that those who make most profession of regard for the liberties of the people, would occasionally be as ready to dragoon them into the adoption of their own opinions as any regal autocrat could be. One thing however was plain, that every religious system was denounced as false, mistaken, and behind the age, which did not tally with some neological standard which had probably been picked up in the course of the grand tour. "Cœlebs in Search of a Wife,"—"Japhet in Search of a Father,"—I think, "An Official

manageable, from the clumsiness of its details,—and mischievous, from its negative exclusion of Christianity. children of our Church from these crude irreligious experiments, and to provide for them such a system as shall nsure at once the advantages of secular education and th

inculcation of sound Christian principles. Although the Education question has been treated as one of the social problems of the age, the difficulty that attaches to it appears to me to arise from the mistake of applying a remedy to what is in itself an effect, instead of applying a remedy to the cause, as if a doctor were to plaister up sores on the skin instead of trying to purify the blood. Men are disunited in religion,—they will neither agree in doctrine, nor in rites of worship,—they will neither believe the same thing, nor be of one nor worship in the same temple; but each must have his subject about which all contention and separation should be eschewed, and yet are astonished that they cannot invent a system of education that will suit all parties!—Why, the "glorious Gospel of the grace of God" will not suit men in its unity, and in the divine simplicity of its truths, -even it must be varied and modified into a thouand capricious forms, -- God's command of unity has no weight with them, God's own work has no unity for them, and can they expect to make a system of their own that shall content them with its unity? Men of all sorts call for "education,"—good men, wise men, demand religious education, and all are striving and vexing themselves to find out some method of education with which religion—the very element of their disagreement—shall be so combined as not to produce disagreement.

On this question the world has come to find itself in one of the difficulties unavoidably resulting from schism and dissension. I have often felt disposed to smile at the and dissension. I have often felt disposed to simile at the whole fuss and outcry. What was Dr. Hook's proposition? As impracticable as teaching half-a-dozen grammars of one language in the same school. What is the plan of our present School Act? Virtually to let religion go altogether. And what better could be expected, when men have been acting in a manner diametrically opposite to the sense and spirit of that Gospel which enjoins unity to the sense and spirit of that Gospel which enjoins unity and Christian fellowship. People have been accumulating stumbling blocks in their own way, and then wonder are pursuing their labours with prospects of increased that they are impeded in a combined effort for an unques-tionably necessary and beneficial object,

To us the question of Education comes freed from all the entanglements with which religious divisions have bewildered it. We need not perplex ourselves as to what is to be taught, or now it is to be taught; how this denomination of religionists is to be pleased, or that class to be satisfied. We shall not be pleased in the predicament of being obliged to modify religion. satisfied. We shall not be placed in the predicament of being obliged to modify religious doctrines to suit all customers. We have the complete,—the Scriptural sys-tem of Christian doctrine which our Church has received and taught,-we have her most excellent catechetical form of instruction for the young,—a form whose excel-lence has been admitted, and whose language has been quoted by writers of various parties, as containing unequalled summaries of man's religious duties, -to us the as plain and straight-forward as our Sunday duties.

Again, for the effecting this object, we need no cumbrous and expensive machinery of Chief Superintenden and Deputy and District Superintendents, and Central Boards and Local Boards, and Visitors, and Trustees: the present organization of the Church affords every facility for the management and superintendence of such a work.

Perhaps in pursuing an educational plan of our own, we may be charged with selfishness and a bigoted exclu What, it may be said, will not you Churchmen co-operate with the community at large in the necessary and important work of general education? Not in the manner in which it has hitherto been attempted. We shall bestow a greater boon upon the community by establishing a good system of Church education, than by helping you in a system of no-church education. benefit to the community to have that large proportion of its rising generation which would come un he instruction of the Church, well grounded and taught in all that it behoves them to know as men, and citizens, and Christians? A good Church educational system would do more to elevate the moral character of the com munity as a whole, than any of the exotic educational nostrums that have been imported into the Province. bus derad t sdr m horseges man H. C. C.

To the Editor of The Church. Sir,—I have observed, through the medium of a respectable journal, that a newspaper in this town called the Examiner, in its account of the execution of the two wretched culprits lately, designates Mr. Macgeorge as an Episcopal Minister, and a Mr. Kerwin as a Catholic Priest. regret to see a Protestant print thus playing into the ands of the Romanists. This is the very phraseology that hands of the Romanists. This is the very phraseology that the Romanists are anxious to spread abroad for the mystification (if possible) of Protestants. To apply the term "Catholic" to the Romanists in the British dominions, is to give up our protestantism altogether. The very point and gist of Protestantism is, that ROMANISM IS NOT CATHOLICISM,—and that Romish Bishops, Priests and Deacons, are NOT (within the limits of the British dominions) Catholic Bishops, Priests and Deacons (in the theological sense of the term 'Catholic')

Sense of the term 'Catholic.')

Persons and papers, calling themselves Protestant, strangely in these days forget their principles, and play into the hands of Romanists. Any one acquainted with the writings of Latimer, Ridley, Jewell, Cranmer, and the other founders of British Protestantism, would be aware that in a case like the one above cited, they would have designated Mr. Macgeorge as the Catholic Priest, and Mr. Kerwin as a Romanist Minister or Teacher.

A Protestant, well instructed in his own principles, would know that a Romanist Minister (being a British subject) cannot be a Catholic (in the ancient and theological sense of the term). He may be a Bishop, Priest or Deacon, so far as the possession of the Apostolic commission is concerned (which of course is a vital point in making out a valid Ministry), but he cannot by any well making out a valid Ministry), but he cannot, by any well informed Protestant be called a Catholic; because he i (in all parts of the Queen's realms) a schismatic, in addition to being also fearfully heretical, if he holds faithfully (as we are bound to take for granted that he does) the decrees of the packed meeting which broke up at Trent in 1563. Now no schismatical and heretical person can (in the ancient and theological sense of the term) be called Catholic, without some term of protest attached.

What would be thought, if it should suddenly be found, in the copies of the Holy Scriptures sold at the Ext.

Examiner's shop in King Street, that the heading of those

Epistles of the New Testament, which are usually and orrectly called "Catholic" (vide the Greek text)—had een changed from "Catholic" to "Popish"?—the Popish Epistles of St. James, St. Peter, St. John, and St. Jude. This surely might, without detriment to truth, be done, if the terms are convertible; and if the way in which so many, in these days, seem to understand the term "Cabe the right way.

As a Protestant, I again express my deep regret, at seeing any who call themselves Protestants, (the Ed. Examiner unfortunately stands not alone in this thought-lessness) playing into the hands of Romanists, and helping to accomplish the work which the Romani now straining their nerves to have accomplished.

I remain, Sir, your most obed't servant, June 28th, 1847.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

CONSTITUTION OF THE "SUNDAY SCHOOL ASSOCIATION," OF ST. MARK'S CHURCH, NIAGARA.

ARTICLE I .- The Society shall be called or styled the "Sunday School Association of St. Mark's Church, of Niagara," founded A.D. 1846, for the purpose of supporting the said Sunday School, for relieving the poor, and

r other religious purposes.

ARTICLE II.—The Association shall consist of ladies resident in Niagara and its vicinity. All those whose names were enrolled previous to the first day of May, 1847, shall be considered original members, and after that date, the members shall be elected by ballot.

AgricLe III.—A subscription of one dollar per annum a regular attendance at the weekly meetings for working, shall constitute ladies so subscribing or attending members of the Association; but should two or more persons of any family be members, one only will be reaired to pay the subscription.

ARTICLE IV.—Any lady desirous of becoming a mem-

er of the Association, may be proposed at a weekly seeting, and ballotted for at the one next ensuing; and shall require three negatives to exclude any candidate. ARTICLE v.—The officers of the Association shall be President, Vice-President, Secretary and Treasurer. he President, Vice-President, and Secretary, with four

procure funds for the purposes already defined, by the sale of needlework and other productions of the industry of its members, they shall meet every Friday for work, and do all in their power to carry out the designs of the Association. At any of these meetings routine business may be transacted; provided always that not less than seven members be present—and in case of an equality of votes, the President or lady presiding shall have a double

ARTICLE VIL - A sale of the work belonging to the Association shall take place annually, at such time and place as the Committee shall appoint; and should any articles remain over at the close of the sale, they shall be disposed of in such manner as may seem good to the

ARTICLE VIII.-The funds arising from the annual bscriptions of members shall be devoted to the purpose providing materials for the work and defraying the expenses of the Association. ARTICLA IX.—All questions shall be decided by a ma-

ARTICLE x.—The Committee shall, at the annual eeting, present to the Association a report containing a stailed statement of the assets and liabilities of the Association ciation, together with a list of the members &c. &c. &c.

There are few persons who will not acknowledge the usefulness of Sunday Schools. Worn out with the fatigues of the past week, the father who earns his bread by the sweat of his brow, be his spirit ever so willing, will el scarcely able to instruct his children every Sunday in all those things which a Christian ought to know and believe to his soul's health. On the other hand, we are but too well aware that many parents care for none of these things, and but for the Sunday School would permit their children to wend the Lord's day uninstructed and unimproved.
We make these remarks in reference to the Sunday thool of St. Mark's Church in this town, the efficiency

of which is well known. We are informed that the muster roll presents an aggregate of 180 children attending this school, which is superintended personally by the Rev. Dr. Lundy, the Assistant Minister, who is assisted

y seventeen teachers.

Aware of the necessity of providing the scholars with proper books of instruction, the Superintendent and Teachers determined on forming a "Sunday School Asation," the constitution of which, printed above, sufficiently explains the objects of the Association. A number of ladies have been for some months regularly em-

It is, however, necessary that all Church people should understand, that the beneficent intentions of this society are not confined to the Sunday School. The ladies have determined to afford relief in money and clothing to all. ligent persons who shall come to them well recomme Surely, then, such an Association has every claim on the support of the public in general, but especially on the members of the Church of England. We trust that all who have not already subscribed will take an early opportunity of so doing, and thus enable the ladies, who time is so profitably occupied, to maintain an Institution which is calculated to be of much benefit to the young, as well as to the poor distressed.

Any particulars may be known by application to the Rev. Dr. Lundy, who will also receive the names of subscribers.-Niagara Chronicle.

DIOCESE OF QUEBEC.

THE REV. J. E. F. SIMPSON has resigned the charge of St. Paul's (Mariners') Chapel, in this city, and has been appointed by the Lord Bishop of Montreal to the mission of Melbourne, Eastern Townships, to which he

THE REV. R. LONSDELL has removed to this city, from the Tingwick mission, in the Eastern Townships, being appointed to the charge of St. Paul's (Mariners') Chapel. in this portion of the vineyard two cheering rays of promise, is inscrutable indeed, and may seem to call some-An address was presented to the Rev. J. E. F. Simpson, on the eve of his removal, by the Chapel-wardens and congregation lately under his pastoral charge, which, with the reply called forth by it, has been placed in our hands by the wardens and other signers, with a request for their publication, which we readily comply with.

To the Rev. J. E. F. Simpson.

departure from among us.

When we reflect upon the meekness, the kindness, the charity and condescension, also "the simplicity and godly sincerity" of your conversation, as manifested in your storal intercourse among us, your care to promote out best interests, your uncompromising faithfulness in de-claring unto us "all the counsel of God," the persuasiveness and Gospel-simplicity of your discourses from the pulpit; when we view all these, and other peculiar advantages afforded to us by your ministry amongst us, we ire justly incited thus to present to you, Rev. and dear ir, the affections of our hearts, regretting that any necessity should have constrained you to leave us; and praying that He who "worketh all things after the counsel of his own will" may bless, preserve, and keep you; and that, in your new field of labour, you may continue to "magnify your office" and to be a faithful minister of Jesus Christ, nourished up in the words of faith and of good doctrine, "whereunto thou hast attained."

We beg leave also to present to you a purse, as con-

veying in some measure the sincere respect they entertain for you. And may you and Mrs. Simpson enjoy health and happiness in this world, and eternal bliss in that which is to come, is, Rev. and dear Sir, the sincere prayer of the congregation of St. Paul's Chapel.

EDWARD TAYLOR, THOMAS WESTON, JAMES DOWNES, L. B. DUMLIN, &c. &c.

Quebec, 24th May, 1847.

To the Chapel-wardens and Congregation of St. Paul's (the Mariners') Chapel, Quebec.

My dear Christian Friends,—The manifestation of ndness and personal esteem which I have experienced om you, in the pleasing address which you presented to me on the eve of my departure from among you, expressive of such a cordial and Christian feeling towards me, and accompanied with such a testimony to its existence, has not failed, I trust, to call forth the warmest sensibilities of my heart, and kindle within—it that be possible a deeper interest in, and more ardent desire for, your appiness, both temporal and eternal.

For such a token of your liberality, and testimony to the approbation with which you have now more than once recognised my labours and ministrations among you, I cannot too heartily tender to you all my sincerest thanks, praying God that your recompense may be "the riches of his grace," and the full enjoyment of every spiritual blessing.

death, he was vigosed in terminated at length in me volume of sermons, which, when published, will prove a flock of the talent and devotion of their beloved Minister.

Mr. Cogswell died vonne.

with Christian feelings towards each other wise would have been theratined and expressed, I feel somewhat diminished of that sorrow and regret which otherwise would have been more keenly experienced; for I feel confident that I have your hearty wishes and prayers for my prosperity in the place whither I am now come to preach the same glad tidings of salvation which I laboured to set before you from time to time, while I was with you; nor need I say from time to time, while I was with you; nor need I say with the exulting faith and hope that distinguishes the true believer. in the spirit," and constantly have you in remembrance. The little Chapel at the Cove, where it was first permitted The little Chapel at the Cove, where it was first permitted to me, through the grace of God, to preach the Gospel of siveness of the occasion from the following description, Christ Jesus to poor sinners, will ever be dear to my heart, and maintain an interest in my prayers; nor shall any distance of time or place, I trust, erase from my heart the endeared recollection of your kindness, and the appreciation generally with which I feel you accepted my humble ministrations among you.

That you may be happy, and prosper in all your concerns and interests, both temporal and eternal, is the earnest desire of my heart; but especially in the things belonging to your everlasting peace, the salvation of your immortal souls, for this is the only consideration of any great moment to mankind. Let us then, my dear Christian brethren, hold fast the great truths of the Gospel, in these dangerous days; and ever keep in view that bright and happy world, to which, I trust, we are all hastening; matter what may be our lot or our calling here, or how we may be separated by events in the order of God's providence, so that at last, if we all meet together no more on earth, we may form a part of "the general assembly and Church of the firstborn" in heaven. I would constant this room scale for the general assembly and church of the firstborn" in heaven. clude this poor reply to your kind address with this appropriate passage of St. Paul's, "now the God of peace that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the great Shepherd of the sheep, the great in every good everlasting covenant, make you perfect in every good everlasting to his will working in you that which is well work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. Amen."

Your affectionate servant in the Gospel, JOHN E. F. SIMPSON.

THE REV. E. G. SUTTON, late Assistant Minister at Grenville, went down to Grosse Isle on Monday last, to take part in the duties of the Quarantine Station, as Mis-

DEATH OF TWO STUDENTS OF BISHOP'S COLLEGE, LEN-OXVILLE.—We fulfil a duty of the most painful and NOXVILLE.—We fulfil a duty of the most painful and affecting character in recording a bereavement sustained, not only by two families, but by many who, without being influenced by the family tie, feel as a loss to themselves, and as the blight of many hopes of extended good, the sudden removal from us of two young men, the objects of two young men, the objects of sudden removal from us of two young men, the objects of sudden removal from us of two young men, the objects of two youn much tender sympathy, many prayers, and not a few encouraging anticipations. Francis Cottrell, son of Lieut. Colonel Cottrell of La Baie du Febvre, and Herbert Schaw, whose mother resides with her son-in-law, C, H. Gates, Esq., Cashier of the Provident and Savings' Bank in this , both of them theological students of Bishop's College, their earthly career terminated on Tuesday of last week-snatched from the expectations of their relatives that they would ere long see them in their midst during the summer intermission of their College studies. It appears that, at the confluence of a small tributary with the river St. Francis, not far from the College at Lennoxville, a small island is detached from the main land by a narrow passage, with only two or three feet depth of wate ordinarily-which however had become deep and rapid owing to the late heavy rains. The two students went over to the island for the purpose of feeding some rabbits which they were keeping there, and their conveyance was a hastily constructed raft, which, on their return, when the wind was high, drove against a projecting branch, and, as it was going to pieces, became insufficient to sustain the weight of both. Cottrell, who had some practice in swimming, threw himself into the water to make for the riverbank. His companion followed him, after which they were seen in contact, floating outward into the main stream, where they sank before assistance was obtained. It was Friday before the body of Mr. Schaw was found; and of the recovery of Mr. Cottrell's no tidings have as yet reached us. They were, we believe, of the respective ages of 19 and 22, Cottrell being the older of the two.

Many of the readers of the Berean know that the equal to the solicitude inseparable from responsibility of the care of youth. He had been for some years a scholar, and latterly a teacher, of the St. Charles Sunday School, from his office. intimately connected with him. He considered it an advantage to himself to report the progress of his studies to us, once or twice every week, during the period, after he was accepted as a candidate for the ministry by the Lord Bishop of Montreal, until he was placed under the nution of the Roy Robert Knight of Frampton, preparatory to his entering College: we cherish a pleasing recollection of his assiduity and engaging deportment, as well as ion of his assiduity and engaging deportment, as well as taken by the Government in the matter immediately, as tion of his assidutly and engaging deportment, as well as of his gratitude for the little attention which it was in our power to show him. We did not lose sight of him afterwards, and our inquiries respecting him have uniformly brought the most satisfactory accounts of the consistency of his character and the success of his studies. With regard to both these young men, letters received in town since the melancholy event, from the Vice-Principal and several of their fellow-students, testify to the affection that was borne them by all connected with the College; and the former adds, in a letter now before us: "There is one, but it is the great comfort left to us all: that the two departed ones were the children of God. I have no two departed ones were the children of God. I have no doubt that they are now rejoicing with the Spirits of the just in those blessed mansions where sin and sorrow ensecond time on Monday next. just in those blessed mansions where sin and sorrow en-ter not; and if they had the choice, they would by no

When we consider the urgent want of instruments for earrying on the work of the Lord, the dispensation which has thus effaced from the view of those who keep watch what sternly for the exercise of submission,

Looking aside, however, from what man's calculation would have counted to be most desirable for the survivors, and directing our attention only to the interests of the better constitution of the several courts of Lower Canada, the departed, we can recognise goodness and mercy in their early removal. They have been taken from temptations, intention of the Government to issue a commission during the intention of the Government to issue a commission during the trials, and sufferings; they are where we could wish to recess, to take into consideration, the judicial system of Lower be: while we are toiling, they are at rest. And it is sweet to look forward to the time when it will be the lot of those whose hearts cherish their memory, to follow and the theorem and the theorem are toiling, they are at rest. And it is Canada, and report next Session.

Mr. Scott proposed an Address to His Excellency, to take measures to form a strong and efficient Administration. He measures to form a strong and efficient Administration. Rev. and dear Sir,—We, the undersigned members, in behalf of the congregation of St. Paul's Chapel, beg respectfully to tender to you an expression of the deep and spectfully to tender to yo affectionate interest with which we contemplate your departure from among us.

temptation and bereavement are excluded, and where they can sorrow no more,—Berean.

the present Administration, but for the purpose of showing to can sorrow no more,—Berean.

NOVA SCOTIA.

(Abridged from the Halifax Times.) THE REV. WILLIAM COGSWELL.

The funeral of this lamented Clergyman took place on the evening of Tuesday last, from his late residence. The procession arrived at St. Paul's Church, into which the ody was conveyed, at a few minutes after four p. ni., and at the portals the venerable Archdeacon commenced the burial service. The church was hung with black, and the burial service. The church was hung with black, and the solemnity of the occasion had a visible effect upon the congregation, which was exceedingly large. Chief amongs the mourners were the aged parent and brother of the deceased, who were followed by the relatives and friends of the family. Among the latter we noticed the Chief Justice of the Province, the Provincial Secretary, the Hon. T. N. Jeffery, Judge Hill, the Principal Medical Officer, Clergymen of various persuasions, Members of the Bar, and others of the higher class of citizens. The Novascotian Charitable Society, of which the reverend Novascotian Charitable Society, of which the reverend gentleman was Chaplain, attended the funeral, and the gentleman was Chaplain, attended the funeral, and me remainder of the procession was composed of citizens of every class and profession, who had assembled to follow to their last resting place the remains of one who deservedly held a high place in their esteem and affection. After the service in the Church, the impressiveness of which was heightened by the solemn music of the choir, the procession again formed, and wended its way to the cemetery. Six clerical brethren of the deceased bare the pall.

Any attempt at eulogy from our pen of the virtues of the deceased, would be superfluous. They were unoster tatious and directed to the full and efficient performance of his duties as a Christian Minister. His me of his duties as a Christian Minister. His memory will live long in the affections of the congregation of St. Paul's and in that parish which was the more immediate scene of his labours. of his labours; but none of any creed ever sought his spiritual assistance in vain. As Secretary to the Both his Church Society, his services were invaluable. With his pen, as well as in the pulpit, he instructed the people. Several published work on religious topics, attest to the activity of his mind and the bent of his genius. Nor did illness deter him from the service of his Master. During the severe sickness which terminated at length in his spiritual assistance in vain. As Secretary to the Dicesan Church Society, his services were invaluable. With his the severe sickness which terminated at length in he death, he was research in the length in the

blessing.

In parting from you in this pleasing way, accompanied with Christian feelings towards each other thus mutually entertained and expressed, I feel somewhat diminished of that sphere which affords so full a scope to all the energy of the sphere which affords a sphere

with which we have been favoured:-

"The memory of the just is blessed." I was made to feel this truth as I entered the Church of St. Paul yester day, and witnessed on every side the signs of bereave ment—the whole building was clothed in mourning; and the deep emotions of a large proportion of the worship-pers plainly indicated that some public calamity had fal-

pers planty indicated that some public calamity len upon the congregation.

The Archdeacon preached in the morning upon the savor left by good men at their death, and illustrated the truth by an application to the mournful circumstance.

The Rev. Mr. Arnold opened the subject by an appeal to improve the good, and closed it with The Rev. Mr. Arnold opened the subject by an appeto the people to improve the event—and closed it with the assurance that God would make good the loss. His reference to the death scene of his brother pastor was just and striking—"calm as the setting of the summer sun—and perhaps while the scene was realised by many who intimately knew him, it awakened the fervent desire "to die the death of the righteous" and the "last end be like his." The text was Hebrews xiii. 7-8.

The service closed with the description of a Divinely

The service closed with the description of a Divinely appointed watchman of the Lord, from the lips of the Rev. Dr. Twining, the Military Chaplain. It set forth what he ought to be in doctrine and conversation, and appropriated the picture to the pastor, whose teaching could no more be heard—whose walk could no more be witnessed, but, both of which ought to be cherished with gratitude, and which could only be rightly exhibited by remembering the word preached, and by following the faith which strengthened him in his laborious ministry,

and brought him peace at the last. The great dramatist says - The memory of a good man other members of the Association, shall constitute a Committee for the purchase of material and for the transaction of the other ordinary business of the Association.

The officers above named shall be elected by ballot at the on St. Mark's day; but if that festival should full on a Sunday the annual meeting of the Association being to procure funds for the purposes already defined by the Apostle -" HE WAS A GOOD MAN, AND FULL OF FAITH AND THE HOLY GHOST.

Colonial.

OFFICIAL APPOINTMENTS.

SECRETARY'S OFFICE, Montreal, 26th June, 1847.

His Excellency the Governor General has been pleased to ake the following appointments, viz :-The Honorable William Henry Draper, to be one of the

Judges of the Court of Queen's Bench, in that part of the Province formerly known as Upper Canada, in the place of the Honorable Christopher A. Hagermen, deceased.

Robert Colquhoun Fergusson, of the City of Toronto, Thos. Henry Judges, of Sadalas, Of the City of Toronto, Anthony Henry Jackson, of Sydenham, Owen's Sound, and Anthony Stevens, of Guelph, Gentlemen, to be Public Notaries, in that part of the Province formerly Upper Canada. John Galt, Robert Moderwell, Ross Robertson, and Daniel

Lizars, Esquires, to be Associate Members of the Board of Trustess for superintending the Grammar Schools in the Dis-

PROVINCIAL PARLIAMENT.

LEGISLATIVE COUNCIL. Tuesday, June 22, 1847.

The Hon'ble, Mr. Morris laid on the table a schedule of the bentures issued by the Government, pursuant to the order of Hon. Mr. Irving. pursuant to notice, moved that a select

committee be appointed to enquire into the fact of officers in the county of York, having allowed the use of the militia arms for the purpose of celebrating the anniversary of the Indepen-dence of the United States, and also of the battle of the Boyne dence of the United States, and also of the battle of the Hon. Mr. Sullican considered it a most disgraceful thing, I such occurrences had taken place. The celebration of both the younger of these early gathered blossoms received the principal part of his training, for years, previously to his entering College, from the writer of these lines. The pupil was to the tutor a source of encouragement quite pupil was to the tutor as our pupil was to the tutor

connected with the Chapel of the Holy Trinity; he ratified his baptismal vows at the last Confirmation in this parish, and became, we believe, a grateful and devout communicant. The other young man whose departure we deplore, was not unknown to the writer, though less

take place, if some steps were not taken.

A bill to amend the law relative to letters patent for land in Lower Canada, was read a second time.

The bill to define the limits of the town of Bytown, and to

establish a Town-Council therein, was read a second time, and A bill to extend the time allowed for taking oaths required

The House then adjourned.

LEGISLATIVE ASSEMBLY.

Tuesday, June 22, 1847. A somewhat lengthy discussion of no particular interest to the public generally, took place in Committee of the whole, on certain resolutions of Mr. Macdonnell, of Dundas, respecting District Courts. The resolutions were ultimately withdrawn. and the Committee rose,
Hon. Mr. DeBleury enquired of the members of the adminis-