THE CHURCH.

TORONTO, FRIDAY, SEPTEMBER 2, 1842.

In another place we have inserted the Memorial of M'Gill College and University. It is a document, vague enough in its wording, and general enough in its charges; but there can be no doubt that the mind the notice of the Rev. R. D. CARTWRIGHT, and have elicited from him the following letter, which exhibits in factious opposition to the Church:

M'GILL COLLEGE AND UNIVERSITY.

Sir,-In looking over a Quebec paper, I observed the notice of a memorial submitted to His Excellency the Governor-General, by yourself and eight other Protestant Ministers,—the purport of which is to deprecate the idea of McGill College and University in Montreal being conducted on secturian principles. You state "that you are compelled, by a strong sense of duty, with all deference, but with most anxious solicitude, to represent that should your apprehensions be unhappily realized, the consequences must not only be highly detrimenta to the interests of education and letters, but, you believe, would in no small degree endanger the peace and harmony which now so happily prevail." Really, Sir, I cannot comprehend how you It appears to me that in so doing you have branded the peculiar institution of your own Church, as dangerous to the peace of the community. You have declared that, with "its sectarian character and bias," Queen's College can never fulfil its purpose, but may "endanger the peace and harmony" of the Province. You have attempted to escape from this at tack upon the principles openly recognized in the Charter of Queen's College, by confining your remarks to institutions apported by "public funds": but, Sir, if it be essential to the good government and success of Queen's College that it be exclusively in the hands of the Scotch, it must be essential to the good government and prosperity of M'Gill College, or King's College, that it be under the control of some ecclesiastical body. The mere accident that the endowment is, in one instance, raised from private funds, and in the other from public grants, cannot affect the principle—it is or it is not essential that Queen's College should be governed by the members of the Kirk, and that no one be admitted a Teache or Professor who will not sign your Confession of Faith. If i be essential, be honest enough to apply your own principle justly. If it be not essential, then I call upon you, as a consistent and honest man, to use your influence, both as Moderator of your Synod and a Trustee of Queen's College, to amend the sectarian character and bias of that institution I address you because your memorial is levelled against the Church of England, though it does not say so.

Perhaps, however, what is lawful in your institutions, is, in

your opinion, arrogance, assumption, and exclusiveness, when attempted by the Church of England. M'Gill College is chiefly supported by the munificent grant of an individual you had better read his will. The Charter of King's College originally required no test from Students, and only subscription to the Thirty-nine Articles from Professors. Few Ministers of the Kirk, I believe, would object to sign them. But this did not satisfy Mr. Morris and the party who were with him, and, in an evil hour, the Charter was changed, not amended. A College is about being erected near Perth, in Scotland, to be under the control of the long-depressed and persecuted Episcopal Church of that kingdom. Yet even this institution could not be attempted from "private funds," without some Presbyteries exclaiming against it. So that it appears that institutions likely to be under the influence and control of the Bishops or members of the Episcopal Church of Christ, whether sustained from public or private funds, are obnoxious to some

Sir, I do not hesitate to say that such institutions as M'Gill College, Queen's College, or King's College, ought not to be, like the University of London, without any religious character. I have felt myself the benefit of an academic education, and I long to see such institutions flourish in this country; but I should consider them a curse, and not a blessing, if directed according to the principles which (in defiance of the principles of your own Church as exhibited both here and in Scotland) you advocate. I am confident that if such a system should be adopted, to use your own words, it will, "in no small degree, endanger the peace and harmony" of Canada.

I am, Sir, your obedient servant, R. D. CARTWRIGHT.

Kingston, August 26, 1842. The Church has been robbed of the larger portion of the Clergy Reserves: but she has submitted to the spoliation and sacrilege with her accustomed obedience and gentleness. An attempt is now commenced to debar her of that influence to which she is entitled, in the management of the Education of the Province. The Memorial, if the object of it were granted, would work thus :- In every Collegiate Institution in the Province, supported by public funds, Tutors and Professors are not to be chosen from the great Universities of Oxford, Cambridge and Dublin; because, although those seats of learning produce the greatest scholars and mathematicians, and overshadow all Dissenting Escott v. Mastin;—namely, that the Baptism perthose scats of learning produce the greatest scholars and mathematicians, and overshadow all Dissenting and mathematicians, and overshadow all Dissenting Seminaries with their superior learning and science,—

Seminaries with their superior learning and science,—

formed by the Wesleyan Minister was merely regarded age, are looking for something that shall satisfy them as to the real authority of those who claim to have the rule over them, although we say this is the case, the services of these as Lay Baptism: men would be rejected. A few Presbyterians, a few Baptists, a few Methodists, and a few Independents would probably attend the Canadian Institution, and Baptist Professor, a Methodist Professor, and an greater value, and gained a loss by their movement. Independent Professor. For every Tutor or Professor must take one from each of the Dissenting Colleges. | was never contended that it was anything else. Carry out the principle fairly, and every sect ought to have its representative Professor. This is the conclusion to which the Memorial would lead. Mr.

Cartwright, in his straightforward and consider the conclusion of the Memorial would lead. Mr. Cartwright, in his straightforward and sensible re- by authority, and under license of any Bishop, but marks, has pinned the memorialists on the horns of unfit to be entrusted with the education of the Canadian youth.

But the memorialists have taken a farther step, and in an "Appeal" to the Province, which we shall try to insert next week, have thrown out the most inflammatory language respecting the Church, urging against her objections of a political nature, and attempting to revive a religious strife, similar to that which attended the Clergy Reserves' question. The Apostolical Succession is denounced; and there can be no doubt that, if the memorialists were to prevail, a spiritual Inquisition would be erected, and that Churchmen, who believe that dissenting ordination is unscriptural and invalid-and none but an ignorant Churchman can believe otherwise-for entertaining this abstract opinion would be, notwithstanding a weak protestation of the memorialists to the contrary, "wholly excluded from place and power."

Need we say that we rejoice, not in the existence of this enmity to the Church, but in its undisguised avowal. We have constantly insisted that Dissent, as such, must ever strive to undermine the Church. Directly the Church begins to exert herself and, by acting up to her high and apostolic and divine commission, to exercise the influence of persuasion and conviction over the minds of men, that moment she is most dreaded, most persecuted. If the "Memorial" and "Appeal" were called "Protests against the Apostolical Succession" they would be more aptly designated than at present. The Dissenting Ministers see that, as education prevails, Church principles that he is prepared to assist in casting down Mr. prevail. They know that many of their brethren begin Hincks from his undeserved elevation. to suspect, and to feel very uncomfortable about, the invalidity of Dissenting Ordination. They know that the only way in which they can hope to check the from her divine claims, and to represent her as politi-

cally odious and inimical to civil liberty. But we think that the country will not respond to this unreasonable cry. We think that the people of this Province will prefer that its Educational Institu- in the same Council with Mr. Hincks. tions should be under the controul of the most enlightened and best informed individuals,-and the great majority of these are members of the Church,and that Professors should be selected from Oxford

own Church cried out to them piteously on every side for help? Is the Church of England, with little real power and no educational endowment at all, to be month of August.

shipment of a stock of Bibles, Books, and Tracts, by thousands of our communion in the ective your efforts are at last likely to be crowned with success. As the Committees appointed for carrying this month of August. ower and no educational endowment at all, to be month of August. fiercely assailed, and the Church of Rome, with her numerous Colleges and Seminaries, and her immense territorial possessions, to be left to undisturbed repose? some Protestant Ministers at Montreal, respecting | Has Popery all of a sudden lost its Gorgon terrors, and assumed a meek and lovely aspect in the eyes of Dissent? Is not the Assistant Superintendent of Education for Canada West a Presbyterian Minister? which prompts it is root-and-branch hostility to the and had he been a clergyman of the United Church Church of England. The inconsistency and unfairness of England and Ireland, would it not have been said of the representations contained in it, have attracted | that such an appointment was an invasion of religious

Plain people will put such questions as these .the Memorialists in their true light, as banded together, | Sensible Dissenters will not go along with their selfconstituted leaders. Presbyterian, -of the Scottish establishment and of the American connexion,-To the Rev. Henry Esson, A.M., Moderator of the Synod of Baptist, Congregational, Wesleyan, and New Conthe Presbyterium Church in Canada, in connection with the Established Church of Scotland. together in a league against the Apostolical Succession, but all these movements will lead to inquiryinquiry will lead to truth-and truth will end in the diminution of Dissent.

> A very handsome tablet, to the memory of the late revered Bishop Stewart, arrived at Quebec this summer from London, the inscription upon which we suboin. It was provided for by a subscription in 1827, but a variety of circumstances created delay from time to time in the execution of it. It is now put up in the Cathedral of Quebec, in the recess occupied by the Cathedral of Quebec, in the recess occupied by the Communion Table, so as exactly to correspond to the monument in honour of the first Protestant Bishop of Quebec on the opposite side, and the two produce an excellent effect: an excellent effect:

IN MEMORY OF THE HONOURABLE AND RIGHT REVEREND CHARLES JAMES STEWART, D.D.

BISHOP OF QUEBEC,
THIRD SON OF JOHN, SEVENTH EARL OF GALLOWAY, SOME TIME FELLOW OF ALL SOUL'S COLLEGE, OXFORD, AND RECTOR OF OVERTON LONGVILLE HUNTINGDONSHIRE

IN ENGLAND, IN THE YEAR MDCCCVII. HE DEVOTED HIMSELF TO THE OFFICE OF A MISSIONARY IN CANADA, WHICH HE FILLED IN SUCCESSION AT PHILIPSBURGH, FRELIGHSBURGH, AND CHARLESTON

IN THE EASTERN TOWNSHIPS. IN MDCCCXIX, HE WAS APPOINTED VISITING MISSIONARY OF THE DIOCESE OF QUEBEC, AND, ON THE VACANCY OF THAT SEE, WAS CONSECRATED THERETO AT LAMBETH CHAPEL,

JAN. 18T, MDCCCXXVII.
ANIMATED AS HE WAS BY A FERVENT AND UNABATED ZEAL IN THE DISCHARGE OF THE DUTIES OF HIS HIGH AND HOLY CALLING, HIS MINISTRATION OF THE BLESSED GOSPEL WAS

DISTINGUISHED
BY HUMILITY OF MIND, BY UNIVERSAL CHARITY, D BY AN UNRESERVED DEDICATION OF ALL HIS POWERS, IN RELIANCE FOR SUFFICIENCY UPON THE DIVINE GRACE, TO THE GLORY OF GOD AND THE BEST INTERESTS OF MAN. IN THE FAITH AND HOPE OF THEM THAT DIE IN THE LORD. HE DEPARTED THIS LIFE, JULY XIII., MDCCCXXXVII., IN THE LXIII. YEAR OF HIS AGE;

AND IS BURIED IN THE FAMILY VAULT OF THE EARL OF GALLOWAY, IN THE CEMETERY, HARROW ROAD, NEAR LONDON. IN TESTIMONY OF AFFECTIONATE VENERATION FOR HIS MANY VIRTUES,

AND IN GRATITUDE TO GOD FOR THE BENEFITS THEREBY CONFERRED UPON THE DIOCESE. THIS TABLET WAS ERECTED BY PUBLIC SUBSCRIPTION, MDCCCXLL.

The language of eulogium, with reference to a prelate so loved and so venerated, is almost superfluous; but it seems like a want of respect and tenderness not to lay a tribute upon his tomb as we pass by it, and we therefore borrow the beautiful words of one, who still labours faithfully as a clergyman amongst us, and whose harp, though not often struck, still emits sounds delightful to Christian ears:

"Rest—pilgrim Bishop! rest,—thy toils are o'er;
Rest—for the Great High Priest,
The Bishop of thy soul,
Stayeth thy pilgrimage for evermore;
Run is the rugged race,
And gain'd is giory's goal!
Thou guileless man of God!
Thou venerable priest!

Llynymber'd works of love Unnumber'd works of love
Thy righteousness att Apostle of the western wilds,-Thy ministry was blest.

REST—PILGRIM BISHOP! REST."

we have already taken of the decision in the case of disciples, becoming a Church to himself."

"It has been aptly remarked that, in pleading for the validity of lay baptism, the Wesleyans gave up the ministerial character of their teachers in defending their Baptisms as mere lay Bapisms. The Patriot twitted them with this, and told them that therefore it must have a Presbyterian Professor, a they had purchased one thing at the sacrifice of one of a much Watchman, however says that the validity or invalidity of their Independent Professor. For every Tutor or Professor selected from Oxford, or Cambridge, or Dublin, you Baptism of their preachers was defended as lay Baptism, for it

opposition to such authority. Besides, it is not lay Baptism at all, simply because neither the teachers nor the people of the one dilemma,—we think that we have transfixed them Wesleyan sect are laymen. Laymen are those members of the on those of another. The greatest scholars, and the Church not in Holy Orders, whereas the Wesleyaus are not most experienced men of science, are members of the Church, but, being members of the Church, they are with the church at all, and therefore not laymen at all, but schismatics, separated entirely from the Church. Hence their Baptism was not lay Baptism, but schismatical Baptism. But Baptism from the schismatical Baptism which took place in former ages of the Church. For while the schismatics who baptised in former ages were in Holy Orders, as were the Donatists, the Wesleyan teachers are not in Holy Orders at all, it is also to be observed, that it is very different schismatical and therefore have no ministerial authority. These were distinctions pointed out to the Court, but as before said all was, same way, it is not unlikely that intelligent laymen might have if the whole Church is to be judged and bound by the decisions

> The Patriot, it may be well to add, is an English ournal devoted to the cause of Radicalism and Dissent: the Watchman is a paper in the interest of the Wesleyan Methodists.

We are authorized to state,—and we do so with a greatest pleasure,—that a mistake has been made to the permission thought to be given by the Rector. the greatest pleasure,—that a mistake has been made as to the permission thought to be given by the Rector of Cobourg for the use of his name in the Advertisement respecting "The Ladies' Seminary," at Cobourg. Instructions have been conveyed for the withdrawal of our orthodox and respected friend's name from the advertisement in question.

Sir Allan Macnab has reached this city, and re- again to their own border." ceived a most cordial welcome from his numerous friends. We understand that the report of his having accepted office is premature. We trust and believe

The Cabinet is certainly divided. One honourable member of it openly expresses his disgust at the appointment of the new Inspector General. Dr. John onward progress of the Church is to call off attention Rolph, we hear, has thrown fresh light upon the political character of Mr. Hincks.

We take this opportunity of stating that Mr. Cartwright most explicitly declined accepting the Solicitor Generalship, on the ground that he would have to sit

The present ministry, purged of a few persons and strengthened by the accession of some leading Conservatives and some French Canadians, will command

own Church cried out to them piteously on every side shipment of a stock of Bibles, Books, and Tracts, by thousands of our communion in the City of Toronto, and I

The Publishers regret to state that the first warding the following extract from an article "on building aipment of paper intended for this journal, was lost | Churches," which appeared upwards of twenty years ago in the in the Great Britain. A fresh supply has not yet arrived, and in the mean while they are compelled to arrived, and in the mean while they are compelled to which was adopted on that occasion, with such success, might be resorted to in the present instance. The article, after giving nanufacture, is not equal to that which they have an account of the Churches then built and building hitherto used. In a very few weeks they hope to reProvince, in referring to that in Toronto (then York), states:
"A very respectable Church was built in York, Home Disceive a supply of the accustomed paper.

Notices of Books, &c.

The first and second of LAW'S Three Letters to BISHOP HOADLEY, in Answer to His Lordship's Sermon on the Nature of Christ's Kingdom, and his Notions of the authority of the Christian Priesthood. 12mo. Reprinted 1835. Rivington. Sold by H. & W. Rowsell, Toronto: price 5s. 3d., cloth.

These masterly letters were written by the REV. WIL-LIAM LAW, who is better known as the author of the Serious Call,—a work which, under God, has turned nany a sinner from the paths of death into those of life eternal. His Three Letters (of which the two first, being the principal, are here reprinted) were written in confutation of the latitudinarian views of Dr. Hoadley Bishop of Bangor, who had laid down the princip "that it was needless to believe any particular creed, or to be united to any particular Church; and that sincerity, or our own persuasion of the correctness of our opinions (whether well or ill founded) is sufficient." The promulgation of this principle, which would justify every error, including Atheism, led to the famous Bangorian contro-

been called together. Law's Letters are a triumph indeed of human intellect, and of Scriptural truth. The exquisite ease and purity of the writer's style; his clear meaning, impossible to facility, and the complete and rapid demolition of his opponent's strongest holds, render this work, not only even to the lawyer and parliamentary speaker, -for these Letters are, perhaps, the most perfect specimen of logic and argument that our language can furnish. At the same time, the great themes which they discuss, relate

to the highest interests of man,—to the way in which Scripture teaches him to work out his eternal salvation. Law carried in his hand the spear of Ithuriel, the celestial temper" of which, "no falsehood can endure." Bishop Hoadley fell an easy conquest to such a weapon; and Archbishop Whately, long since memorable for his strange and dangerous views respecting the Sabbath, has merely put together again,—in his last work, so much quoted by Dissenters,—some fragments of that huge idol of errors, which Law had demolished more than a cen-

THE HOPE OF THE CHURCH: A Sermon preached by the REV. WILLIAM STAUNTON, Rector of St. Peter's, Morristown, New Jersey, in the Cathedral Church of St. James, Toronto, on Sunday the 5th June, 1842.— Published by request, by H. & W. Rowsell, Toronto,

at the Diocesan Press. A few gentlemen, who heard this sermon delivered, were so impressed with a conviction of its excellence and usefulness, that they obtained the reverend author's consent for its publication, and united to defray the expense. usefulness, that they obtained the reverent author's consent for its publication, and united to defray the expense.

The purport of the discourse, and the soundness of the principles which it inculcates, may be learned from the following extracts:

Institutes, Missistance, Missistance, and the subspace of the sterling, for religious objects in Canada. The munificence of this lady has been experienced in the same quarter in repeated instances before. ollowing extracts:

"What is the present state of what is called 'the Christian world?' Is it such as it ought to be,—the New Testament being judge? The glory of the Church is, that it should appear as a city that is at unity with itself. But where is this unity No where! Large numbers of men, who profess the name of Christ, are rent and torn into a thousand parties,—each boasting of its own independence,—all claiming the Bible, and yet believing or not believing just what they please,—some contending for this creed, others for that, and many spurning the restraint of any creed at all; while another sturdy race, in the land of Calvin and Luther, honestly tell us they have found out that Moses and Homer, St. Paul and Cicero, David and land of Calvin and Luther, honestly tell us they have found out that Moses and Homer, St. Paul and Cicero, David and Milton, were all moved by the same kind of inspiration, and that one-half of the Bible is nothing but a series of fine oriental fables. This is the kind of unity we have now to contemplate. A man or woman, with a fluent tongue, starts up,—modestly asserts that the Church is, and ever has been, in the wrong, digests a new scheme of faith,—proclaims it with ab the action of the Officers of the Ooth Regiment, and the Officers of the Ooth Regiment.

On arriving at the gate upon the south side of the church-yard, the procession halted, and formed itself into two lines, about ten feet apart from each other, facing brotherhoods, silencing every rebuke by its noisy appeals for | for This is not fancy, but what we may see and read with our own eyes. Nay, so little do men fear the awful sin of schism, that they pride themselves on the privilege of committing it; and so far may division extend itself in the existing forgetfulness of The following remarks from the London Church accountability to God, that the case may arise of a man originating a new system of doctrine, and, in the failure of getting

as ambassadors of the Lord—the head of the Church. It is clear that no man can say he has a natural right to feed and govern the flock of Christ. The right must be given to him. But who is to give it?—certainly not the people, for the Lord Jesus alone is the source of ministerial power. No congregation of laymen can make or constitute a Minister of Christ. For, what is such a Minister? Is he simply an educated man who has the ability to preach sermons? But many a layman could do this. Is he simply a pigns person who has the faculty of finally, by Thy mercy, obtain everlasting life, through Jesus Christian and the Lord build the house their labour is but lost that build it." "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Very excellent things are spoken of thee, thou City of God."

"LET US PRAY.

"Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help, that in all our works because the continued and ended in Thee, we may glorify Thy holy name, dinally, by Thy mercy, obtain everlasting life, through Jesus as ambassadors of the Lord—the head of the Church. do this. Is he simply a pious person who has the faculty of being useful? But many a religious woman may have the same faculty. Is he simply a person of ready utterance, who can make prayers and small property to the simply a person of ready to the simpl same lacusty. Is he simply a person of ready utterance, who can make prayers and speak consolatory words to the sick, and set forth to sinners the threats and promises of God's word?—Why, surely all this may be done by many who never thought of claiming a part and lot in the Ministry. So then, though a Minister ought undoubtedly to possess all these qualifications, yet there must be something besides these, on which he shall ground his right to appear he shall. Charge in God's and his right to appear before the Church in God's name, and as Christ's ambassador. For the people might very naturally inquire, 'by what authority doest thou these things, and who gave thee this authority?' And if he should refer them simply to his reputation for piety and usefulness, still the people might say, 'no man taketh this honour unto himself, but he that is called of God, as was Aaron;' and their question would ordained by such and such men, the people might have good sense enough to go back to the previous question, and ask, 'who ordained THEM?' And, if this were answered in the and was evidently to be, of no avail. Of this distinction Lord
Brougham took no notice. And we are truly in a pretty state

their curiosity excited, to know how far back this series of ordination reached,—and who began it,—and whether he who ordination reached, -and who began it, -and whether he who did begin it, had authority so to do; for if he had not this on theological subjects of such men as Lord Brougham and Dr. Lushington. Of the sentiments of Dr. Lushington, we need say nothing here; but if Lord Brougham be not as much of a

say nothing here, but a little to convey. Socinian as anything else, he has been greatly injured by being so reputed."

Now, as I have intimated, there are at this moment thousand the social sands of men in Europe and America, who are looking into this very serious question;—they are inquiring for the peaceful Church of the Redeemer, and for the pastoral authority of those who, beyond all doubt, can trace their title to feed and rule the flock from no other hands than those of Jesus Christ, and his inspired Apostles. And, not a few of them have found years being witness) to these alone, and to those ordained by them, is the promise given, 'whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.' As a result of this spirit of inquiry, we hear almost every week of preachers, belonging to various denominations of Christians, resigning their offices, and soliciting ordination at the hands of the Bishops. 'There is hope in thine end, saith the Lord, that thy children shall come

A thousand copies have been printed for circulation,and a small sum is still required to complete the amount necessary to defray the expense. Any one wishing for copies, may procure them at the price of 1s. 3d, per dozen.

We trust that this is not the last sermon, by an Ameri-

can Divine, which will issue from our Diocesan Press.-It is always with delight that we welcome the presence of an American Clergyman among us, and we rejoice that on points of eternal interest, immeasurably exceeding in importance all political questions, we can hold the most friendly and Christian intercourse with the Churchmen of the neighbouring republic. The publication of Mr. Staunton's sermon, we trust, will be taken as a small, but sincere, token, of the good will borne by the Canadian branch of the Anglican Church towards the American, and of the admiration property and here as the Admiration property of the admiration property and here as the Admiration property of the admiration property and here as the Admiration property and the Admiration prope and of the admiration entertained here of the fidelity with which the Seaburys, the Onderdonks, and the Doanes, and other excellent prelates, have upheld the great principles of Evangelical Truth and Apostolic Order.

We hope, at an early opportunity, to notice some American publications with which we have been favoured.

calculated to attain the end in view, I take the liberty of forfirst religious periodical published in the Province (the Christian Recorder for June 1819), as it is possible that the plan

trict, many years ago, which, at that time, accommodated all the inhabitants; but for some years past it has been found too small, and several attempts were made to enlarge and repair it. At length, in April, 1818, in a meeting of the whole congregation, it was resolved to enlarge the Church, and a Committee was appointed to suggest the most expeditious and economical

method of doing it.
"The Committee reported that a subscription, in the way of loan, to be raised when the seats were sold, was the most promising method. The subscription to be taken under 251., promising method. The subscription to be taken under 25L, payable in four instalments. Two gentlemen were selected to take the subscription paper round, and in three hours from twelve to thirteen hundred pounds were subscribed. Almost all the respectable gentlemen gave in loan 50L, and the Hon. Justice Boulton, and George Crookshank, Esq., contributed 100L each to accomplish so good an object. The Church was enlarged, a steeple erected, and the whole building, with its galleries, handermely finished. In Language last, when every galleries, handsomely finished. In January last, when every thing was completed, the pews were sold at a year's credit, and brought more money than the repairs and enlargement cost .-Therefore the inhabitants of York erect a very handsome Church, at very little expense to themselves; for every one nay have his subscription money returned, or it may go towards

the payment of a pew.

"This fair arrangement has been eminently successful, and gave great satisfaction. George Crookshank, Esq., notwithstanding the greatness of his subscription, and the pains which he took in getting the Church well finished, has presented the Clergyman with cushions for the pulpit and reading desk, covered with the richest and finest damask, and likewise cloth for the communion table. This pious liberality cannot be too much commended : it tells us that the benevolent zeal of ancient times is not entirely done away. The congregation was so much pleased, that a vote of thanks was unanimously offered to Mr. Crookshank, for his munificent present.

The worthy Mr. Crookshank will, I hope, excuse me for ponent's strongest holds, render this work, not only innently useful to the Divine, and the Christian, but example; but zeal like his (and these are by no means the only instances of his munificence) should not be forgotten, and it is to be hoped it may emulate some of the many in Toronto

Canadian Ecclesiastical Intelligence.

THE DIOCESE OF QUEBEC .- The REV. E. CUSACK, M.A., formerly Missionary of the Society for the Propa gation of the Gospel at Gaspé Basin, in the Gulph of St. Lawrence, has recently returned from England, and has been appointed to the charge of Broome, in the Eastern The REV. J. BUTLER, sent out this summer by the

same Society, has been appointed to the charge of Kingsey and parts adjacent, on the River St. Francis. The Society just mentioned have made a fresh grant of 500l. sterling to the Bishop of Montreal, to aid in the erection of Churches within the Diocese. The Society for Promoting Christian Knowledge have recently made special grants to his Lordship for the same object, to the extent of 225l sterling, and two special grants of books, to the amount of 10l sterling each, for Parochial Lending Libraries. Mrs. Simcoe, of Wolford Lodge, widow of th

LAYING THE FIRST STONE OF A NEW CHURCH AT WILLIAM HENRY.

The Corner-stone of the new Church, about to be rected at the above place, was laid on the 16th August, by Sir Richard Downes Jackson, K.C.B., Commander Chief of the Forces in British North America.

The persons composing the procession assembled on the west side of the Square, and proceeded on foot across the Square to the Church-yard in the following order:-1st-The Scholars of the Sunday School, two by two.

own ministers, -rears its pulpits, -becomes wealthy, and there- two lines, about ten feet apart from each other, facing fore respected,—and, in a few years, falls into the train of older | inwards, Sir R. D. Jackson and suite passed up the centre, ollowed by the Clergy, Architect, and Builder, the the procession as above described, reversing the order Sir R. D. Jackson then passed along the south side of the old Church, and, after crossing the east end of the churchyard, he was accompanied to the north-east corner of the old site, when the procession again halted. As soon as all the parties, amongst whom were the church-wardens and many other respectable individuals, had disposed of themselves in convenient order, allowing a sufficient space for those who were immediately engaged in the ceremony to perform their distinctive parts in it, the Rev. John Butler opened the ceremony in the following words: "Except the Lord build the house their labour is but lost

"Prevent us, O Lord, in all our doings with Thy most gracious avour, and further us with Thy continual help, that in all our works egun, continued and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen."

The copy of the inscription was then read, after which Mr. Butler requested Sir R. Jackson, in the name of the Building Committee, to lay the stone. The Architect then exhibited the plans, and, after the sealed bottle containing the inscription had been laid in the cavity of the stone, the Builder gave the hammer to Sir R. D. Jackson, covered the whole of the former one,—Sir Richard Jackson then struck the stone thus lowered, and declared the

The Rev. E. Cusack then proceeded thus:-"Other foundation can no man lay than that is laid, even Jesus Christ, who is God over all, blessed for evermore, and in whom we have redemption through His blood, even the forgiveness of our sins.

Christ, who is God over all, blessed for evermore, and in whom we have redemption through His blood, even the forgiveness of our sins. Amen.

"(Minister)—O Lord, open Thou our lips,
"(People)—And our mouth shall shew forth Thy praise.
"(Minister)—Glory be to the Father, &c. &c.
"(People)—As it was in the beginning, &c. &c.
"(People)—As it was in the beginning, &c. &c.
"LET US PRAY.

"Almighty God, from whom all holy desires, all good counsels, and all just works do proceed, we implore Thy blessing on the pious designs of Thy servants to raise up an edifice, in which Thy holy name is to be worshipped, and the messages of reconcillation, and the means and pledges of Thy grace and favour are to be proclaimed and administered. Guard by Thy providence, we pray thee, every thing that may appertain to the building which is now begun in Thy fear, and in a simple dependance upon Thy blessing. Excite the skill and animate the industry of the superintendents and workmen; protect them from all accident and danger, and grant that all who are in any way connected with this temple now about to be made with hands, may seek those influences of the Holy Spirit by which their souls will be made temples holy unto Thee, and prepared for entering on that building which is eternal in the heavens. Animate, we entreat Thee, O God, with the same holy purpose, all who are here present, that, seeking supremely Thy mercy and favour through Thy Son, our Lord and Saviour Jesus Christ, in the ordinances of Thy sanctuary on earth, we may finally be admitted to unite in the praises, and to partake of the felicity of the company of the redeemed in the Courts of the Heavenly Zion; and hasten, O Lord, we beseech Thee, the time, when Thy Church, at unity in itself, shall serve Thee in godly quietness, and when all who profess Thy holy name may agree in the truth of Thy holy word, and rightly and duly receive those Sacraments of Baptism, and of the mystical body of Thy Son, by which they may grow up unto Him in all things; and glorifying Thee in Thy

At the conclusion of this prayer, the Rev. S. S. Wood

read the Collects for the 16th Sunday, and for the 4th Sunday after Trinity, and then pronounced the benedic-We have also to add, that by the kind permission of Major Huey, the band of the 68th Light Infantry attended, and performed some sacred airs suitable to the

Moved by Charles Schneider, Esq., seconded by Mr. the school. When he had entered his teens his mind was

funds placed at his Lordship's disposal by the Society for the Propagation of the Gospel in Foreign Parts; and that his Lordship be requested to forward these resolutions to the Society for Promoting Christian Knowledge.

JAMES PYKE, Chairman. Vaudreuil, August 16, 1842.

ST. MARTIN, IN THE DIOCESE OF QUEBEC.

(From the Montreal Weekly Transcript.) The following Address, warm and well-merited, was resented to the Rev. Mr. Pyke, by the members of the t. Stephen's Church, in the Parish of St. Martin, immediately after Divine Service, on Sunday, the 31st ultimo [July], on his being replaced by the Rev. Mr. Bond who will officiate every Sunday:

TO THE REV. JAMES PYKE, MINISTER OF THE ST. STEPHEN'S CHURCH, PARISH OF ST. MARTIN'S.

Rev. and Dear Sir,-The moment having arrived when your pastoral duty among us is about to cease, allow me, on behalf of this congregation, to tender to you our united and grateful thanks for the manner in which you have administered to our spiritual wants, since the opening of this edifice, dedicated to the worship of Almighty God, and under the peculiar circumstances which we (previous to that time) had been placed, it is, I can assure you, with more than ordinary feelings we regret your removal. although we have long desired more frequent services than those which circumstances rendered it impossible for you to accomplish, and the accomplishment of which ne has brought about this separation.

Accept, Sir, this manifestation of our gratitude, and as a humble mark of the esteem in which you are held by us; and may the blessings of Almighty God guide and direct you wherever you may be placed, resting assured your welfare and advancement will be ever to us a source of pride and happiness.

CHARLES SMALLWOOD, M.D., (On behalf of the Congregation.)

My Dear Friends and Brethren in Christ,—I thank ou for this kind expression of your feelings towards me on the approaching departure from among you. I feel grateful for the satisfaction you evince respecting my services as a Minister of Christ among you; and, however humble may have been the means by which the word has been preached, I trust it has not been without effect in teaching you to set a high value on those blessed Scriptures, which are "able to make you wise unto salva-tion, through faith, which is in Christ Jesus." I regret with you that circumstances beyond my control prevented ne from more frequently meeting you in this sacred edifice, in which it was my privilege to be the first to publish the glad tidings of the Gospel; and I sincerely hope that as means have now been provided for the more equent celebration in this place of the holy ordinance of our religion, you will manifest your sense of the important benefit thus conferred upon you, by increasing love to God and devotion to his service. May you grow daily in grace and in the knowledge of our Lord and Saviour Jesus Christ—"rooted and built up in Him, and established in the faith as ye have been taught, abounding

I thank you for your kind wishes respecting my future welfare. Believe me, it will always afford me much pleasure to hear of your success. May God bless you and yours; and further, both your present and future happiness. Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all. Amen. To Dr. Smallwood, and the Members of St. Stephen's Church, St. Martin's, Isle Jesus.

And sit beside me.' Then he was set with the Bishop on one side and Archdeacon Raymond on the other; and the same way on Sunday, at lunch.'

"Thus honourably and pleasantly did Mr. Hurst pass his examination, and the Bishop's kindness extended also to paying the fees. (Applause.) On this very day an ordained clergyman of the Church of England; and he would shortly, through the Bishop's patronage, enter upon his ministerial duties as Curate of Garrigill, near Alston. The villagers, as a farewell token of their esteem and respect, were now providing a purse of gold to be

BAPTIST MISREPRESENTATION .- A correspondent of the Baptist Register, who signs himself P. M., thus writes in that paper of the 27th July: "Bishops Reynolds, Hopkins, and Leighton, who also are said to be successors of the Apostles, but alas! either without ordination at all, norance and rashness to their violence and bigotry.

Reynolds "went into orders" in 1622, on his being

appointed preacher at Lincoln's Inn, and in 1631 was esented to a living in Northamptonshire. He must therefore have had a valid episcopal ordination. He subsequently joined the Presbyterian party, but he was a moderate man, and at the Restoration accepted the Bishopric of Norwich. Our authorities are Chalmers's Bisparaphical Dictionary and the British Critic, July 1828.

HOPKINS was brought up under the Presbyterians and Independents, but at the restoration he accompanied Lord Robartes into Ireland, and was consecrated Riskon of Ra

Robartes into Ireland, and was consecrated Bishop of Raphoe in 1671. It is probable that until just before his ele vation to the bishopric, he may not have received episco pal ordination. But as the were consecrated on the 15th December 1661 at Westminster Abbey, had, before their consecration, been ordained deacons and priests in the same place, so as to prevent all objections to the validity of their consecration on the all objections to the validity of their consecration on the ground that they had previously received but an invalid Presbyterian ordination,—so we are fairly justified in arguing that, at a later period, viz., 1671, when the Charch had relaxed none of its adherence to primitive rules, Hopkins must have received a valid episcopal ordination, as deacon and priest, before his promotion to the bishopric. At all events it rests with P. M. to adduce proof that ric. At all events it rests with P. M. to adduce proof that he was not episcopally ordained.

Leighton was ordained deacon and priest at Westmin-

gather the following particulars from the Woodstock Monarch, of the 4th August, and the Woodstock Herald, of the 5th August. Mr. Benson Smith, an American Episcopal Methodist Preacher, held a Camp Meeting lately in Burford on a Sunday. About two thousand persons were present. The preacher, in the course of his address, told an anecdote respecting a pack of cards and knave of clubs. This caused two young men, Mr. Robert Weir and Mr. Richard Heywood, sons of wellntended building to be called under the distinctive name known and highly respectable persons in Burford, to smile, as well they might. Some altercation, upon this, ensued between the young men and the preacher, and the latter, whose conduct was most unseemly, rushed down from his platform "to tie" Mr. Weir. In this attempt, however, he seized not Mr. Weir, but a person named Townsend by the collar. Out of this squabble two cases arose, and were brought before the Magistrates. In the first, Benson Smith complained of Messrs. Weir and Heywood. The Magistrates, after investigating the matter for three days, dismissed it without coming to any In the second, Townsend complained of

fanaticism, called Camp Meetings, will fall into disrepute. In the mean time, it is to be regretted that any persons, out of curiosity, should attend them. The dupes who seek to please God by such extravagant and reprehensible means, may plead, as some sort of an excuse, that they have been "led captive" by persons, in many instances as blind and deluded as themselves: but the Churchman, present, has nothing to allege for his absence from divine service. If authorised ministrations be not within his reach, and of none other should he avail himself, he would be much better employed in devotion or pious reading at home, than in witnessing scenes which cause Christians to tremble, and infidels to exult.

English Ecclesiastical Intelligence.

EXTRAORDINARY AND INTERESTING NARRATIVE. At the last ordination in Auckland Castle, one of the successful candidates was Mr. Blythe Hurst, till lately a blacksmith, in the village of Winlaton, Durham. How blacksmith, in the village of Winlaton, Durham. How this humble artisan has come to be an ordained clergyman of the Church of England, will be best understood
by the perusal of an extract from the Gateshead Observer
of last Saturday. Our contemporary reports the proby the perusal of an extract from the Gateshead Observer of last Saturday. Our contemporary reports the proceedings of a dinner given at Stella, on the 12th instant,

The following is a copy of the inscription;

"The Corner-stone of the foundation of this Church, which is the second on the same site, was laid on this, the sixteenth day of August, in the year of our Lord one thousand eight hundred and forty-two, by General IS R Richard Downes Jackson, K.C.B., Commander in Chief of the Forces in British North America."

There were present and assisting at the ceremony:

The Rev. John Butler, (officiating for the Rev. W. Anderson, Rector); the Rev. Edward Cusack, M.A.; the Rev. Samuel S. Wood, M.A., Rector of Three Rivers; the Rev. George McLeod Ross, Rector of Drummondville.

Rev. George McLeod Ross, Rector of Drummondville.

Mr. Harrower, Mr. Hayden, Dr. Carter, and Mr. Sawtell, Building Committee. Mr. Wells, Architect. Mr. Sheppard, Builder. "Glory to God alone."

VAUDREUIL, IN THE DIOCESE OF QUEBEC.—The two following resolutions were unanimously adopted at a meeting of the members the Protestant Episcopal Church, led in this Parish, on the 14th instant:

Moved by Francis DeleDerpier, Eso., seconded by Mr. Dissenting Academies of England or Canada. We think that shrewd persons will ask, Whence this erection of the Presbyterian College at Kingston, though their of the Church of England. (Applause.) The the trade of a blacksmith at the trade of a blacks

William DeleDernier,

2. That the grateful thanks of this meeting be also presented to the Lord Bishop of Montreal, for the very liberal grant of 50t. towards the same purpose, from the liberal grant of 50t. The same purpose from the liberal grant of 50t. The same purpo village, to disseminate the damnable doctrines of Socialism, trusting, no doubt, to the well-known readiness of the villagers to patronise whatever was "new and good." (Laughter.) The friends of the learned blacksmith, Mr. Blythe Hurst, pressed him to deliver lectures in reply to the Socialist. This he declined, but he wrote a book, entitled "Christianity no Priesteraft, and had it printed and published. The worthy Rector of Winlaton, Mr. Wardell, enclosed a copy of the pamphlet to the Bishop of Durham, as the common man, a labouring blacksmith. The Bishop wrote back, expressing the great satisfaction with which he had read the book, and observing, that it might be written by a common man, but it was the production. duction of no common mind, and he was anxious to receive some further particulars of the author's life. These were not mere words of compliment. Bishop was in earnest, and wrote to Mr. Douglas, the Rector of Wickham, wishing him to see Mr. Hurst, and ascertain his ability to make a ready application of acquirements. Mr. Douglas visited him, and found him toiling the whole day long to support his family-pursued his studies while at work, having his lesson his "flame stone"—(a stone suspended before the eyes of the workman to protect them from the flames). Mr. Douglas conversed with him, and subsequently made a Mr. report to the Bishop. His lordship next wrote to Mr. Davies, the Rector of Gateshead, on the subject of Mr. Hurst. Mr. Davies visited Mr. H. at Winlaton, and stated the result in a letter to the Bishop. Dr. Maltby afterwards corresponded with Mr. Hurst, and advised him as to his course of reading, recommending to his attention the most suitable books. His lordship did more than this; he enclosed Mr. Hurst the means following out his recommendations. (Loud applause He also wrote to Mr. Collinson, the late Rector of Gates head, who, like the 'Good Samaritan,' as he had always been, invited Mr. Hurst to his house, and also Mr. Hurst's daughter. Mr. Collinson saw that the blacksmith was about to rise from his obscure station, and he was kindly anxious to prepare both him and his family for the new sphere of life on which they were shortly to enter. Some time afterwards, the Bishop having oc sion to visit Newcastle, had a personal interview sion to visit Newcastle, had a personal interview with Mr. Hurst, and arrangements were then made for his ordination. When the time for this ceremony was at hand, Mr. Hurst received a kind letter from Auckland Castle, intimating that apartments had been provided for his accommodation. His lordship also presented him with a silk gown, through Mr. Wardell. On Thursday, the 9th instant, Mr. Hurst proceeded to Auckland; and he (Mr. Laycock) had received a letter, companying ting he (Mr. Laycock) had received a letter, communicating some particulars of his reception. From this letter he would read an extract:—
" 'Mr. Hurst passed his examination with great credit

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to himself, and much to the satisfaction of his examiner.
"'The Bishop was particularly kind, and took especial notice of Mr. Hurst. On Saturday, as is customary, all those to be ordained dined with the Bishop. The Bishop, on looking round the drawing-room for Mr. H., found that he was at the opposite end. He asked him to come to him, and went and met him—took his arm—and introduced him to Mrs. Malthy and all the ladies. When duced him to Mrs. Maltby and all the ladies. therein with thanksgiving."

I thank you for your kind wishes respecting my future welfare. Believe me, it will always afford me much one side and Archdeacon Raymond on the other; and the side of th

and respect, were now providing a purse of gold, to be presented to Mr. Hurst, on his removal to his curacy. (Applause.) He had not intended to name this circu stance, but a friend at his elbow had suggested to him that he ought to do so. He would now conclude, having already, he feared, detained the company too long. (Cries of "No, no.") He had been led to relate the rise disturb our churches and our religious institutions with its violent and bigoted proceedings; —the paragraph we have just quoted, when examined, will show that they add ignorance and rashness to their violence and higherty. amiability of his disposition. (Applause.) This was sufficiently shown by the facts which he had related, and it was manifested in every action of his lordship's He had, therefore, great pleasure in proposing ', Bishop of Durham and the Clergy of the Diocese,

From our English Files.

MAYNOOTH COLLEGE.

House of Commons, July 20. On the motion that the sum of £8,928 be granted for the

Roman Catholic College of Maynooth, Mr. PLUMPTRE opposed the grant, as one that was sive to a large portion of the people of this country. He did not oppose it on religious grounds merely, but because the doctrines taught at the college had a tendency to the subver-sion of the allegiance due to the Crown.

Viscount CLEMENTS expressed his surprise that the hon-

were bestowed in those uncharitable endeavours were directed to the wants of the poor Protestants of Ireland, who stood

he was not episcopally ordained.

Leighton was ordained deacon and priest at Westminster Abbey, before his consecration to the bishopric on the 15th December, 1661. (Bishop Russell's History of the Church in Scotland, Vol. II. p. 259.)

Most Dissenting statements are as unfounded as that which we have just noticed Others proceeding from the which we have just noticed Others proceeding from the same source, we will correct next week.

Mr. BATESON would vote against this grant through no intolerant or bigoted motive, but because he conceived that the College of Maynooth had utterly failed in the purposes for which it was established, and because it fostered and inculcated which it was established, and because it fostered and inculcated which it was established, and because it fostered and inculcated which it was established, and because it fostered and inculcated which it was established, and because it fostered and inculcated which it was established, and because it fostered and inculcated which were hostile to the institutions and alien to alien the process of the warms of the warms of greatly in need of religious instruction, and worthy object would be attained, than any that could be attained, than a principles which were hostile to the institutions and alien to the constitution of the realm. He would ask, were the [R.] Catholic priesthood of the present day better disposed, or ore harmlessly inclined, than those of a former period? Did they possess more elevated or enlarged minds than those who were formerly educated at the universities of the continent? All authority pronounced the reverse to be the fact, and all the circumstances of the day confirmed its decision. Who was it engendered, if not hatred, at least jealousy and suspicion, against the Clergy of the Established Church? Who was it drove their flocks to the hustings at the last general election, and forced them almost to a man to pell in favour ral election, and forced them almost to a man to poll in favour of particular candidates? Every page of the evidence taken by the Committee on Bribery and Intimidation in Ireland teemed with facts to prove the gross character of the priests' proceedings. (Cheers.) These were facts they could not get over. He could prove every word he had asserted. He made these reflections in no spirit of hostility towards the [R.] Catholic priesthood—on the contrary, he desired to speak of them in the most friendly spirit. (Ironical cheers.) They might scoff at his assertion, but let them depend on it, that there were thousands and tens of thousands of [R.] Catholics who felt decision. In the second, Townsend complained of Smith's assault upon him and obtained judgment against the preacher, who was fined 5s. with costs, amounting in all to 4l. 17s. The preacher has appealed to the Quarter Sessions. could,—who would willingly emancipate themselves from a system which perpetuated the great curse of religious dissension, which would not allow them to do justice to their own kindly and generous dispositions, which changed their loyalty to abject submission to a demagogue, and which, instead of affording a truly religious education. affording a truly religious education, only engendered a spirit of the bitterest sectarianism. (Hear, hear.) He hoped the representatives of English constituencies, who might mut, perhaps, be able to judge of the disposition and temper of the Irish priesthood, and who, probably, formed their opinions of the [R.] Catholic clergy from the enlightened and liberal specimens which they met on the continent, would consent to pause, and obtain some information as to the real character of the Maynorth priests, are they deal, they have a made nooth priests, ere they decided to perpetuate the system under which they were generated. When they had so examined and judged for themselves, when they had so examined their decision. Meanwhile, he would be content to abide by their decision. Meanwhile, let them not be led astray by false and delusive representations, and, above all, let them take care that in attempting, as they thought, to diffuse truth, they were not premainer was a truth of the ware not premainer as a state of the st