their pews, (for the gratification, too often, of a pitiful exercised the Episcopal office. desire of distinction) to the serious inconvenience of those who sit near them, and to the great disfigurement of the Church; and the creation of faculty pews. To this last evil an effectual check, we trust, has been given by the authority will, doubtless, continue to act on their recom-mendation, "that in future no faculties shall be granted permanently annexing to any messuage a pew in the of correction, in the building of new churches or alteration of old ones, without intrenching on the system of fair appropriation. They have been so corrected in those churches of the Archdeaconry to which I have particularly alluded; and I should say generally, that in refitting a church, if it is possible, through the non-existence, or considerate abandonment, of private rights, (and where it is not possible, it may be done in part) to adopt through out the pleasing form of the ancient open seats, distin guishing those which are to be appropriated, only by yery low door, (such as has been introduced at Chester-ford, with the best effect) and allotting to large families two of these rows of sittings in lieu of the present square pew; if moreover no distinction is made between rich and poor, as to the most advantageous position for hearing and oining in the service-the appropriated sittings, for in stance, occupying the whole of one side of the church, and the unappropriated the whole of the other—such an arrangement combines every thing that may be desired. Order is preserved; the irregular and unsightly appearobviously and strikingly applicable to the present state of many of our churches: " If there come unto your assem-"are still those who hear the words of Christ most ly:" what shall be said then of a system which drives them into distant corners, where they cannot "hear," or perhaps thrusts them out altogether? We new churches built under the sanction of the commission ers, and in all those which are enlarged with the assistance of the invaluable society formed for that purpose, a very different system is insisted upon and observed. This system, it is hardly necessary for me to add, I shall follow in other cases also. The churchwardens who hear me are doubtless aware that, before any alteration can be lawfully made in a parish church, the concurrence of the Ordinary must be obtained: and I certainly should refuse tion of the labouring class and poor.

THE CHURCH.

COBOURG, FRIDAY, OCTOBER 20, 1843. CONTENTS OF THE OUTSIDE.

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On Teetotalism.
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Fourth Page.
The late Rev. R. D. Cartwright.
Holidays of the Church.

Wednesday the 25th October, at 9 o'clock A.M.

We beg to refer our readers to an excellent article on "Apostolic Succession," which appears on our first page to-day. It is taken from the Episcopal Recorder, published at Philadelphia,—one of the numerous religious periodicals in the sister Church in the United States, to which, in articles referring to the total page to refer our readers to an excellent article tenet, because a certain class of persons have been fully and that party that the very selfsame prefences which are relied upon for throwing open our University will equally avail another day for opening their Colleges in the Lower Province.

But the very selfsame prefences which are relied upon for throwing open our University will equally avail another day for opening their Colleges in the Lower Province.

But the very selfsame prefences which are relied upon for throwing open our University will equally avail that party that the very selfsame prefences which are relied upon for throwing open our University will equally avail that party that the very selfsame prefences which are relied upon for throwing open our University will equally avail that party that the very selfsame prefences which are relied upon for throwing open our University will equally avail to the province.

But the very selfsame prefences which are relied upon for throwing open our University will equally avail that party that the very selfsame prefences which are relied upon for throwing open our University will equally avail upon for throwing open our University will equally avail to the province.

But the very selfsame prefences which are relied upon for throwing open our University will equally avail upon for throwing open our University will equally avail upon for throwing open our University will equally avail upon for throwing open our University will equally avail upon for throwing open our University will equally avail upon for throwing open our University will equally avail upon for throwing open our University will equally avail upon for throwing open our University will Church in general, we often feel ourselves under the To quote a few appropriate lines from Wordsworth, weightiest obligations. The Episcopal Recorder is usually esteemed an organ as, in the phraseology of the day, it is termed; but whatever cause there may be, on other grounds, for fastening such an imputation upon our contemporary, holding the extremest views upon that point.

sary for our satisfaction upon that point.

have obtained consolidation, as having become free the Apostles.

with Ecclesiastical history, will pretend to say that of the Church, utterly regardless of her welfare as a this structure of the Church,—this arrangement of system or establishment. its orders, this investing of Bishops with pre-eminent It is, in short, our firm conviction, that for mainof the plainest facts of ecclesiastical history, who does | blessing, will be found more effectual than a right ap-There is another set of inferences which we cannot onth.

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There is another set of inferences which we cannot onthe provide the provide the provide of gross folly in separating from the Church of England; for they have separated for mere unimportant trifles.

Not only that, th Cyprian or of Athanasius.

and control embraced every other order and degree of tionable parts of the present Bill, in the proposed reministers. And finally, it would be hard for any in- construction of its provisions. genuous person, who faithfully consults his New Tes-

higher and middle classes, and almost total inattention tament, to deny that St. James (the Lord's brother as to the claims of the poor; the instances of large square pews, originally, perhaps, appropriated to a numerous family, but frequently occupied by only a single survivor; the permission given to individuals to raise the sides of that St. Paul, in traversing the world, confirming the Churches, and ordaining and exhorting presbyters,

Now, if ecclesiastical history assures us that such was the government of the Church in the first four centuries, and that it is clearly traceable to the Apos-Ecclesiastical Commissioners of 1832. Those who are in the and therefore to our Lord himself,—the question naturally arises, by what right or upon what justifying plea, this polity of the Church is any where, or by any persons, thrown off and rejected; and whether they who do so, are not chargeable with schism of the mos aggravated kind.

It is common with sectarians to treat this question with an affected lightness, and to pronounce, for instance, the Episcopal Succession as a figment, or untenable proposition. But be it what it may, it is that which, upon a principle of common honesty, both they and we are bound to maintain. To take, for instance, the fourth century:—we find Bishops every where of a copy of an Almanac, published under the auspices ruling the Churches, and the ordaining power vested in them; the fact, in short, recognized and established, that none but a Bishop could make a Bishop, and that none but a Bishop ever did attempt to ordain a Bishop. The history of the third century, and of the two preceding centuries, teaches us the same. Now what person of common honesty can deny, that there was ance of pews is got rid of; no space is lost; and, above then a recognized Episcopal succession? that if it was all, the equal right of the poor man is maintained, and no room left for that keen reproof of the apostle, which is so bishop unless ordained by one of his own order, the bishop unless ordained by one of his own order, the fact becomes incontrovertible that there was a sucbly a man with a gold ring, in goodly apparel, and there come in also a poor man in vite raiment; and ye have unto him, sit thou here in a good place, and say to the poor, stand thou there, or sit here under my footstool, are ye not then partial in yourselves?" "The common are ye not then partial in yourselves?" "The common are ye not then partial in yourselves?" "The common are ye not then partial in yourselves?" "The common are yengle," are still those who hear the words of Christ poet. able to the Apostles, it obtains the very appropriate name of the "Apostolic Succession."

It were well, however, if these "railing accusations" have the satisfaction, however, of knowing that in all the against the Apostolic Succession were confined to dissenters from our communion; for, unhappily we have within our own bosom, and, to our shame be it spoken, some few persons engaged in the ministry of the Church, who are ignorant and irreverent enough to unite in this miserable cry of sectarian animosity. "For those," says Bishop Horsley, "who have been nurtured in the bosom of the Church, and have gained admission to my consent to any plan of reconstruction in which all possible provision has not been made for the accommoda-mour of the age, or ambitious of the fame of liberality of sentiment, (for under that specious name a profane Church of the Empire. So long as it suited the purpose of the indifference is made to pass for an accomplishment,) Presbyterians to speak of themselves as belonging to the Estab they affect to join in the disavowal of the authority which they share, or are silent when the validity of their divine commission is called in question; for any, I hope they are few, who hide this weakness of faith, which they share, or are silent when the validity of this poverty of religious principle, under the attire of had time to be exhibited on the dining-table of that honourable a gown and cassock, they are, in my estimation, little gentleman, when their policy changes, and they are no longer a sister Church to that of England, but willingly mix them-

better than infidels in masquerade."

Perhaps the Church herself is, in a great degree, to blame for this, in not furnishing to her children a blame for this, in not furnishing to her children a more systematic instruction upon this important point; the speak of themselves as simple "Presbyterians;" which no do doubt has a meaning, and shows that they intend to curry the speak of themselves as simple "Presbyterians;" which no do doubt has a meaning, and shows that they intend to curry the speak of themselves as simple "Presbyterians;" which no do doubt has a meaning, and shows that they intend to curry the speak of themselves as simple "Presbyterians;" which no do doubt has a meaning, and shows that they intend to curry the speak of themselves as simple "Presbyterians;" which no do doubt has a meaning, and shows that they intend to curry the speak of themselves as simple "Presbyterians;" which no do doubt has a meaning, and shows that they intend to curry the speak of themselves as simple "Presbyterians;" which no do doubt has a meaning, and shows that they intend to curry the speak of themselves as simple "Presbyterians;" which no do doubt has a meaning, and shows that they intend to curry the speak of themselves as simple "Presbyterians," which no do doubt has a meaning, and shows that they intend to curry the speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themselves as simple "Presbyterians," which is a speak of themsel The Lord Bishop of Toronto, with the Divine permission, will hold his next Ordination in the Cathedral Church of St. James at Toronto, on Sunday, the 29th of October next — Candidates for Orders are 29th of October next.—Candidates for Orders are resentiment of mistaken charity, have caused them to quired to present themselves, with the requisite papers, to his Lordship's Examining Chaplain at Toronto, on though it may extenuate, does not change the characteristic formula to disclaim connection of the Kirk,—it yet intimates that, if circumstanced the members of the Kirk at home, it would have acted with ter of error; and the Episcopal jurisdiction and suctor of error; and the Episcopal jurisdiction and suctor of error; and the Episcopal jurisdiction and suctor of the Perhaps they think by this means to gain the support of the We beg to refer our readers to an excellent article

Cession is not less a Scriptural, and therefore a binding tenet, because a certain class of persons have been forthat party that the very selfsame relied that that the very selfsame reli

the United States, to which, in articles referring to usually termed "High-Churchmen;" while such as the state and progress of our holy cause in that coun- embrace, or lean to, the sentiments of Dissenters upon try, as also to the distinctive polity and tenets of the this point, are ordinarily called "Low-Churchmen."

> "High and Low, Watchwords of party, on all tongues are rife; As if a Church, though sprung from heaven, must owe To opposites and fierce extremes her life,— Not to the golden mean, and quiet flow Of truths that soften hatred, temper strife."

the present article affords abundant evidence that on Party names, or designations to which any thing like the important question of Episcopacy at least, he is ridicule is meant to be attached, are always to be at unity with his brethren who may be charged with deprecated; and these names especially, because the deprecated; and these names especially, because the application of them is not strictly correct. The terms, so far as they differ from its own. Now, if the Pædobaptis There is no question, connected with religion, which, whether of High or Low, would imply that there could and the Anti-Pædobaptist are both equally right, and one no at the present moment, more strongly agitates the pub- be a gradation, -a sliding-scale, as it were, -of opinion lic mind, than that of Church Government; and yet perhaps there is none upon which it is more easy to the truth as affecting this point, while it may not be should authorize these different bodies to teach their various arrive at a definite and clear conviction. It may be denied that the other has not reached it. It is, thereregarded as mainly a question of fact; and the mind, fore, erroneous, as respects this question, to speak of regarded as mainly a question of fact; and the mind, in giving its attention to discussions of that character, Low-Churchmen; because persons who reject the unite in teaching doctrines which they fully believe to be all has the benefit of exemption from any of the nice and Scriptural polity of the Church, and deny the succes- equally false, one neither better nor worse than the other. perplexing subtleties in which it is so easy to involve sion of her Bishops from Bishops antecedently existmere points of doctrine. Ecclesiastical History, in- ing, and so on till we come to the Apostles, are not cluding of course the Acts of the Apostles, and connected with whatever bears upon the question in the men, but they are occupying a false position in the men, but they are occupying a false position in the course,—that it is of little importance whether or not the course,—the cour Old Testament as well as in our Lord's history, is our Church, and would be more consistently engaged in main resource in ascertaining the principle of Church ministering amongst the Dissenters. Nor is it correct main resource in ascertaining the principle of Church ministering amongst the Dissenters. Nor is it correct for to use the term High-Churchmen; because it does not the Church of Christians are or are not members of the Church of Christ,—whether persons believe in purgatory th Government; and there, happily, we have every information, direct and circumstantial, which is necesseem very practicable to go beyond the truth in this
seem very practicable to go beyond the truth in this
try so to do,—whether they worship images or regard it as idolated to go beyond the truth in this
try so to do,—whether they pray to the Virgin Mary for spiritry so to do,—whether they pray to the Virgin Mary for spiritry so to do,—whether they pray to the Virgin Mary for spiritry so to do,—whether they pray to the Virgin Mary for spirimatter of Church government,—to say more, than that We will take, for instance, the fourth century, -a there is an Episcopal succession, and that the appointperiod at which the Christian system may be said to ment of Bishops is traceable in a continuous line to

from the opposition of the civil power, and before it The adoption of views upon this and certain other could have experienced the injurious effects which, questions which give rise to the charge of Low Churchhowever erroneously, have been charged upon it as the ism, may, as a general rule, be ascribed to a defective influence of imperial patronage and favour. If the theological education; but the spirit of party which it encouragement afforded to it by Constantine in the has fostered, if not engendered, is undoubtedly kindred early part of this century should have tended to the to that feeling of pride and perversity which created laxity or corruption of Christianity as respects its the sect of the Novatians in the third century, and that ecclesiastical polity, its wide-spread and severe strug- of the Donatists in the fourth. This is the more ob- Churches ought to be independent of each other or bound the endeavours of the Legislature, at their session in the gle with the Arian heresy in the latter part of the vious from the fact, that the few individuals within the same century, allowed but little opportunity to the Church, who join in impugning the correct system of rulers of the Church to forward any plans of self- Church government, are, in general, fond of popularity; aggrandizement or ambition. Viewing, therefore, the and in order to attract congregations, and thus afford various incidents connected with the history of the a greater self-gratifying scope to their pulpit powers, there is any such thing as a Christian Sabbath or not, &c. &c. &c. Church in the fourth century, we can scarcely fail to are the more willing to make compliances and comdiscern the evidence far and wide, nay universally, of promises which, by procuring a character for liberality, the form of Church polity for which we contend. create for them at the same time an additional amount When we regard the structure of the numerous Coun- of hearers. The weapon of "liberality" is one easily cils which were held in this century,—to express, as wielded,—more so, perhaps, by weak minds than by it were, the voice of the Church upon questions of strong ones; and if, by its employment, hearers can momentous interest,-we should be blind, indeed, be gained and congregations increased, the popular apart from all other evidence, not to perceive that the preacher very naturally fancies himself a successful government of the Church was then administered by minister, -although for perhaps a majority of the con-Bishops, Priests, and Deacons; and that the presiden- gregations thus gathered, the main attraction is the tial and ordaining power was vested in the first order. Sermon, and they are utterly indifferent to the prece-Now no person, with any tolerable acquaintance ding Prayers, utterly ignorant of the great principles

power, was an invention, we will say, of the fourth taining believers, as our Church so well defines it, And when their minds have made such a step, will they be in century; that it took its rise then, and was never "in the unity of the spirit, in the bond of peace, and a state of faith or in a state of infidelity? known before. A person must be extremely ignorant in righteousness of life," nothing, with the Divine

lent in the second century,—that it was as universally occasion to shew, is one of those abortions in Legislaestablished, for instance, in the days of Irenæus, as of tion of which all parties appear to join in condemnation, and of which all parties are calling for an amend-But more than this, he must be very sceptical in- ment. To mould its present elements into any thing deed, if he doubt the prevalence of the same form of like consistency, or harmonious arrangement, would, Church Government in the first century; unless he we apprehend, be found impracticable: the only feadoubts the existence of such persons as Linus, Cle- sible course appears to be to raze the clumsy structure ment of Rome, Ignatius and Polycarp, and, in defiance from the very foundation, and build it up anew. The of the testimony of ecclesiastical history, denies that intention to re-form this unsightly piece of legislative these great and holy men were bishops. Further still, mechanism, may appear to render unnecessary any he must be extremely incredulous if he can withhold petition against particular clauses, -such as the one the conviction that Timothy at Ephesus, and Titus in from the City of Quebec, which we readily publish in Crete, exercised the Episcopal power; for it is impos- another column; -yet this, in the projected work of sible to read the epistles addressed to them by St. Paul, needed reform in the present case, may serve to assist and not be convinced that their spiritual jurisdiction our Legislators in avoiding some of the most objec-

We are asked by a Correspondent in the United States, how far the Act of Parliament by which the Rey. H. Caswell is enabled to hold preferrent in Eng-Rev. H. Caswall is enabled to hold preferment in England, affects the natives of Great Britain and Ireland who have received ordination in the United States .-Our understanding of the case is, that it is strictly a private Bill, for the special relief of Mr. Caswall, and does not touch the question of disability resting upon clergymen in the United States similarly circumstanced as that gentleman was. A special Act of Parliamen would be necessary in other similar cases; though the Act by which Mr. Caswall obtains the privilege of holding preferment in the Church of the Mother Country appears to recognize a principle which may lead to some enactment embracing the case of all others similarly circumstanced,-with probably a retrospective view only, or other limitations of which circumstances may suggest the propriety.

We have to acknowledge with our thanks the receipt of the Wesleyan Methodist Society at Toronto.

The Rev. G. W. Warr thankfully acknowledges the Andrew Kerr, Esq. . 0 10 0 J. C. David . receipt of Ten Pounds from His Excellency the Go- Wm. Harvey and vernor General, in aid of a fund for completing the Wm. Campbell..... Hornby Church. His Excellency has also kindly transmitted the liberal donation of Ten Pounds towards Ellen Richard the completion of St. James's Church at the head of Chas. Armstrong ... 0 Mud Lake, in the Township of Emily.

We are requested to state that the "Belleville next, the 26th instant, under the management of the James Johnston Ladies mentioned in the Notice referred to.

Communication.

THE PRESBYTERIAN UNIVERSITY SCHEME. NO. II.

To the Editor of The Church. My dear Sir,-The scheme to which I lately adverted, for modelling our University, is a very remarkable one, considere as emanating from Presbyterians, inasmuch as it directly places the Romish Communion at the head of all the "sections f the ecclesiastical class" in Canada. Another ground which uggests itself to us is, that they are thereby enabled to displace the Church of England from its proper position, as the ished Church of Scotland, so long they were willing to place themselves second and the Church of England first. But now

the promotion of harmony. Now let us see how the matter of fairness stands. Because certain religious bodies comprise a considerable portion of the community, therefore the State is to authorize all these bodies previous notice having been fully given in all the missions to form permanent establishments in the University to propa-gate their peculiar sentiments. Let us consider for a moment H. O'Hara, Esquire, seconded by Mr. Lerfertey. what such a proposition implies. It declares, publicly, ether

equally well-founded, that is, equally true, or that they are so unimportant that it is of but little consequence which of them is taught to our youth. Take the former supposition,—that they are all equally well-founded, and it results immediately that they are all equally false: for every separate religious body more right than the other, - they must be both wrong; becau contradictories cannot stand together. Well then: sal essentially infidel. He destroys the landmarks of truth and

Take the other supposition, that the differences between Christian bodies are unimportant, so that it is of no material importance which of their tenets are taught; then we shall Bishop of Rome be acknowledged as Universal Bishop,whether the decisions of the Church of Rome are infallible or tual blessings or regard such an act as blasphemy,—whether persons are in communion with that ministry which Christ appointed or look on it as a human invention, -whether there is a special order of divinely appointed ministers or every one is at liberty to take that office upon himself,-whether Church discipline is binding on the conscience or every one is at liber to set up a new sect so soon as he finds himself hindered by authority from doing as he likes,-whether the Bible is the only sure standard of doctrine and precept, or every person may be equally led by a supposed light within him,—whether chilren shall be baptized in infancy or all such baptism is a sin in itself and altogether null and void,—whether there was any visible Church for 1200 years or not,-whether Christi together by the same ministry and discipline,—whether Christians have a right to set up a new sect for every new opinion that springs up or not,—whether there are no such things as Sacraments, or Baptism and the Lord's Supper are divinely

That in considering, however, the province; Uninformed persons may be amazed at this enumeration; but these points and many more are grounds of difference gious world; and the person who declares that the differences etween Christians are unimportant, asserts that it is of little portance in what way all these questions are answered. It llows, therefore, that the British Empire has been distracted and divided for 200 years about trivial and unimportant con-troversies;—that the best and wisest of Christian men (if ever Christian men were wise and good) have employed their thoughts and their pens, their learning and energy, all their faculties and all their acquirements, in attacking and defending positions which are of very little importance one way or the

What a triumph for the infidel! What respect will such a view lead our youth to have for all our great theological writers? Will not their minds naturally conclude that, if such men, of such acquirements and piety, could contend so strenuously for what (after all) is unimportant, all doctrine must be uncertain? conclusion to which the project of the Kingston Trustees naturally and inevitably leads us.

There is another set of inferences which we cannot omit.folly or a greater crime than to set all Western Christendom at variance one with another, and bring about a permanent division into opposing interests,-all for unessential differences of opinion? And yet, if these differences are not unessential. how is it possible for any sincere man to propose to the State to authorize the public and permanent establishment of institutions to uphold them?

But we have not done with this pretence of fairness. We are told that the principle of fair dealing requires that we should admit the Romanists, the Presbyterians, the Wesleyans, the Congregationalists, the Baptists, into the government of our University upon equal terms. Let people well consider that we cannot stop here. We must go on to admit the Quaker, the Irvingite, and the Millerite. Nay, how can we keep up any religious restriction in the governing body? How utterly unfair to require of the Professors in the Council that they should believe in the inspiration of the Scriptures and the doctrine of the Trinity? If fairness is to be the test, do away with all restrictions. Why should not a Socinian, a Universalist, a Mormon, or a Jew, be a Professor of Chemistry of Mathematics? And if so, how unfair to stop him short in the

I remain, my dear Sir,

JAMES BEAVEN.

Canadian Ecclesiastical Intelligence.

CHURCH SOCIETY, MARYSBURGH, PRINCE EDWARD DISTRICT.

To the Editor of The Church. Rev. Sir,—I have the pleasure of handing you a list of the Subscribers to the Parochial Association of the Dioce-san Church Society, in the Parish of St. Paul's, Marys-burgh, in connection with the Branch Association for the Prince Edward District.

The Association was only formed on the 14th June last, (as mentioned in *The Church* of the 21st July) and I hope that I shall be able in the course of the ensuing fall and winter to add many more names to the list.

I am, Rev. Sir, Your's very truly, WM. HARVEY. Archibald McGreer O Thomas Cook 0 10 John E. Collier Peter Collier..... David Hick Mr. Pringle William Scott Thomas Carson .. John Hare..... Eliphilet Wright ... Mr. Ames...... 0 Mr. Moutany 0 William Loney..... 0 A. McDonald, Esq. 1 Jas. Livingston. Richard Johnston ... 0 Mr. Carson Wm. Newberry James Watling..... M. David .. Thomas Metcalf ... 0 10 0 Margaret Vandusen 0 5 0

CHURCH SOCIETY, GASPE, CANADA EAST.

At a meeting held in the Court Hall at Perce, on the 19th September, 1843, for the purpose of forming the Caspé District Association of the Church Society of the Liocese of Quebec,—the Lord Bishop of Montreal in the

The meeting having been opened with prayer, it was resolved as follows, viz:

Ist. That it is expedient to form in this District a Braich of the Church Society in this Diocese, in conformity with the Articles of the Constitution of the same—to be called "The Gaspé District Association of the Church Society of the Diocese of Quebec."—Moved by the Rev. Robert Short, seconded by John Fauvel, Esq. 2nd. That a permanent Secretary and Treasurer of this

Association be annually chosen.—Moved by the Rev. W. Arnold, seconded by Josiah Cass, Esquire.

The Rev. W. Arnold, was nominated as Secretary;
John Hardeley, Esquire, Agent of Messrs. Chas. Robin & Co., was nominated as Treasurer; John Le Boutillier,

Esquire, William Tilly, Esquire, and Mr. John Eden, were nominated as Auditors for this present year. 3rd. That a Committee of twelve members be chosen every year, at the annual meeting, to conduct the business of the Association, with power to add to their number, besides the Clergy of the District, who shall be its permanent members, and that three members shall constitute a

norum.-Moved by the Rev. George Milne, seconded by The Hon. Mr. Justice Mr. Thomas Suddard,
John Le Boutillier,
John Fauvel,
Esq'rs. Thompson, Dr. Fitton, John Fauvel, Josiah Cass, and Wm. McDonald, Esq. Martin Sheppard, Esq. James Perchard, Esq.

Charles Davis, Esq. 4th. That the Annual Meetings of this Association be held on the Wednesday nearest the 20th July in each year, in rotation, at Perce, New Carlisle, and Gaspé Basin, and that special meetings may be convened by the Chairman, on the requisition of any six members, to be held at least one month before the day of meeting. - Moved by

5th. That the thanks of this meeting be given to the Right Rev. the Lord Bishop of Montreal, for his efficient conduct in the Chair.—Moved by John Le Boutillier, Esquire, seconded by Wm. Tilly, Esquire.

Notwithstanding the busy season of the year—it being the midst of the harvest and the fishing,—the meeting was large and respectable, and an excellent spirit was

able to attend, as the Court was sitting at New Carlisle at James Perchard, Esquire, and several others who were

unable to attend, sent a request to be permitted to join with their brethren in forwarding the good cause.

The Lord Bishop, in opening the business of the day, explained in a most able and satisfactory manner, the bjects of the Society.

The meeting was also addressed with effect by the three Clergymen present, as well as by John Le Boutillier, Esquire, and H. O'Hara, Esquire. These gentlemen, in advocating the resolutions with which they were intrusted.

took occasion to express their own lively interest in the

undertaking, and their conviction of the strong nece for putting in trim the operations of the Society within WILLIAM ARNOLD, Secretary. Spring Grove, Gaspé Basin, 2nd October, 1843.

on the table, when the sum of £21. 15s. was subscribed

THE COMMON SCHOOL BILL.

upon the spot.

To the Honourable the Commons of Canada, in Provincial Parliament assembled.

The Petition of the undersigned Inhabitants of the City Quebec, and its vicinity-HUMBLY SHEWETH:

That your petitioners have with deep interest viewed year of our Lord one thousand eight hundred and forty-one, to provide the means of diffusing the benefits of

That in considering, however, the provisions of the Act known as the Common School Act, and the experience hitherto had of its working, the undersigned see reason to believe that the same is not sufficient for the purposes in view; and they respectfully solicit your Hono House to give it an early and careful revision;

That your petitioners are firmly persuaded that no system of Education can be permanently beneficial to any people, unless associated with an intimate knowledge the will of God, as revealed in the Holy Scriptures;

the will of God; and that your petitioners earnestly deprecate the principle that any portion of them should be sys-tematically withheld from the youth of this Province; That your petitioners respectfully pray, that, in the Legislative proceedings to be taken on the subject during the approaching Session, the Holy Scriptures may be ublic Schools and Seminaries throughout the Province: That the undersigned feel it especially their duty to draw the attention of your Honourable House to that porwhich exempts a class of Agents, designated by the appellation of "Les Frères de la doctrine Chrétienne," not only from the disability under which all other persons, not born subjects of the British Crown, nor naturalized. labour in reference to employment under the Act, but even from the inquiry into character, learning, and ability, to which British Subjects have to submit;

That your petitioners are not aware of any ground which can support an exemption in favour of individuals who there is reason to believe will be found generally subjects of a foreign power, and can hardly be supposed particularly desirous of cementing and perpetuating the connection of this Province with Great Britain, nor calculated to promote, among the population speaking the French language, an attachment to British Institutions, have received a bias materially affecting their eligibility as educators of youth of French descent;

That the undersigned humbly pray, that, among the modifications which the Common School Act will doubtess receive at the hands of the Legislature during the pproaching Session, there may be one for rescinding the approximation and the state of the proximation and the persons called "Les Frères de la doctrine Chrétienne" on the same ooting as all other Foreigners, as regards their admissi-

Sunday last the 5th instant, the Lord Bishop of Toronto consecrated the Episcopal Church in this town, by the name and title of Christ's Church, in conformity with the usage of the Established Church of England; and in the afternoon, after a very impressive and appropriate sermon from his Lordship, the rite of Confirmation was administered to about fifty candidates. The Rev. Mr. Morris accompanied his Lordship and assisted in the Service, along with the Rev. S. S. Strong. On Monday morning his Lordship proceeded to the Township of March, with the intention of administering the rite of Confirmation, and consecrating a new Church lately erected in that quarter.—Bytown Gazette.

THE CHURCH OF ENGLAND IN THE COLONIES. (From the Colonial Gazette, September 16, 1843.)

It is not Governors, or armies, or fleets, that retain the colonies of Britain in their allegiance to the mother country. It is the identity of the civilization shared by the colonists and the residents of the "old country." There is not a British inhabitant of the West Indies, Canada, or Australia, who is not linked to at least some section of British society by common interests, common national traditions, common religious belief. It is these multiplied threads—crossing, diverging, and re-uniting—that make one indissoluble mass of the society scattered over the instrument in the colonies. The glorious subscriptions circumference of the globe. These unseen ties—seldom thought of, save when something occurs that threatens to rend them asunder, and by straining only proves their strength—constitute the real hold of the state upon these invaluable outposts of the empire. And of all of them

none is stronger than the community of religious faith.

The missionary societies—among other good deeds—have been of incalculable service to the Colonies, by supplying them with religious and with the highest moral nstruction, at times when they might otherwise have found difficulty in obtaining it; and they have rendered no less service to the empire by thus contributing to anchor its authority deep in the minds of the colonists, and consolidate the Imperial Union.

Of the missionaries, however, on some future occasion:

our present theme is more limited in its range. We propose to speak of the labours and progress of the Anglican Church in the colonies. If what we have said of missionary efforts in general be true—and it will scarcely be gainsaid by any who have maturely scanned the phases of colonial society—much more must it be true of the with our social and political institutions, which is the glorious and legitimate birth of scriptural influence on the ational heart and intellect of England. Without calling n question the loyalty of the members of other Churches ve may be pardoned for considering the members of the Anglican Church more thoroughly and entirely English.
The great instrument, under Providence, for planting

and fostering the Anglican Church in the colonies has been the Incorporated Society for the Propagation of the Gospel in Foreign Parts. This indeed is the task to which the Society has more especially devoted itself. Missionary efforts—in the strictest sense—are within the scope of its original charter, and have not been neglected by it. The labours of the Society in India, for example, are strictly missionary. But its special labour has been to keep together within the fold of the Church those members who have emigrated to the colonies, and to win over to the continuous, efficient, parental discipline of a perfect-ly organized Church, and a decorous ritual, those whom the missionary labours of others had prepared for recep-tion into the Church's bosom, by leading them to think with due seriousness and attention of divine things.

A nobler task the society could not have charged itself with than that of incorporating men into the Church whose doctrines and discipline are to be found expressed in the works of Hooker, Taylor, South, Butler, and many more of her champions. Even the mere worldly-minded man of decorous principles and refined tastes, must respect the Church whose moral influence so entirely pervades being by no means their least valuable ingredient-the literary works of Evelyn, Addison, Steele, Berkely, and Johnson. The English statesman cannot refuse his tribute of respect to that venerable establishment, whose mitted front and snow-white vestments combine chaste dignity with the absence of all tawdry ornament; and the characteristics ter of the outward appearance of which is but the express image of its decent but not superstitious ritual, of its mild habits of reasonable command. We challenge men of any class to deny the power and efficacy of this Church as an instrument for forming exemplary and amiable private characters, and for keeping all, over whose minds it exercises an influence, intensely English. And this surely ought to be enough to shew the importance, even in a secular point of view, of the society's efforts to win men

to enter and abide within the communion of this Church. The organization of the society fits it to be the instrument of the Anglican Church. Incorporated by King william in 1701, for the purpose of "maintaining clergy-men, and providing for the worship of God in the planta-tions, colonies, and factories of England beyond the seas, and for the propagation of the Gospel in those parts," it the Church, and has been uniformly conducted on Church principles, and in strict adherence to the rules of eccleof importance is adopted until it has been submitted to the Archbisbop of Canterbury, the president of the society, Mr. Justice Thompson expressed his regret at not being for his approval. The missionaries, who may be appointed to attend, as the Court was sitting at New Carlisle at ed on the recommendation of the society, are subject precisely in the same manner as clergymen at home to the authority of their Bishop, by whom they are sent to their several stations. The society is the Propaganda of the Anglican Church.

Previous to the separation of the United States from the mother country in 1783, the American "plantations" were provided with clergy almost exclusively by this society. The Episcopal Church of the United States, though independent and self-legislating, as every national Church ought to be, stands, through the instrumentality of the society, in a filial relation to the Anglican Church. The first American Bishop, Dr. Samuel Seabury, was one of its missionaries. To the society has been awarded the blessing and privilege of planting in the new world that well-ordered branch of the great Catholic Church, the Eriscopel Church of the United States with its 21 the Episcopal Church of the United States, with its 21

ishops and about 1,300 clergymen.

The scene of the society's labours since the recognition P. S.—After the meeting, a Subscription List was laid of the independence of the United States of North America, has extended with our colonies and dependencies into other parts of the world. It will be most easily comprehended by passing it under review in four great divisi

I. BRITISH NORTH AMERICA.—The Bishopric of Nova Scotia was created in 1787; that of Quebec in 1793. The unwieldly territorial extent of these dioceses was felt as an impediment from the outset; but it was not till 1839 that they were subdivided. In that year it was resolved to divide the bishopric of Quebec into two dioceses: that of Montreal, comprehending the old Province of Lower Cathe original diocese of Nova Scotia was erected into a bishopric of Newfoundland. The Bermudas are included in this diocese. The whole number of clergy employed in these provinces is 237; being an increase since the the diocese of Toronto, and 15 in that of Newfoundland. Of these, 43 in Canada West are supported from local resources, and 21 in Nova Scotia by an annual grant of Parliament. The Bishop of Nova Scotia reports, that within the last 15 years he has consecrated 119 churches; and that within his memory the clergy in that part of his cese which comprises Nova Scotia, Prince Edward's Island, and Cape Breton, have increased from five to fifty

Indies were founded in 1824; in that year a bishop was appointed to Jamaica, and a bishop, deriving his title from Barbados, to all the rest of the West Indies, including British Guiana. In 1842 the diocese of Barbados was portioned into three; to the Bishop of Barbados was allotted the British Windward Islands; to the Bishop of Antigua, the British Leeward Islands: and the colony of Guiana received a bishop to itself. The Society contrireaching Session, the Holy Scriptures may be zed as a class-book to be universally taught in all Indies, besides teachers and catechists. There is a growing demand for additional churches, clergymen schools. In Jamaica, by a recent vote of the House of Assembly, provision has been made for doubling the numtion of the clause in the Seventh Section of the said Act, which exempts a class of Agents, designated by the appeltion in 1824, he had ordained for the service of the Church more than 160 clergymen, of whom no fewer than 54 had received their education in Codrington College. The Society has borne a large share in the great work of providing the means of Christian education and worship for the Negroes emancipated in 1833.

III. THE AUSTRALIAN COLONIES.—The first Australian bishop was consecrated in 1836. His diocese embed braced at first the whole of that immense continent, and the islands of Van Diemen's Land and New Zealand.

The latter was erected into a separate bishopric in 1841;
the former, in 1842. In 1837 the Bishop of Australia directed the attention of the society to the great spiritual destitution of his province. The appeal was responded to and 50 clergymen have already heen appointed to Australia of greater magnetic intensity might be reseal one and with which such individuals are not likely to have a very correct acquaintance, and against which, in the existing tralia and Van Diemen's Land, nearly the whole of whom, together with six in New Zealand are now labouring in their respective spheres of duty.

IV. INDIA.—Here the society is engaged in strictly

missionary labours—in establishing and supporting missions to the heathen. It has 47 missionaries engaged in this holy work. It has, moreover, established a school at Campbell Island, and, passing through numerous icebergs to the southward of 63 lat., made the pack edge, and mar schools at Madras for the instruction of the middle and lower classes. There are three bishops in India: the Bishop of Calcutta; the Bishop of Madras, in whose diocese Ceylon is included; and the Bishop of Bombay.

CONSECRATION OF THE CHURCH AT BYTOWN .- On been established at the Cape of Good Hope, on the western coast of Africa; in the Seychelles Islands; and in Western and Southern Australia.

The Society for the Propagation of the Gospel has grown with the growth of England. An account of its proceedings, published in 1704, says, "All this the society hath done upon the bare annual fund of about 800l. per annum, with the accession of only 1,700% occasionally subscribed. In 1837, the receipts of the society amounted to 43,365l., and its expenditure to 55,949l. onsisted of subscriptions and donations to the amount o 16,082*h*; legacies, 475*l*.; dividends and rents, 5,747*l*.; special fund raised for the instruction of the Negroes in the British West Indies, 8,059*l*.; portion of parliamentary grant for erection of school-houses in the West Indies, 13,000l. The number of subscribers was about 12,000. The society's annual report, which usually appears about this time, will enable us ere long to give the actual statistics of its income and expenditure. These cyphers are merely given to indicate its expansion since the beginning. Much however remains to be done, and many withhold their support upon whom the society has the strongest claims. The colonists—the residents in the mother country connected with the colonies as proprietors, or traders-who belong to the Anglican Church, or who, without reckoning themselves to its communion, respect and acknowledge its usefulness, ought to come forward instrument in the colonies. The glorious subscriptions to the special fund, raising under the auspices of the heads of the Church, for establishing schools in the manufacturing districts, augurs a reviving spirit of zeal in the Church. The same spirit will, it is to be hoped, show itself in a fresh impetus given to the subscriptions to the Society for the Propagation of the Gospel. Fain would we hope that the clergy and laity of the Anglican Church are, throughout our dominions, about to bestir themselves in the great cause of intellectual, moral, and religious education, in a manner that will eclipse even their former efforts.

Church in the United States.

CONVENTION OF THE DIOCESE OF NEW-YORK.

In relation to the case of the ordination of Mr. Carey, the following Resolutions were proposed: "Whereas, it appears that a doubt exists as to the true construction of the rubric, which directs that in the ordi-

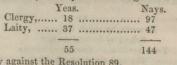
construction of the rubric, which directs that in the ordination of a candidate for orders in the Church the Bishop shall call on the *people*, to make known the existence of any impediment to such ordination, whether any presbyter in the Church has a right to respond to such a call as one of the people—and whether in case any impediment be alleged, and the same has undergone a previous investigation upon a private complaint, and has been determined by the Bishop to be unfounded, it is, or is not, the duty of the Bishop to suspend such ordination.

"Therefore, for the purpose of solving such doubt, "Resolved, That the delegates from this diocese to the general convention be requested to bring the subject to the notice of that body, that such action may be had

the horice of that body, that such action may be had thereon as may seem meet.

"Resolved, That the delegates from this diocese to the general convention of the Church, be requested to propose for adoption, to that body, at its next meeting, a canon, which shall, in substance, provide, that, when the Bishop shall receive, from any two presbyters objections, in writing to the ordination of any candidate for early as writing, to the ordination of any candidate for orders in the Church—notice of the time and place of the examination of such candidate shall be given to such presbyters, who shall thereupon have the right to be present at, and take part in such examination; and that, for the avoidance of any misunderstanding or mistake, all questions put to such candidate, and the answers made by him,

shall be reduced to writing. After a very warm and protracted discussion, the above resolutions were rejected by the following vote:-



Majority against the Resolution 89.

From our English Files.

THE ANTARCTIC EXPEDITION.

(From the Literary Gazette.) We congratulate the country on the happy return of one of the most memorable expeditions ever recorded in English history-an expedition fortunate in every respect, in the outfit provision made for its success, in the intrepidity and skill of its conduct throughout, in the perfect accomplishment of all its scientific objects, in the continued health and preservation of the human beings exposed to its perils and privations, in the harmony which has never for a moment been interrupted among officers and men by jealousies or misbehaviour, and finally, in its auspicious arrival at home, after four years of brave and unwearied exertion, in safety, to be crowned with the rewards and

Justly may Great Britain be proud of this achievement; and sure we are that its glory will not be felt by Britain alone, siastical discipline. Every Bishop of the United Church of England and Ireland is, by his office, a member both of England and Ireland is, by his office, a member both well as to ourselves, its interesting and important results in science belong. The exemplary humanity and prudence of Captain James Ross, Captain Crozier, and their gallant conions intrusted with the command and direction of the undertaking are above all praise; and the reciprocating steadiness and devotedness of the crews of the two vessels are no less creditable to the national character. Three fine fellows were lost by accident within the four years; but such was the effectual care and management bestowed during all that time, under every circumstance of toil and danger, that the first natural death occurred at Rio on the homeward voyage, and the first and only corpse was there committed to the earth. Highly as we must think of what has been done in other respects, the attention paid to the comfort and welfare of the men, and thus restoring them to their country in robust health and vigour, must, in our opinion, demand the warmest tribute of applause,

and redound most signally to the honour of their leade But we will not detain our anxious readers any longer by introductory remarks from the account of this expedition which we have the good fortune to be able to lay before them.

The Erebus, Captain James Ross, and the Terror, Captain Crozier, left England on the 29th of September, 1839, and made observations at Madeira, Porto Praya, St. Paul's Rocks, and Trinidad. On the last day of January, 1840, the expedition reached St. Helena, Captain Ross having been desirous, in taking this course, to determine the important point of minimum magnetic intensity, and the nature of the curve con-necting those points in which that intensity is weakest. This he accurately accomplished; and we may note, that the large etic intensity of any like portion of the surface of the globe. The position of the line, presumed to be proceeding towards the north, being thus ascertained, it will be easy in all future time to mark its progress, and establish a certain law upon the subject. (Vide Transactions of the Royal Society for 1842.)

The position of the line of no-dip or magnetic equator was also determined, and fixed grounds laid for subsequent observation of the changes to which it may be liable.

The magnetic observatory at St. Helena having been set on foot, and the officers and instruments landed, the expedition sailed again on the 8th of February, and, on March 17th arrived at the Cape of Good Hope, where similar services we performed. A series of daily experiments was made on the comperature and specific gravity of the sea, at the depths of 180, 300, 480, and 600 fathoms, and at length soundings at the bottom of the ocean were struck by the plummet; from all which the physical condition of this element will come to be

April 3 .- The Cape was left behind, and the system of magnetic observation sedulously and zealously continued, to cor nect the voyage with the observatories established in other parts of the world. Kerguelen's Land was reached on the 12th of May; and on the 29th (the day previously fixed for simultaneous observations) the magnetometric instruments were noted every 21 minutes, for 24 hours; and fortunately one of the magnetic storms which have been noticed in various parts of Europe occurred, and its affecting the instruments, as at Toronto, afforded complete proof of the vast extent of magnetic influences, pervading the earth's diameter with a velocity equal to light or electricity.

Geological and geographical investigations were carried on here. Large fossil trees were found in the lava, and indicated the igneous origin of these islands. Extensive scams of coal were also imbedded in the volcanic mass, which may, with great benefit, be employed for the purposes of steam navigation in this quarter of the world, and be of immense importance to in this quarter of India.
the commerce of India.
FIRST YEAR.

From Hobart-town, Van Dieman's Land, the expedition proceeded to Auckland Islands, and completed a perfect series of magnetic observations on the important term day of Novemsed to steer S. W. towards the pole, rather than attempt approach directly from the north on the unsuccessful footsteps

of preceding voyagers.

On the 12th of December he quitted Auckland Islands, entered the Antarctic Circle on the New Year's-day ces prevented the vessels from entering it at the time. A gale

bility to offices of direct influence upon the formation of the youthful mind in this portion of Her Majesty's dominions;

And your petitioners will ever pray.

Cese Ceylon's included, and the Disnip of the Disni