Bishop Seabury to ordain him a Bishop;

Society, he did not ordain him a Bishop of the Church of standing obligation in the Primitive Church. of God.

until they have been a third time ordained.

plain, also, that the (so called) "Methodist Church" is not a Church of Christ.

[TO BE CONTINUED.]

THE CHURCH.

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The Fast of Forty Days which the Church has appointed to precede the commemoration of the great humiliation, and in more than ordinary devotion to referred:religious meditation, and the holy exercises of public and private prayer. The last two days of this week especially,-the day on which our Saviour suffered upon the Cross, and the day in which his lifeless body in act and spirit, what our Saviour had before affirmed,

things we derive from the redemption which was then his own followers." completed, present peace and happiness eternal, -and

the day of our Lord's crucifixion received, even in the profanation than this. Apostes' times, that solemn and religious reverence with which it has been regarded by the Church ever since. The Paschal feast of the Jews was changed ter of the Rev. H. Southgate in explanation of the into the Festival of Easter; and for the bitter herbs causes of the "Nestorian Massacre," we observe in and unleavened bread which were an accompaniment our valued contemporary the Banner of the Cross, of the Levitical commemoration, the Christian Church two other letters from that gentleman in reference to

That the Festival of Easter was observed in the Apostles' days, we have intimations in the New Testament. In allusion to this most joyous commemoration of the Christian Church, St. Paul, for instance, says, "Christ our passover is sacrificed for us; therefore let us keep the feast," - the feast, assuredly, of the Christian, not of the Jewish, passover; for the latter was fulfilled, and, by believers in the full and complete sacrifice of Christ, could be observed no more. And if the feast was celebrated, as these words of the Apostle give us assurance that it was, we have every equal reason to believe that the antecedent fust was correspondently observed: if the Lord's resurrection from the dead was celebrated with its becoming joy and honour, so must we infer that a becoming and peculiar reverence, too, was paid to the day on which the Saviour perished on the cross. There is nothing in the language of the New Testament, nor in the acts of its first preachers, to induce us to suppose that, while the triumphs of redemption engaged their which it was effected, would be looked upon without even the solemn interest or honour of an appropriate day for its commemoration.

The Scriptures upon this, as upon many other points of great and acknowledged obligation, are not explicit; yet is their inferential testimony, in the case in question, as marked and strong as in other instances where no doubt is felt, or dissent expressed. And if succeeding Christian writers are as much to be relied upon in their account of religious rites and ecclesiastical observances, as in their attestations in favour of Before I began to act, and even before I came abroad, the acknowledged canon of the Scriptures, we can have no difficulty in establishing the conviction that the Fast of Good Friday and the Festival of Easter that "it would create a distinction among Protestant misare both to be reckoned among the institutions of the sionaries;" or, in other words, that it would show them Apostles. We know at how early an age the primitive Christians were moved, by a pious gratitude to their noble army of martyrs, to maintain the recollec- mendation to the Eastern Christians. Of the manner in tion of their holy living and dying not by a simple which it has been concealed, and of the means resorted record only, but by yearly commemorations of their last conflicts,-at their very graves, too, and with a special and appropriate religious service. And if this such a degree that American Congregational missionaries was done for the servants, is it credible that it would be neglected in the case of the Master; that while labouring, to be members of the English Church, and the birth-day, as that of their martyrdom was termed, of individual Christians who sealed their testimony for Jesus with their blood, was kept by a solemn and spe- for the good of the Eastern Christians. But the missioncial commemoration, the great Martyr for us all should aries and their supporters saw that this could not be done have no appropriate day observed in humble and grateful recollection of his tragic death?

subject .- The disputes concerning the time of celebrating Easter, in the primitive Church, are a familiar part of ecclesiastical history; but the very existence of the disputes prove the observance of the Festival ing out the obnoxious design. In doing this, I have never itself. And if of the Festival, so of the preceding Fast: for Irenæus, who came forward as a peacemaker in this question, alludes just as expressly to the latter as to the former. He speaks of a difference of opinion "not only about the day [Easter], but even and the manner in which I was to be sacrificed was to about the very form of the fast" which went before it. "Yet," he adds, "the difference in the observation of the fast confirms the concord of our common faith." We have, therefore, the Fast of the Crucifixion, -in other words, Good Friday, -just as positively referred to as the Festival of the Resurrection, or Easter, and that by one who was the disciple of Polycarp, and Polycarp the disciple of St. John. The question in the utterly false accusation of having co-operated with his time was not, as to whether a Feast or a Fast was to be observed, but as to the particular time and manner of fulfilling it.

Tertullian, also, who lived not long after, affirms that "the days on which the Bridegroom was to be taken away, [viz. the Friday and Saturday before Easter] were determinate days of fasting,"—observed with a Eastern Christians; that I have freely discussed differdistinction of solemnized mourning and sadness, adapted to the awe-inspiring event which was then commemorated. And in succeeding Christian writers, the allusions to both the Festival and the prece- through the system which I was instructed to pursue;

him one; otherwise he would not have applied to ding Fast are so numerous, that no person, unless he for my right thus to speak has been admitted only on is prepared to reject the testimony of the Fathers 10. That, consequently he knew when Wesley altogether, can possibly doubt that the celebration of "appointed" him a Superintendent of the Methodist EASTER, and the observance of Good FRIDAY, were

That spirit of innovation is deeply to be lamented, 11. That the Methodists do not believe Presbyters, which, at the time of the Reformation, caused any or Elders and Bishops, to be the same order, because portion of the household of Christians to reject and they have two distinct "forms" of ordination, one for cast aside as superstitious, devout commemorations Elders and another for Bishops; and because they will and edifying ceremonials of religion, which can be so not suffer those they call Elders to be called Bishops clearly traced to the earliest and purest days of the Church. Could it have been proved that such com-I have thus, sir, examined most minutely every memorations and ceremonials were the invention of argument by which it is pretended to establish the men in the more lax and degenerate days of Chrisvalidity of Wesley's ordination of Dr. Coke; and I tianity, or a portion of the tares which sprang up so have shown, conclusively, not only that Wesley did not rifely in the corrupt soil of Popery, there would be a ordain him, but that Dr. Coke did not believe that valid reason for rejecting them; but to neglect and he had ordained him-and that the whole transaction | cast aside religious observances which the first Chriswas destitute of even the shadow of validity. The tians practised, -to give up the commemoration of validity of Dr. Coke's ordination, then, being com- the most holy and solemn events in the mystery of pletely destroyed, (and the validity of the present redemption, -is, we must believe, not justifiable upon Methodist ministry depending upon that -so that they any principle of Christian faith and piety. Such a must stand, or fall, together,) it is plain, to a demon- sweeping away of the lineaments and features of Chrisstration, that the Methodists have no lawful ministry | tianity as were recognized and maintained by its earwhatever, and that those they call their Bishops, liest and holiest disciples, is an infatuation which will Elders, and Deacons, are only laymen. And as there have its punishment, we must believe, in innovations can be no lawful sacraments without a lawful ministry, more startling and afflictive still; in the substitution it is equally plain they have no Sacraments. And as of human devices and distractions for the divinely there cannot be a Church of Christ, unless there be a appointed means of grace; and at last in the pruning lawful ministry and lawful sacraments, it is equally away of the life and power of the doctrine of Christ, by the reckless abandonment of the form and the means through which it is required to be maintained. Of these results we have already had evidence sufficiently painful; and every day's experience goes to prove too sadly, that they who reject first the Apostolic organization of the Church, will proceed from this to other innovations:-from casting aside, as needless or superstitious, the commemoration of the day on which the Saviour suffered, they will proceed, with a lamentable celerity, to deny that Saviour's Godhead: despising the Saviour's cross, they will trample on his crown; refusing honour to the day of his Nativity and to the season of his Passon, the transition will be easy and natural to the perversity and pride of this announcement, "We will not have this man to reign over us."

In connection with the above remarks, and as corsacrifice for sin by our Lord and Saviour Jesus Christ, roborative of the concluding portion of them, we would was, as is well known, observed by the ancient Chris- call attention to the following passage in the New tians from a very early date; and the concluding week | York Evangelist, the organ of "New School Presbyof this solemn season, called the Great or Passion | terianism," in that city. We gave this passage sub-Week, was kept, as we stated in our last number, with stantially last week, but since then we have been able Missionaries, some years ago: every possible solemnity,—in peculiar self-denial and to lay our hand upon the very article to which we

"What is the example which the sufferings and death of Christ afford? . . . an example, if unexplained by any other circumstance, the most frightful and disgusting the world ever saw. If this were Christ's object, he has most miserably failed. HE NEVER MANIFESTED ANY EXTRAlay in the tomb,—were regarded by the Church Ca-tholic with peculiar reverence and interest; realizing, and cries, his bloody sweat in the garden, and his pitiful cry on the cross, seem to be entirely unmanly. The desertion of his friends, and the cruelty of his enemies, he might that "the Bridegroom should be taken away from them, and then should they fast in those days."

The day of our Lord's crucifixion has received the name of Good Friday; so called, to designate the taken away from them.

The day of our Lord's crucifixion has received the name of Good Friday; so called, to designate the taken away from them. So far from setting an example of patience and self-possession. So far from setting an example of patience and self-possession, in the hour of suffering and the companyed to the example of some of sacredness of its associations,—the unspeakable good trial, he might be commended to the example of some of

terms of the adorable Saviour of the world, nor was Gazette. The general belief of Christians ever has been, that even Voltaire, in his infidel ravings, guilty of worse

fitly introduced the more spiritual and appropriate the religious affairs of the East. We do not perceive that the question of the Nestorian Massacre is again discussed in these letters, and probably no further particulars were required, especially as to the origin and cause of that deplorable event; but we find various other matters referred to, of much interest.

It appears that certain gentlemen of the Congregational persuasion are engaged in the East, prosecuting similar inquiries with Mr. Southgate; and because the latter, in endeavouring to make a due impression upon the heads of the Oriental Churches, adduced, as it was his duty to do, the distinctive features of our Church polity and ritual, as portrayed in her Episcopacy, Creeds, and Liturgy, much offence, it seems, was taken by the other gentlemen, of the Congregational denomination. We apprehend that such offence could only have sprung from an observation of the advantage which was thus given to the Churchman, in his intercourse with the Oriental Christians, from presenting, as held by his own communion, tenets and institutions which were common to the Church Catholic from the beginning. The vantage ground which praise and wonder, the shame and the suffering by this would afford to Mr. Southgate, in his efforts to facilitate intercourse and procure confidence between these Christians and himself, and so to advance the great object in view,-viz. to promote knowledge and piety in the Oriental Churches,-was not viewed without envy and disapprobation. This result is thus explained by Mr. Southgate himself:-

"The first intimation of an intention, on the part of our Church, to appear in her real character before the Eastern communions, was received by the Congregational misonaries, and their supporters, with extreme dislike. their hostility to the measure was clearly made known to me. No allusion was at that time made to it as an act of opposition to the American Board. The objection was, to be what they really are-Congregationalists. their true character, had been studiously concealed, from a very natural feeling that it would not serve as a recomto for the purpose, I have many curious facts, which it may be useful one day to relate. For the present, I will only say, that their wish had been successful, and that to Bishops! Now our own design, as I understood it, had no reference to them. It was simply to show our true character, and to use it as a talent committed to our trust, without showing also, by implication, their true character, as neither members of the English Church, nor-Bishops; and to be known in their true character would place them But we are not without positive testimony upon the at a disadvantage. Hence, from the beginning, and even before my instructions had been issued, the design of our Church was regarded with a strong aversion. passed on, this aversion increased, although I have never. by any act of mine, given occasion for it, except by carry opposed them, nor endeavoured to injure them. arded my work as standing by itself, and have acted as I should have acted if there had been no other mis-sionary in the land. But the system, in itself, was too bring me into discredit with my Church. Hence an odious name was attached to me. Hence I was charged with actioning the corruptions of the Eastern Churches. Hence I was accused of carrying out the views of a suspected party. Hence it was endeavoured to associate my ame with that of an individual who (most falsely, to be sure,) had been charged with being the occasion of the Nestorian massacre. Hence the Secretary of the Amerithat individual, (who had already been brought into suspicion,) in opposing their missions. To all this I have but one reply to make, which is, that I have endeavoured, according to my ability, to follow the instructions which were given me; that I have set forth my Church as she is, in her reformed, her Protestant, and her Catholic cha racter; that I have concealed nothing which I supposed, ences with their Patriarchs and Bishops, and have not hesitated to represent to them what we should regard as innovations, and what was contrary to ancient piety, and

account of my being a representative of a regularly organized Christian Church. No Congregational missionary can thus speak. If he would, his title to discuss matters relating to the Church is disputed. He is an ambassador without credentials. I claim to have made more direct and open protests against corruptions than any such missionary has ever attempted, and to lave made them in quarters where he can gain no adm and yet where they are most needed. I say this without poasting, for it is our excellent system alone which has enabled me to do it. I ought to add, that I have ever endeavoured to speak with courtesy, kindness, and love."

There is something very gratifying and refreshing n this statement, notwithstanding the much to be egretted personal obloquy and annoyance which Mr. outhgate has been made to endure. We can easily believe, however, that a tenfold share of calumny, and all its attendant vexations, would cheerfully be borne by him, while the plain path of duty was faithfully ursued, and the happy results of its honest and concientious prosecution were, at every step, so manifest. The effect here described of the presentation of the Church in her true and undisguised features to these simple Christians, who, with some corruptions which it is most desirable to remove, -and which it is the oject of Mr. Southgate to endeavour to remove,old nevertheless many of the essentials of Christian natural as what is described by Dr. Claudius Buchanan to have been felt by the newly discovered Christians on the coast of Malahar says, "that there was a Kasheesha or Presbyter Church in our own kingdom, in which every Kasheesha was equal to another. Are there no Shumshanas? (deacons in holy orders.) None. And, what, is there nobody to overlook the Kasheeshas? Not one. There nobody to overlook the Kasheeshas? Not one. There nobody to overlook the Kasheeshas? Not one. There is a conditional to the country of the destitution of religious instruction; and my joy was so much the more increased, when I saw the resolutions and speeches made at the formation of the Church Society in Toronto, and more especially on that part of the proposition of the Clergy Reserves, when the word be thus annually obtained; for he showed that if one penny a-week were contributed by the destitution of religious instruction; and my joy was so much the more increased, when I saw the resolutions and speeches made at the formation of the Church Society in Toronto, and more especially on that part of the same as that I have now we have within ourselves the most of the country the destitution of religious instruction; and my joy was so much the more increased, when I saw the resolutions and speeches made at the formation of the Church Society in Toronto, and more especially on that part of the proposition of the Clergy Reserves, when nobody to overlook the Kasheehas? Not one. There

must be something imperfect here, said he."

Moreover, if in their communications with Presbyterian Missionaries, the Oriental Christians discovered, for instance, that the day of Christ's Nativity was not religiously observed,—that the commemoration of his Cross and Passion by a special and solemn religious service was not retained,—that all the Festivas and Fasts of the Church, observed from time immemorial, were abjured,—and all this in conjunction with the repudiation of Episcopacy and Forms of Prayer,—we might naturally expect some such reply as this, which our friend the Rev. E. M. Johnson very properly put

is attended with innumerable evils, dissensions, ditractions, a neglect of the Sacraments and Festivals of the Church, and that it does little to check vice and immorality; I think you had better have remained at home, and turned your thoughts to consider your own heresies, "Do unto others as ye would they should do unto you." and turned your thoughts to consider your own heresies, "Do unto others as ye would they should do unto rather than to come all this distance, and to feel so much One would have thought these good Christians would have thought the good Christians would have the goo concern for the spiritual darkness of the Holy Catholic every means, to their utmost, to bring the poor Indians

We have some further remarks to offer on the subject to which our valued correspondent, "A Canadian see things went quite differently. It becomes us to ensemble the see things went quite differently. Churchman's os seasonably refers. We are only waiting for some more specific information as to the real nature of the rumoured appointment,—one, of which, authorities appear to feel distrustful or

In consequence of our usual day of publication falling upon Good Friday, our paper, this week, is published on Thursday.

Communication.

To the Editor of The Church.

I think that they ought to have recommended the nembers of the Church to express their feelings, on even the contemplation of an appointment so obnoxious to all Churchmen, by strong but respectful memorials from destructive element the fire-water. By this and various Churchmen, by strong every parish in this Diocese. Churchmen have not, hitherto, considered it necessary to take any part in politics, as Churchmen; but it surely is full time that they shook off their lethargy, and took that position to which they are justly entitled. At the last census they outimbered the largest of the "various denominations" by 'thirty thousand souls;' they probably possess nearly ne-half of the property in Canada West; almost all the men of education are found within their ranks, and they have always been remarkable for that still essential, at present, rather proscribed qualification in a British subject, their loyalty. And yet, from their unwillingness to act as a body in political matters, they have allowed sects, possessing scarcely a fourth part of their numerical strength,—still less property, and but very little education,—to obtain a powerful influence with the Government of the country. Churchmen should now however remember, that we are living under "Responsible Government. which is to be carried on "in accordance with the well. understood wishes of the people." But how are those wishes to be understood, unless they are expressed?— They can be expressed only in two ways: at the hustings, and by memorials to the Government. It is their privi lege, as British subjects; nay, I deem it their duty, as such, to approach the throne on matters in which they interested. They must feel that the appoint ment to a high and responsible office of one, who, for merous tribes, it has reduced almost to nothing. twenty years, has been the bitter and violent opponent of told some of the tribes of Indians showed themselves hosof every thing which Churchmen hold dear; of one, whose qualifications, in point of education, cannot surely mischiefs to you, because their national rights and many ecommend him, and whose position, as the leader of a political party, they must consequently deem his only recommendation. I say, that they must feel, when they shed in every direction until they became no more. I behold such an appointment, that they possess but little could enumerate here numerous most shameful transactions between the pale faces and the red men of the forest, discouraged. Ten years ago Churchmen possessed little influence even in England, as Churchmen. But such is refrain from making any further remarks at present. far from being the case now: and if we will only exhibit mention these to you merely to show, in some points, the a little of their activity and union, our position will soon treatment the Natives received from the Color be changed. The case referred to in this communication is one on which, I imagine, all Churchmen can easily be then, in their several parishes, be united on these quesions, and, once united, they will feel the advantages of indeed too much, from their white brethren to destroy their new position, and act in time to come as truly "a powerful phalanx." Thus, in order to obtain a few votes n the Assembly, the Government will not contemplate for a moment the appointment to a high office, with a seat Executive Council, of one obnoxious to them and to half the remainder of Western Canada, and thereby orce them to keep aloof from that union of parties, and that oblivion of past differences, which, in common with our excellent Governor General, they are anxious to see A CANADIAN CHURCHMAN.

Ecclesiastical Intelligence.

CANADA.

CHURCH SOCIETY, NAPANEE.

A meeting was held in St. Mary Magdalen's Church lords of the whole land, including our former beloved this village, on the 13th inst., to form a Parochial Association in connexion with the Church Society of the Diocese, to embrace the Townships of Tyendenaga and Richmond. The Rector, having taken the chair, and offered the appointed prayers, addressed the meeting at some length, explaining his reasons for not organizing an Association at an earlier period within the limits of his charge; and in order that the objects contemplated by the Society might be fully brought before the meeting, proceeded to read the Bishop's Pastoral Letter on the

were unanimously adopted :-1. Moved by John Portt, Esquire, and seconded by 2. Moved by S. G. Murray, Esquire, and seconded by Mr. J. Hill.

3. Moved by Dr. Chamberlain, and seconded by Mr. George Scriver.

4. Moved by John Benson, Esquire, and seconded by

Mr. John Browne.

5. Moved by Mr. Daniel McBride, and seconded by Mr. M. Somers. 6. Moved by Mr. Harvey, and seconded by Mr. Thos. 7. Moved by Dr. Shirley, and seconded by Mr. Ed.

J. Kelly. 9. Moved by Mr. H. Stoughton, and seconded by Mr. Society.

Murray, S. Carscallen, D. McBride, C. McGreer, J. Chamberlain, S. Sixsmith, J. Baker, and J. Sisson; for Tyendenaga, J. Portt, Esq., Capt. Davis, R. N., Messrs. . Edmund J. Sisson, Secretary.

ED. J. SISSON, Secretary. Napanee, 25th March, 1844.

Mission,—spoke as follows:— Mr. Chairman,-I am entrusted to second the resolu-Mr. Chairman,—I am entrusted to second the resolution which has been just read. I feel very delicate to do so, or to make any remarks in behalf of it, as I acknowledge my incapability. I never addressed a meeting like this before, and my knowledge of the English language is very imperfect,—so imperfect that I scarcely know how to explain myself; but as I approve of this great and good cause, I think it is best to try to say a few words in its favour, trusting to that Great Raing for support

to them.

ly discovered Chris-"I mentioned," he country were beginning to adopt measures to remedy the country were beginning to adopt measures to remedy the second resolution which is the same as that I have now we have within ourselves the means of supporting our the happiness to second.

out of darkness into the marvellous light of the Gospel. We are told the Indians soon became amicable with the Christians, so that there was nothing to obstruct them in teaching them the unsearchable riches of Christ; but we completed, present peace and happiness eternal,—and the immensity of the Divine triumph which was then such language? We venture to say that the apostate ashamed, from the omission of all notice of it in the such language? We venture to say that the apostate ashamed, from the omission of all notice of it in the swer, but perhaps this may be a good comparison. We read when Cain sinned before God, the great God sent The Rev. J. Hudson, The Rev. J. Alley D.D. him away from his presence to a distant land, where he begot a numerous offspring, and they called them sons and daughters of men; while the other branch of Adam's family, the descendants of Seth, also became numerous, and they were called the sons of God. In the process of ime, as we read, these two races became intermixed by marriages, and they were all corrupted before God, inse much that the great Creator repented that he ever created them, and it grieved him at his heart. Perhaps so it was | Saint Andrew' in the case that I am now speaking of. We are told the Christians, (if such they were) were of short duration by themselves, as we find the following season more vessels Paper of the 15th instant, on a rumoured appointment, I felt thankful that we had so able a person occupying your Editorial chair. But allow me to say, with all due-deference, that I think they were deficient in one important we can form some idea, what kind of people they were; we are told they introduced into the settlen of articles, which proved very injurious to the natives; other facts, my mind is confirmed that the last comers were nothing more than the sons of men, if not some of them the agents of the Evil One. Doubtless these two bodies soon mixed by intermarriages and became corrupted, insomuch that we are told the land was soon filled

iolence. How happy would it have been for this

land if Christian principles spread as successfully from the earliest days, as those of the Evil One! How nume-

ous the miseries we the natives would have avoided!-

But thanks be to God, there is yet some hope for the few

of us who remain, if your people only try to redeem the ovs of evil that are past Before I conclude I will say a few more words, of what appened in the earliest times, worth noticing. As I said afore, some of the natives became soon very friendly to our people, they surrendered such portions of their lands you as your people required from time to time, and in various other ways, such as aiding your new disthe interior, and even your wars with the hostile Indians, they have often proved their strong attachment to but notwithstanding all their good intentions and ctions towards you, your merciless people pour into the Indians' throat, that most destructive thing, both to their bodies as well as to their souls, the fire-water, and in consequence many of them became more degenerated than they were in their heathenish state; and many once nuother things were despised, but we find the result of this The University question is another. Let them, advancement of their temporal and eternal welfare, I have too good reason to believe it: they receive much their earthly enjoyments, as well as their everlasting happiness, but in the midst of all their misfortunes they have ne great consolation: our good Mother the Queen, and the people in England, have always showed themselves time will not permit me now to allude. My great hope and anxious desire is to see the people in this Province use their means and efforts unitedly to extend Christ's kingdom more widely than all they hitherto have done in this land, and more especially in those parts where gross darkness still prevails. My humble opinion leads me this time to say, your people are deeply indebted, to do something for the poor Indians, that are now strangers to the fold of the true Israelites, because you must admit there was a time when these poor people were the kings and lords throughout this extensive (ontinent, from the Pacific shores to the Atlantic, and from Cape Horn to the North Pole, they were the lawful inheritors; but no sooner did your people come among us than they used all sorts of schemes to disinherit us, until you became the which was our greatest treasure and happiness. In just return, then, we ought to have a share of your richest treasure and happiness, a treasure and happiness which our blessed Saviour left with you to diffuse throughout the world. I hove and trust through the efforts of this Society, you will be enabled to extend these great blessings, even to the remotest corners of this land. the day will soon arrive, when the knowledge of the Lord

all the numerous tribes that are now sitting in darkness The usual Resolutions, moved and seconded as follows, and in the shadow of death, shall have their feet guided into the way of everlasting peace. [The above is certainly a very gratifying proof of the ains and culture which have been bestowed upon that portion of the noble tribe of the Mohawks which are seted in the neighbourhood of Napanee; and we respond the hope of Mr. Hill that it may be widely and generally diffused among them.—ED.]

will cover this land, as the waters cover the sea,-when

PAROCHIAL BRANCH OF THE CHURCH SOCIETY IN SCARBOROUGH. To the Editor of The Church.

Sir,-I was much gratified by being present at a meeting at Scarborough, on the 20th of last month, which was held in the neat little Church in the northern part of that

8. Moved by Mr. C. McGreer, and seconded by Mr. Township, (known as St. Paul's), for the purpose of forming a Parochial Branch of the Diocesan Church

J. Demorest.

The following were the Committee to co-operate with the Rector and Churchwardens in carrying out the designs of the Association, viz.: for Richmond, Messrs. S. G. Marray, S. Carscallen, D. McBride, C. McGreer, J.

The Resolutions usual upon such occasions were moved the Rector and Charge and C The Rev. W. Stewart Darling, the Clergyman of the

yendenaga, J. Portt, Esq., Capt. Davis, R. N., Messrs.
Wakeman, and J. Browne; J. Benson, Esq. Treasurer;
Scadding, H. B. Osler, and V. P. Meyerhoffer and others Although the roads and weather were very unfavourable, the attendance was satisfactory. The neighbouring Clergy were prevented by the same causes from attending. The feeling manifested on the occasion was very encouraging, and gave promise that the branch now formed will yield its fruit in due season.

Scadding, H. B. Osler, and V. P. Meyerhoffer and others addressed the meeting in a very impressive manner, enlarging upon the views of the Society, and exhorting their hearers to afford it their support.

The Rev. Mr. Scadding expressed the great pleasure hexperienced in seeing such a neat and Churchlike edifice erected for the worship of God, remembering, as he did, that a few years are released.

edifice erected for the worship of God, remembering, as he did, that a few years ago, when he occasionally ministered among them, a small school-house was the only place in which they could meet, to unite in the services In seconding the second Resolution, Mr. J. Hill,—a of the Church. He likewise enforced upon them the duty of exertion, in order to make others partakers in the of the Church. He likewise enforced upon them the duty blessings which they enjoyed.

The Rev. H. B. Osler showed how all might assist in

truth, is just such as might be anticipated in contrast with the efforts which must be made at so great disadvantage by those who have not the credentials of Mr. Southgate to offer. In the intercourse of these Oriental Christians with ministers of the Congregational denomination, the objection would be just as "every man to do his duty.

I, as well as many of my brethren, the Mohawks, felt The Rev. V. P. Meyerhoffer pointed out the value of

our friend the Rev. E. M. Johnson very properly put in the mouth of the Bishop of Aleppo to the American Missionaries, some years ago:—

Our friend the Rev. E. M. Johnson very properly put in the mouth of the Bishop of Aleppo to the American Missionaries, some years ago:—

Our friend the Rev. E. M. Johnson very properly put in the mouth of the Bishop of Aleppo to the American America, and these forerunners into this country, we are told, were Christians—good Christians, who left their to state that the collection made upon the spot reached Missionaries, some years ago:

"I wish I could converse longer; but from what I have brethren, on account of their religion, and who came to considerably increase. It is most cheering to see the heard, that you reject the authority of the four first Councils of the Church; have set up a new Church, independent of their consciences. One would have supposed that and affording the Churchman an opportunity of showing the church is attachment to his Master's holy cause, by contributing the churchman and affording the Churchman and a Church Society extending her ramifications on all sides, to the support and extension of an institution so admirably constituted to meet the spiritual wants of this Province

I am, Sir, truly your's, March 10, 1844. NEW BRUNSWICK.

EIGHTH REPORT OF THE CHURCH SOCIETY. February 8, 1843, (the second Thursday in February), being the day appointed for the Anniversary Meeting of the "Church Society of the Archdeaconry of New Brunswick," on the preceding day, viz., Wednesday, February 7, the Clergy and Lay Deputies assembled in Canaral Committee in the National School House, Divine General Committee in the National School House, Divin Service having been celebrated in Christ's Church.

The Rev. J. Alley, D.D. Rev. J. Alley, D.D.

"J. S. Thomson, LL.D.

"J. S. Thomson, U.D.

"J. M. Stirling, F. Coster, " " W. E. Scovil " " J. W. Disbrow, S. D. L. Street, " J. Neales, " J. Dunn, " E. J. W. Roberts. The following gentlemen attended as LAY DEPUTIES Kingston. Mr. Pickett. Mr. Chandler. Saint Stephen's Mr. Watson and Mr. Thomson Mr. Needham and Dr. Robb. Mr. Bedell and Mr. Wilmot. Col. Hayne and Mr. Tippet. Mr. Peters. Mr. Earle and Mr. Simonds.

roceeds as follows] :-

has drawn for travelling expenses, since the last general eeting, 371.; and Mr. Thomson for 201. 18s.

former importations, grants have been supplied amount ing in the whole to 106l. 16s. 3d. The Secretary reports strained? that all the last grants made by the Executive Committee

151.; Magundy, 101.; Canning, 151. Total not yet called

The income of the year 1843 was 308l. 12s. 6d.

The Society for the Propagation of the Gospel have retary has written to the Archdeacon, comm the efforts making in this Province for the support and with an expenditure largely exceeding its income, ha een unable to afford a larger amount of assistance.-They will, however, so far as their funds allow, always He added, that a Clergyman had lately sailed from England, who would, he hoped, be sent to New

That the Subscriptions will fall short this year of what they have been, seems but too probable. The Committee understand, however, that in many of the parishes of the Archdeaconry, a great deal has been contributed for local Perhaps it might be advisable that the butions of the people on the occasion, in addition to their

From several of the parishes an application has been tion has been occasionally raised in the Executive Com-

al Committee.

(Signed) E. J. W. ROBERTS,
Sec'y. to the Executive Committee.

The following Gentlemen were elected Members of the executive Committee.

The following Committee:

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The following Gentlemen were elected Members of the executive Committee. Executive Committee:

John C. Allen, Esq.,. John Bedell, Esq.,... Jas. W. Chandler, Esq.,... St. Andrews. George J. Dibblee, Esq.,..... Fredericton. Sylvester J. Earle, Esq.,.... Wm. F. Jones, Esq.,.... Jas. Robb Esq., M. D.,. Fredericton. Fredericton. Douglas. St. Stephen's. Robert Watson, Esq.,. Chas. P. Wetmore, Esq.,.... George Wheeler, Esq.,...... St. John. Benj. Wolhaupter, Esq.,..... Fredericton.

No. I. The Treasurer's Account. The Church Society of the Archdeaconry of New Brunswick, in Account with W. J. Bedell, Treasurer. 3, May 1st. Dr.

To paid W. L. Avery, printing 7th Report,... £12 10

 To paid v. B. Archy
 2 3

 "J. Simpson, Printer,
 2 3

 "Carriage of Books from St. John,
 0 6

 "James P. A. Phillips, Printer,
 0 15

 0 6 3 of its property. But, in truth, the real question had come to 0 15 0 be, simply, "will you destroy the Protestant Church?" He

The following Grants to Churches: Riviere des Chutes, Cocaigne,....
Johnston, Queen's Co..... £212 7 11 1843, May 2st. By Balance due at this date.....
Amount received from: £152 19 Rev. J. Hudson,.... 2 14 (Rev. S. D. L. Street. Rev. E. J. W. Roberts,..... 8 15 6 Rev. G. S. Jarvis,.... Parish of Kingston,. 18 8 4 Rev. J. Hudson, for Books,... The Treasurer, for do...... 极 £212 7 11 February 1, 1844. By Balance due the Society for General Purposes,£118 5 9 W. J. BEDELL, Treasurer. No. II. Abstract of Funds set apart for Missionary Visits. 1843. Feb. 1. Balance due, as per Abstract rendered, £737 2 3 1844. Feb. 1. Accumulated Interest, 25 5 10

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Less.

Paid Rev. J. S. Thomson, his expenses
as Travelling Missionary, £20 18 0
Paid Rev. J. Hudson's ditto, 37 0 0—57 18 0 Due the Society on this Fund, £709 1 10 The above balance consists of Notes at Interest,..... £409 1 10

February 1, 1844.

From our English Files.

£709 1 10

Secured by mortgage,.. 300 0 0

Since our last we have received our regular files of English papers. They are almost entirely filled with the debates on Lord John Russell's motion to take into consideration the state of Ireland. The discussion continued for nine successive nights, and the result was as we announced last week-a division in favour of Ministers of 99 votes.

THE DIVISION. (From the St. James's Chronicle.) The long debate has at length come to a close. At between ree and four o'clock this morning the house divided, when

For Lord John Russell's motion 225 Against it MAJORITY, NINETY-NINE. A majority of ninety-nine, in a house of 554 members (Speaker and tellers included,) speaks with sufficient distinctness the sense of parliament—whether the question decided be

considered as a mere party question, or considered upon its own As a party test it proves the growing strength of Sir R. Peel's administration. The right hon, baronet took office with a majority of 91 upon 658; and a majority of 99 upon 554 is equivalent to a majority of about 104 upon 658-an accession of at least 13 votes to the ministerial majority.

In the course of the debate Sir Robert Peel, Sir James Graham, and Lord Stanley, greatly distinguished themselves for their powerful defence of the Government. Of Sir Robert Peel's speech in particular, we should have been glad to have given an outline, but it is one of such length and copiousness of detail that we find it impossible to do so with any degree of justice, in our narrow limits. The following outline of Lord Stanley's speech, being more manageable, we present to our

Lord STANLEY said-Sir, it is impossible to deny, and I feel no desire to deny, the noble lord, the member for London, the credit of having made on this important question an able and very clever Opposition motion, and an able and clever Opposition speech—an Opposition motion, because, under the form of a committee for the purpose of inquiry, the noble lord well knows the certainty of the rejection of his motion, and, without that certainty he would not venture to bring it forward.

(Cheers from the ministerial side of the House.) The motion s a direct, a manifest, a palpable censure on Her Majesty's Government. (Cheers from the opposition.) It is so in intention, though it is not so in terms; and on this point I can not help thinking that it would have been more straightforward in the noble lord, although perhaps not more polite, if he had not be note ford, attnough perhaps not more pointe, if he not put his motion in that convenient form in which he can blame his political enemies for the grievances existing in Ireland. I do not agree in the opinion which the honourable and learned gentleman (Mr. C. Buller) seems to have formed the latter than the can be ca of the Irish people. I do not believe, he thinks no man that if a foreign army were to land in Ireland, the would find from the great proportion of the people in that country a friendly reception. I have a higher opinion of the loyalty and good feeling of the people of Ireland than appears to be entertained by the honourable and learned gentleman. But, Sir, if indeed it be true that upon the first threatening of [The Reports from the different parishes in the Archeseconry having been presented the governd Recent parishes in the Archeseconry having been presented the governd Recent parishes in the government parishes in the g aconry having been presented, the general Report true that Ireland is, not a disaffected, but a revolting people, calcular available moment when they may arow their hoscalmly awaiting the moment when they may avow the The Visiting Missionaries have been employed during tillty—(hear, hear)—if, indeed, Sir, this be true, at this mo the year in the stations originally allotted to them. In the Miramichi district, the scene of the Rev. Mr. Hud-for national and patriotic objects I can conceive no conduct son's strenuous exertions, another Church, in addition to two already erected, is about to be undertaken; and the who have served the Crown—of men who may hope again to Society's aid is solicited for it by the Committees of Chat-serve the Crown—(cheers)—and who now come forward, and bam and Glenelg. In the Rev. Mr. Thomson's district, two Churches are making progress; but the precise state of them is at present unknown to them. Mr. Hudson the progress cincaths lest constant to favour it by every description of misrepresentation, and to the progress of the progress course which in such circumstances has been taken by those charged with the safety of this great country. (Loud and pro The Books and Tracts imported during the year 1843 longed cheering.) And what, Sir, has been that course ost 100%, sterling, and out of these and the residue of Has it been a constant violation of constitutional principles What principles have been violated? What law have we strained? (Derisive cheers from the opposition.) What new powers have we asked for? (Loud cheers from the Ministerial benches.) What rights and privileges have we restrained? have been applied for, and all furnished except one of 3l.

Out of the 80l., allotted last year to the building and

To what do you appeal? You tell me you think Ireland to enlarging of Churches and Chapels, seven appropriations were made, of which 21l. 13s. 4d. have been drawn on O'Connell is the leader of that danger. You tell me that he certificates that the condition of each grant has been complied with. To that is to be added 90L, paid to agents and associates. (Hear, hear, and cheers.) The noble atisfy existing claims, making a total of 1111. 13s. 4d. lord opposite (Lord J. Russell) tells us that Mr. O'Connell The unpaid grants to Churches stand thus, viz., (Nelson (two grants together) 25l.; Richmond, 10l.; Tobique, and the noble lord insisted that we must be guided in our policy. towards Ireland by the opinion of Mr. O'Connell. A more forgiving man than the noble lord I never knew. You tell me that we have not succeeded in our object; that this very The balance in the Treasurer's hands February 1, 1844, conviction has driven the people to madness. A noble lord, I think at an early period of this debate, accused Her Majesty's and it The Society for the Propagation of the Gospel have of appropriated any part of the 250l., placed last year at has been made a charge against the Government, that it was their disposal by this Society. In reply to our pressing their determination to rule Ireland by military force, and not application for the supply of additional Clergymen, the by adherence to the law. Now, what are the facts of the case? The noble lord commented, the other night, on what he called a false return produced by the Right Hon. Secretary extension of the Church, and regretting that this Society, for the Home Department; and an hon. gentleman called for a return of the rank and file in Ireland in each years since 1805 And what is the result? Why, this military despotism, this They will, however, so far as their funds allow, always be ready to second the exertions which are made in the they have been in office, up to the commencement of 1843. maintained a force of 2000 men lower on the average than the average number of men maintained in that country by hon Brunswick, for which he lamented that so few labourers had been engaged during the last ten years. The Clergyman alluded to is the Rev. E. Roberts, now stationed at from the jury list. The Crown exercises an alternate right with the traversers to strike, and though it is an insult of a grievous character for the Crown to strike off Roman Catho-lies, it is not of the slightest note that upon the part of the traversers, who had an alternate strike with the Crown, it happened that none but Protestants were struck. The noble ord defended the course taken in this respect Church objects. Perhaps it highs be advisable that the Society should request those of the Clergy who are favourable to the Society, to preach in its behalf on some early day after they shall have received the printed Reports, in their several Churches, and solicit the contributions of the people on the occasion, in addition to their House, for the purpose of attacking one of the highest legal subscriptious, and report the result as soon as may be functionaries in that country, because he summed up too much, according to the right hon. gentleman, against the traversers.
Why, he delivered the law in which the bench was unanimous. ade for aid to add a tower to the Church. But a ques- The judges all concurred, and he delivered the unanimous opinion of the bench. (Loud cheers.) Will any man tell me mittee, whether such an addition be such an enlargement that that jury did not apply their minds, their time, and their lords of the whole land, including our former beloved homes, our fruitful corn fields, and our hunting grounds, which was our greatest treasure and happingers. It is that that I was the state of the Church as the Society contemplates. This question we therefore recommend to the decision of the General Committee.

that in that I most entirely, most cordially, and most unhesitatingly concur. (Cheers.) But if the noble lord means to charge upon the Government that they encouraged, or sanctive that they encouraged, or sanctive that they encouraged the sanctive training the sanctive training that they encouraged the sanctive training training that it is the sanctive training training

tioned, or connived at the impure, partial, or inequitable administration of justice, then I deny the fact on the part of the Government in the strongest terms which I can use, and I

defy the noble lord to bring forward one example of such a dis-

position upon their part. The noble lord then referred to the

franchise, and having justified his own consistency in proposing

an increase of county voters, notwithstanding his conduct upon

the Irish Registration Bills, he proceeded to the Church ques-tion. The grievance was not the excess nor the abuse of that Church, but its existence; and the noble lord took up that

question at this season of excitement, although he knew that if he himself were in office to-morrow he durst not—he could not

nay, he would not attempt the revolution which those around him demanded. He talked about some appropriation of the Church property. In what proportions? According to numbers? Why, on that principle, as the Roman Catholies were

seven-eighths of the people, at once take from it seven-eighths

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