

THE CHURCH.

TORONTO, SATURDAY, JANUARY 20, 1842.

Another week has passed away, and nothing that we have heard of has been done towards remedying the crying evil of spiritual destitution in this City. We venture to state that there are hundreds and hundreds who, from one end of the year to the other, never enter the doors of the Cathedral, and who, were a Church within their reach, and Church accommodation open to them, would be found worshipping Sunday after Sunday in the courts of the Lord, and training up their children in obedience to God, and in affection for his Church.

It is altogether a painful subject to dwell upon, but yet it is relieved by a few scattered rays of hope.—Last week a generous individual, A NON-RESIDENT IN TORONTO, proffered his liberal aid. Since then we have been authorized to state that our worthy fellow-citizen, Mr. William Atkinson, with whom in former days it has often been our pleasure to co-operate in defence of the altar and the throne, has voluntarily come forward with an offer of 7L 10s. and from a communication, which appears to-day, it will be seen that a zealous son of that down-trodden, yet flourishing branch of Christ's true vine, the Scottish Episcopal Church, has expressed his desire to contribute the sum of 12L 10s. Even then, if only one additional Church be undertaken, the following subscriptions have been called forth by our appeal:—

Table of subscriptions: Mr. Cecil Mortimer, £2 10 0; A Non-resident in Toronto, for three Churches 50L., for two 25L., 10 0 0; Mr. W. Atkinson, 7 10 0; A Scottish Churchman, 12 10 0. Total £32 10 0.

Will not such a beginning as this awaken a spirit of love and charity in many more hearts? Is not this a blessed opportunity for rich men to exchange some portion of their earthly wealth for the treasure incorruptible, and will not the laity show that they appreciate the pious munificence of the Rev. W. M. Herchmer, and that his example has provoked some one or more among them to a godly emulation?

We again ask, why do not the Building Committee of the projected Church of St. George, begin to bestir themselves? Why do they let hours, and days, and weeks elapse, without resuming an undertaking which, if prosecuted with ordinary vigour, cannot fail of success? The letter of PRESBYTER, is another encouraging proof that our efforts will be assisted from various quarters, provided we make a beginning; and though we may not be able to embark in costly plans, something effective may easily be done. In the mean while, until fitting edifices can be raised, we would venture to suggest that some large room at each end of the city could be procured, service regularly performed there, and Sunday Schools established.

The complaint of a SCOTTISH CHURCHMAN, with reference to the pew-system, is, to our certain knowledge, a very just one. Cases of the most distressing nature have been reported to us, in which respectable females have been summarily ejected from a seat, without the rightful occupants making any attempt to provide the involuntary intruders with accommodation in another pew. It would be idle to dream of abolishing this system in St. James's Cathedral at present, but in all new houses of worship we fervently trust that a very great proportion of the sittings will be free.

So many efforts have lately been made, through the public press in this Province, to hold up the English Clergy to general scorn and hate, that we feel bound to offer some instances of a munificent zeal, which, in common with many other Christian graces of the highest order, distinguish the great body of the exemplary Clergy of our glorious father-land. The extracts below have been selected without any trouble; and, from our recent papers, we could fill columns with proofs of the faithful manner in which the Bishops and Clergy dispense, not only the revenues of the Church, but large portions of their own private resources.—The following, however, will suffice to place their character in a true and attractive light:—

Dr. Worsworth, the late venerable Master of Trinity College, Cambridge, has lately retired from his high and dignified station; and in the letter announcing his resignation he begged leave to present to his College, along with his portrait, the munificent donation of 500L., to be added to a fund which that society possess for the augmentation of its poorer vicarages; an object which he always had most specially at heart, and which during his incumbency a very extensive improvement has already been effected in that department of the college patronage.—Cambridge Chronicle.

The late Rev. Dr. Nutt, of Winchester, has left to the Society for Propagating the Gospel in Foreign Parts 1000L., to be expended in building churches in Upper and Lower Canada; to the Benefactor's Fund of All Souls, Oxford, 500L.; to the County Hospital, 100L.; to the poor in each of his parishes, 50L.; to the Dean and Chapter, 300L., to be expended as they shall think most conducive to piety in the ornament or repair of the cathedral church; and, after making several bequests to his relatives and friends, the residue of his property, which will be very considerable, is given to the Dean and Chapter, and the interest to be divided among the clergyman's widows resident in Bishop Morley's College in the Close of Winchester.—Hants Independent.

PAIRLEY SUBSCRIPTION.—We have been requested to announce the receipt of the munificent donation of 500L. from the Rev. J. H. Fish, in addition to a former subscription of 50L. on the first meeting of the committee. The sum of 5L. from the Rev. W. J. Cooper, of Falmouth, has also been received.

The Rev. Dr. Worsworth has given 1000L. to promote the education of the poor in the diocese of Gloucester.—We learn that the Rev. G. F. Bates, late Vicar of West Malling, whose death is announced in our obituary this day, besides legacies to numerous relatives, and to some private friends, and each of his servants, has bequeathed 500L. Three per Cent. Consols to St. David's College, Lampeter, South Wales; 500L. of the same stock to the Metropolitan Church Building Fund; 250L. stock to the Church Missionary Society; 200L. stock to the Prayer Book and Homily Society; 500L. for the use of a school in West Malling, founded by a Mr. Trease; and the interest in perpetuity of 250L. Consols to each of the parishes of West Malling and South Mims (of which latter place he was also vicar), to be laid out in the purchase of coals, and distributed among the poor of those parishes.—Maidstone Journal.

MAGNIFICENT DONATION TO THE UNIVERSITY OF CAMBRIDGE.—The University has just received a magnificent present, which will greatly forward an object of the deepest interest. The Rev. Thomas Halliwell, M.A., of Jesus College, has invested in the Three per Cent. Reduced Annuities the sum of 2000L., to be paid over, with its accumulated interest, as soon as the building of a new wing of the Public Library is contracted for, and the work actually begun. This is indeed a generous donation, and deserves the warmest expression of gratitude.—Cambridge Advertiser.

THE CHURCH IN THE DIocese OF CHESTER.—On the 5th ultimo was laid the first stone of a new Church at Barnton, a hamlet of the extensive parish of Great Budworth, in Cheshire, to be built by voluntary contributions, for the benefit of an increasing population, at a considerable distance from any church. The ceremony was performed by the Rev. Richard Greenall, Incumbent of Streeton, assisted by the Rev. Mr. Webber, Vicar of Great Budworth, both of whom addressed the spectators (who were very numerous) with great feeling and earnestness. Mr. Greenall, without whose munificent aid this

good work could not have been undertaken, has given an endowment of 2000L., in addition to 500L. towards the building; and this is but one of many instances of his truly Christian liberality. The site was presented by — Eastwale, Esq., of the Folkeley, Lancashire. The situation is a very beautiful, commanding an extensive view over the neighbouring country, and the building itself promises to be full worthy of its purpose. It is to contain between 300 and 400 sittings, all free.

We also take this opportunity of inserting the subjoined calculation of the relative charity of the Church and Dissent. It is a document most honourable to our Church, and is the best answer that can be given to the calumnies heaped both upon the Clergy and Laity of our communion. May it inspire, not boasting and trust in works, but a greater love for and dependence on the great Author and Finisher of our faith, together with the conviction that we are at best but unprofitable stewards of the means committed to our trust:—

CHARITY OF THE CHURCH AND DISSENT CONTRASTED.

Table comparing charity of the Church and Dissent across various localities like Durham, Gloucester, Nottingham, etc., with columns for Localities, No. of Churches, Amount of Subscriptions, and Population.

To the foregoing tables add a recent case. There is no poor in the Isle of Man. If private benevolence were not active, many of the poor must starve. The money thus collected is applied by a committee without respect to sect or party. In the Douglas report for 1840, I find the following:— Collections in chapels (belonging to the Church of England) £195 0 0; Do, Methodist chapel, 9 0 0; All other Dissenters' chapels—not one farthing!!!

By a reference to the advertisements, it will be seen that we have added another publication to our list of Tracts.—The Last Days of William James. This simple little narrative was written by James Davies, of Devauden, than whom, though moving in a lowly walk, there never existed a more beautiful specimen of the Christian Churchman. It is admirably adapted for the use of Sunday Schools.

We must again call upon the Laity to support us in the gratuitous distribution of these, and similar publications. We are beset with daily applications, and, having exhausted the pecuniary aid, which we principally derived from the Clergy, as well as our own resources, we are compelled to stop short in a labour, which brings no fatigue, but what results from chagrin at the very inadequate assistance that we receive. We do not confine ourselves exclusively to the distribution of those tracts which we have caused to be printed; but, from being brought into daily contact with Churchmen from various parts of the Province, we endeavour to help them in every way to the best of our ability. Any person, therefore, of common feeling will understand the vexation and temporary despondency we must experience, when some honest Churchman relates to us the spiritual want under which his neighbourhood labours, and we are compelled to send him away without a supply of tracts, which would, at all events, help to keep alive the seeds of religion and loyalty, and furnish many a family with wholesome food for the mind.

To those faithful lovers of Christ's Word and Church who have enabled us to proceed thus far, we owe many an acknowledgement of gratitude; and we beg to assure them, that though lukewarmness and indifference prevail to a lamentable extent around us, we shall still persevere with our publications. If human encouragements fail us, we can look, unworthy though we be, to a higher source of comfort, and, in the hope and belief that zeal and true charity will not always lie dormant, we repeat that we shall persevere.

While we recommend our own selection of tracts, we at the same time would strongly advise the distribution of the publications of the British Tract Society. In some respects we think these publications do not fully carry out the doctrines of the Church; but for their general excellence, for their simple and intelligible language, and for the powerful antidote which they furnish against Popery, we consider that they are valuable auxiliaries in the maintenance and diffusion of Scriptural Truth.

A clerical correspondent, whose name, were we to announce it, would give weight to his words, has written to us with reference to the public administration of Baptism. His remark was not intended to appear in print, but, as it may call attention to a much neglected point of discipline, we venture to transcribe it:— "I find the public Baptisms to be attended with the best results, and could wish, with all my heart, that the Clergy (at least, those in settled parishes) would, as the Bishop directed in his Charge, uniformly adopt them. We sadly neglect and forgo in practice, and I am persuaded it is detrimental to the

interests of the Church. If we presented an unbroken front to our people, and acted in concert, and by a sole ecclesiastical influence would be far greater than it is. But every clergyman seems to have his own rules, and the consequence is our people have little regard for the authority of the Church, and think it a matter of no moment whether her rules are observed or not. This is wrong, and the Clergy may blame themselves for this state of things. The Bishop has removed every difficulty by his Charge, and they ought to seize the favourable moment. I wish you to notice the subject in some way."

On this, and any other points of discipline, we shall be happy to receive communications from persons more competent than ourselves to handle such subjects. Our correspondence-department increases in interest; and it is a channel into which much ability and information, at present lying dormant amongst our Clergy and Laity, might most advantageously be directed.

At a meeting held in the township of Markham, on the 16th instant, on the subject of Education, it was resolved, that the "present system of Common School Education is miserably deficient, and that the new Common School Act holds out little or no hope of improvement, inasmuch as it neither provides a supply of educated men for teachers, a uniform system of education, nor adequate means for the support of the schools when established."

We are glad that the people begin to discover that this new Act is one of the clumsiest and worst contrived pieces of machinery ever put together by parliamentary carpentering. No sensible person, we should suppose, would have any thing to do with attempting to carry it out. The system devised by it is so complicated and absurd,—so devoid of uniformity,—and places power in so many and such incompetent and irresponsible hands, that in a very few months we anticipate that the Legislature will be petitioned for its repeal. It was a hasty measure feebly conceived, and, except the endowment of 50,000L. per annum and the eleventh clause, it has scarcely a single practical or useful provision. We have already heard of one township, where the first act of one of the newly elected Commissioners was to set about the introduction of American Books.

The members of our Church seem generally to have regarded the first operations of this measure with becoming indifference. Let us hope that they are reserving their energies to secure for their children a system of education, based on the principles of the Bible, as held and taught by the Church!

A very searching and valuable article, which appears on our first page, relative to the theological writings of Mr. Peter King, afterwards Lord Chancellor of England, will repay an attentive perusal. We particularly recommend it to the notice of such of our readers, as are not members of the Church. Lord Chancellor King's work is the great authority, amongst Presbyterians and Methodists, for the validity of their ordinations; and it appears to have formed the basis, and, in many parts, the very substance, of the Presbyterian Dr. Campbell's Lectures on Ecclesiastical History.

A new edition of Scaler's learned and triumphant refutation of the crude work which Mr. Peter King put forth at the immature age of 22, has recently been published in London. No one who wishes to become acquainted with the polity of the Primitive Church will long remain without possessing it. Might it not be profitably reprinted by some of the enterprising publishers in the United States?

For the article to which we have directed attention, we are indebted to our able contemporary of the Banner of the Cross, who says that it was originally communicated to the New York Churchman about eighteen months ago, and that he hid it by at the time and had forgotten it, till recent circumstances called his attention to it.

We understand, from various sources, that the death of Mrs. Kirby, announced to-day in the usual place, has thrown quite a gloom over the domestic circles of Kingston. The departed and much-lamented lady, is described to us by those unconnected with her, save by the ties of long and intimate friendship, as having been a person of rare and attractive excellence, shedding around wherever she moved, an atmosphere of cheerfulness, beneficence, and virtue. On Sunday last, the Venerable the Archdeacon of Kingston, in the course of his sermon, adverted in a feeling and appropriate manner, to the bereavement which the whole town had sustained,—expressing himself, as we are informed, to the following effect:—

"Need I remind you of the loss sustained by this congregation in her decease, whose benevolence and active beneficence removed what, and relieved distress in many a desolate circle, and, by her laudable example, invited many to co-operate with her in offices of charity and benevolence?"

"Need I remind you that her regular attendance on the services and exercises of religious duty in this Church, and her stated acts of faith in the Communion office, when the Sacrament was administered, gave to her a just claim to the character of a sincere and conscientious Christian? For I am aware that actions develop character with greater clearness and certainty than profession, which latter often proves deceptive. In her conduct and sentiments you beheld the consistency of the Christian character, combining the sincerity of profession with the virtue of a good example."

"I am induced and encouraged thus to remind you of the event we deplore, in order that you and I may be resigned to a bereavement which deprives this Church of a valuable member, her connections of an estimable relative, and society of a distinguished person. The ways of Providence are mysterious and abstruse thoughts, and in an instance more so than in the sudden removal of those by death, who, in human judgment, we know and feel to be conducive to our happiness and to the well-being of society. The few are taken away because they are ready, and we are left to become better prepared and ready for our delayed and not very distant dissolution."

Communications.

[Our communications are beginning to increase so much upon us, that we deem it necessary to follow the example of the London Church periodicals, and to appoint our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

CHURCH EXTENSION IN TORONTO.

To the Editor of The Church. Sir,—I can see clearly, from some late remarks of yours, that you are aware of the evils and inconveniences connected with the exclusive system of seat-accommodation in St. James's, and I cherish the hope, that, when you commenced, you would reiterate, again and again, till the abuses were removed, or the grievances of the people redressed; for you must be aware that it is only by holding up our advances that a reformation can be expected. Being a subject of the grievance, I can speak from experience; but I have a consolation, if there be any thing consoling in the matter, that I am not single in this respect. My complaint originated in being, on the Lord's day, what I never was in my life, either at home or abroad, before, unceremoniously and indignantly turned out of a pew. Now, Mr. Editor, consider what your feelings would have been, had you been the subject of such treatment in a laud called Christian, and that too at the hands of a people professing to be the Lord's when they, as well as yourself, must have known the Golden Rule which the Church enjoins in Brotherly Love and Charity. But where, I would ask, is their Brotherly Love when such selfish acts of exclusiveness take place? Is their unity in things necessary, and their charity in all things? Do they forget that God, who seeth all things, is no respecter of persons? Have they forgot the severe reproof of James the Apostle, 'spare the spirit, which the people whom he abhors, cause under, as being partial in themselves, as showing respect of persons, &c. &c.' I grant, Mr. Editor, that places of worship cannot be built and maintained without much expense, and I also think it is proper that they who contribute

towards defraying it should be accommodated accordingly.—But could not money be sufficiently accommodated, I may say, without purchasing a pew to the exclusion of many of their fellow-worshippers in Christ, when many of these pews are not fully occupied. Such exclusiveness, Sir, ought not to exist in the Church of Christ, and the sooner will the Church, in her external character and discipline, approximate to primitive times. If any, for this very reason, have left the Church and gone to Meeting Houses, thus producing Schism in the Church, here there is a reason sufficient of itself, were there no others, to cause the removal of a system so prejudicial to the welfare of many of God's people.

But must not trespass further upon your limits; only allow me, in conclusion, to express a wish that there will any longer exist in the Cathedral of St. James, or, if they be allowed to continue, at some zealous and influential Churchmen, for the accommodation of the middle and poorer class of God's people, will set about the erection of a House of Prayer, where they can worship the God of their fathers, without being thrust out from a half-occupied pew. For this purpose, according to my ability, I would cheerfully subscribe 12L 10s. Further, let me hope that there will be a speedy revival of the time, when professing Christians will be more spiritually minded, when less disparity will be made, and more brotherly love and Christian affection exhibited. Let those, then, for whom this is intended, read carefully and digest the second chapter of the General epistle of James, and bear in mind that, in the Church Triumphant above, none will be excluded from a seat that have the happiness to enter.

Yours, in sincerity, A SCOTTISH CHURCHMAN.

THE CATHEDRAL CHURCH OF ST. JAMES.

To the Editor of The Church. Sir,—I have read with some interest the elaborate reply of your correspondent, &c. to my queries respecting the title of St. James's Church, Toronto, to be called a "Cathedral," but do not glean from it the information I am most anxious to obtain.

I was well aware that the "Cathedra" of the Bishop is erected in St. James's Church, but was, and am still, under the impression that it is there erected not as of right, but only upon sufferance. In the neighbouring Diocese of Nova Scotia, the Bishop "customarily sits" in the Parish Church of Halifax, but, if I am correctly informed, he has no seat there as Bishop, nor does he exercise any control over the fabric, other than that which he may claim over any Church in the Diocese. May I then inquire of your correspondent, whether the Bishop of Toronto possesses, as Bishop, any greater control over the Church at Toronto, than over that at Kingston; and whether "the Loyal Patent, which has erected Western Canada into a Diocese, under the style and title of the Diocese of Toronto," does, in any way, affect the vested rights of the Rector of Toronto? I make the inquiry in no captious spirit,—far otherwise,—but I do think it idle to be devising plans for endowing a Cathedral, which, in so far as any practical purpose is concerned, may prove to be no Cathedral at all. But, if, as I am right in my view of the case, I would humbly suggest, that now is the time for erecting a Cathedral Church at Toronto, when there is such a crying want of accommodation, especially for the poorer classes. The moment is auspicious. The scheme would find favour with many influential persons in both sections of the Province, (for it would not be a thing of mere local interest), and, I am persuaded, that it would be acceptable to the great Societies at home, as well as to that large and increasing body of Churchmen who are anxious to revive primitive order and discipline. A simple and substantial Gothic edifice might be commenced on a cruciform model; so much of it might be erected at first as would accommodate say 1000 or 1200 persons in free sittings, (whose odious pews being done away), and transepts, &c. &c. might be added afterwards.

I am, Sir, Your constant reader, PRESBYTER.

Canadian Ecclesiastical Intelligence.

EASTERN CLERICAL SOCIETY.

We have received the subjoined very gratifying account of the last meeting of this excellent Association:— DEAR SIR,—On behalf of myself, and brethren, the members of the Eastern Clerical Society, I beg the favour of a space in the public journal of the Church, for a few remarks, suggested by the recent meeting of the above body, which was held in Cornwall on the 12th and 13th inst. Twelve members of the Society availed themselves of the privilege thus afforded them, of renewing their intercourse with each other, and meeting together, as brethren ever should, in harmony and love. Various were the topics introduced for discussion, and pleasantly did the hours glide away, while thus profitably engaged. The most important subject brought before the notice of the assembled brethren, was a plan for the formation of a Diocesan Church Society, in furtherance of the objects of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and for Promoting Christian Knowledge; embracing also various other useful and benevolent objects, suggested by the circumstances of the Diocese. Our respected Bishop, in his primary charge, recommended such a measure in the strongest manner; and it is to be hoped, that when the plan is fully matured, there will be no backwardness on the part either of laity or clergy, in zealously endeavouring to make it as efficient and productive of as much good as possible.

On both days of the session, divine service was celebrated in the Parish Church, at 11, a.m. The Reverend Robert Blakey preached the first day a very forcible discourse from Jeremiah 6th chap. and 16th verse, in which he pointed out the propriety of adhering to the old and primitive paths of apostolic truth, in opposition to the novelties and corruptions of the papacy on the one hand, and the more modern dissenting paths of human devising on the other. The preacher of the second day was the Rev. Beek Lindsay, who, in beautiful and appropriate language, deprecated the evils of schism, and enforced from Ephes. 4th chap. 1-7th verses, the necessity of "holding the faith in the unity of the spirit, in the bond of peace, and in righteousness of life." It was very gratifying to the brethren to meet each day a very large and attentive audience, many of whom must have travelled several miles from the surrounding country. On the whole, the late session was a pleasing and interesting one, though at times the saddening thought would steal upon the mind, that when we were here met together on a similar occasion in June, 1838, the Rev. George Archbold, the then incumbent of the parish, presided over our deliberations. He has since entered into his rest. His parishioners, who highly esteemed him while living, and sincerely mourned his death, have erected to his memory, in the Church, a mural tablet, on which is the following inscription:—

In memory of The Rev. GEORGE ARCHBOLD, Who died on the 19th October, 1840; Aged 57 years; Having been 18 years in the Ministry of the Gospel, During the last 19 years of which he was Rector of Cornwall; And lately Chaplain to the Lord Bishop of Toronto. He was formerly an Officer of H.M.'s 68th Regt.—But in his heart he was always a soldier of the Cross: And having once entered the Ministry, He put his hand to the plow without looking back: An Israelite indeed in whom was no guile: A faithful and indefatigable Pastor: A sound and uncompromising Churchman: And ardently devoted to the spiritual and temporal benefit of men, Willing to spend and be spent in the cause of the Gospel, He lived to God. And he died in a blessed reliance upon his Redeemer. The Congregation, who revere his memory, Have erected this tribute of respect.

Another marble slab records the faithful services of the Rev. S. J. Mountain, who for many years presided over the parish, and whose virtues are still embalmed in the memory of many members of the congregation. Cornwall has indeed been highly favoured in the Pastors whom God's providence has so plentifully bestowed upon it; and nearly 40 years ago, our present highly revered Diocesan commenced his ministerial labours, and for 9 years discharged the duties of a parish priest, with exemplary zeal and diligence. Here the warm-hearted and charitable Mountain laboured faithfully for 13 years. Here, for a brief period, the meek and pious Alexander wrought with acceptance; and here, for the space of 10 years, the devoted servant of his Master, presided over the flock with the tenderness of a parent, and the unwearied diligence of a faithful ambassador for Christ. May the highly esteemed brother, who has entered upon the field of their labours, be enabled, (through the divine blessing on his exertions,) to build up in the most holy faith of the Gospel, the congregation planned and watered by these eminent servants of Christ. "Oh pray for the peace of Jerusalem; they shall prosper that love her." The next meeting of the Society is appointed to be held in Kemptonville, the first Wednesday in March. HENRY PATTON, Secy. E. C. A. Rectory, Kemptonville, Jan. 18, 1842.

MEETING OF THE HOME DISTRICT CLERICAL ASSOCIATION.—Pursuant to the notice given, the following brethren assembled on the morning of the 5th instant, at the house of Mr. V. Keffler, York Street, the Rev. Messrs. Mayerboffer, Mortimer, Osler, Gagnon, Street, Townley, The Rev. V. P. Mayerboffer, presided, and the meeting, as heretofore, was distinguished by the interchange of much kindly feeling;—the principal subject of regret being, that so few of the Members of the Association could attend; letters, however, stating unavoidable causes of absence were received, from Mr. Sheriff Jarvis for the MacIntyre, MacGeorge, and Pentland. Divine Service was held in St. Stephen's Church, when prayers were read by Mr. Street, and a sermon preached by Mr. Osler, from 2 Cor. vi. 17, 18.

Owing to Mr. Mayerboffer's residence being in Markham, the meeting was held, as stated in the notice, at the house of Mr. Valentine Keffler, by whose kindness and that of the friends of the Church in Vaughan, generally, the Clergy felt highly gratified, especially as it proved the strong attachment of their very hospitable entertainer to our holy Catholic Church itself.

PORT HOPE.—The Choir and Congregation of St. John's Church have presented Mrs. Geo. C. Ward with a handsome and fine-toned Guitar, in token of their grateful appreciation of her zealous, indefatigable, and successful exertions in the improvement of the performance of the musical department of the service; a mark of consideration which her kind and unwearied attention has richly merited.

May the grateful interchange of such kindness and courtesies long continue to evince the steady progress of the Church, in the affection of all her members. ST. JAMES'S SCHOOL, ON TRINITY CHURCH, MONTREAL.—The Clergyman of this Church acknowledges, with thanks, the receipt of Five Pounds for the Sunday School, from J. Wood, Esq., of Liverpool, by the hands of the Hon. G. Moffatt.

Scottish Ecclesiastical Intelligence.

A NON-INTRUSION RIOT AT CULSAMOND.—Presbyterian affairs in Scotland certainly appear now to be drawing to a crisis. The riots in Culsamond, as reported in The Aberdeen Herald of the 13th inst., were disgraceful in the extreme. It appears that, on the 11th inst., the Presbytery of Garioch met in the Manse at Culsamond, for the settlement of Mr. Middleton as successor and assistant to Mr. Ellis in that parish. But it seems that the non-intrusion minority of the Presbytery were determined on preventing the majority from settling or inducing Mr. Middleton, and this getting, Sheriff Murray, Procurator Fiscal Simpson, with Captain Anderson of the rural police, and a body of his men assembled on the spot. The Clerk of the Court intimated that he had received orders for a protest and appeal from dissenting parishioners, and then arose strong recriminations and sharp words. After a while the Presbytery adjourned to the church, for the purpose of public worship, and to proceed in the settlement of Mr. Middleton; but this the minority said was "a solemn desecration of ordinances," and, though they would attend, "they wished their hands of the sin." About 1500 people, chiefly strangers, it is said, were assembled in the churchyard, yelling and hooting the Presbytery, and for some time prevented their entering the church in spite of the police. The Sheriff and Mr. Middleton at length got jammed between the wall and the crowd, and a person at this time having got the door opened, the rush towards it was such as to be described. George Webster, sheriff-officer, Oldmeldrum, having been rolled against the wall till he came to the side or stone-check of the door, was so unmercifully squeezed there, that one of his ribs was broken. While all this disorder was at its height, the most obtrusive of the rioters were heard saying, "We're doing nothing against the law; 'We're touching nobody!'" "What are we doing?" and other such language customary amongst well-taught insurgents. While this crushing was going on, there were cries from the rioters of "Down the hill wi' them!—down the hill wi' them!" and they appeared to have "hearts resolved and hands prepared" to effect their purpose of sending those who rushed into the church "down the hill." Indeed, they seemed to have been drilled and trained for the occasion. Towards the police their hatred appeared to be intense and peculiar, and there were frequently cries of "Have they stricken yet?" "Are they striking?" "Aye, they've stricken us!" "Aye, by one way or other, they've stricken us!" "The members of the Presbytery and Mr. Middleton got to the seat appointed for them; and soon after, Sheriff Murray, accompanied by Mr. Lumsden of Pitcairne, and Mr. Simpson, the Procurator-Fiscal, appeared in the centre front of the gallery. It was now the duty of the Moderator to deliver the induction sermon, but a hissing, hooting, and yelling commenced, which rendered it quite impossible that even a motion to that effect could be heard; and this disturbance continued during the whole time that the Presbytery remained in the church. The Sheriff rose repeatedly, and by lifting his hand, and beckoning in the most kindly manner, entreated a hearing, but could not succeed in making one word audible. Mr. Lumsden, as a Justice of peace, made several equally fruitless attempts; for, though the gesticulation could be seen, the speaker was inaudible: in the meantime, stones, rusty nails, and bits of wood, were hurled towards the seats, and the seats struck. Mr. Milne, the agent for the presenter, on the head. An attempt was made on the part of the Moderator, with the aid of his friends, to get into the pulpit, hoping that the appearance of a commencement of divine service would allay the tumult; but it was found impossible to get two feet from the door of the seat in which he sat, and the pulpit stairs were completely blocked, while the pulpit itself was occasionally occupied by the rioters. "Is this proper behaviour," said Sheriff Murray, "in a church?" "Tut, never mind him! said a ferocious-looking fellow in the west gallery; "haud up the roar." When the Minister of Kenney was trying to find his way to the pulpit, there were loud cries of "Keep him out!—haud him down!—Keep out the Tory." This disgraceful riot having continued for a whole hour unabated, it was considered to be useless to attempt the performance of divine service, Captain Dalrymple then turning towards the gallery where the Sheriff sat, stated that the Presbytery, being deposed, no claim his protection while they adjourned. From the movement made by the Presbytery, this proposal, which, we dare say, was not heard but by those immediately around the Captain, appeared to be understood, and the police force were again in active attendance in assisting the Presbytery in leaving the Church, which they did amidst the most furious hooting and yelling. On the outside, the disturbance in a great measure ceased, and the Presbytery at last got out of the churchyard, and proceeded towards the manse.—This was the signal for another scene of violence in the churchyard, but the more desperate of the party having remained behind, there was less disturbance on the lawn than when the Presbytery first made their appearance. The Presbytery, having again met in the manse, proceeded to induce Mr. Middleton, the house at the same time being surrounded by a mob, while the rioters retained possession of the church and churchyard. Mr. Peter took for his text 1st Cor. iii. 6, 7—"I have planted, Apollus watered; but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

After sermon, Mr. Middleton was inducted, in the usual form, and was most cordially welcomed by the parishioners present in the room. While the services were going on in the manse, the church continued to be occupied by a disorderly crew, one of whom got into the pulpit and opened a bible, while the most profane language was heard from various parts of the church—some of the expressions made use of being so impiously profane, that we dare not report them. The man in the pulpit asked if they were for Culsamond's psalms, whereupon a cry arose from the mob "No! we're for Holy Willie's prayer." The bell was tolled at random by some of the people who remained outside, and the excitement of the people still continued so great, that they were prepared for going any length of violence. When the service was over in the manse, some of the ministers and their friends left for home, but for the moment they made their appearance, the crowd gathered around them and treated them in the most lawless manner. The only sign of natural feeling exhibited during the whole day was shown on an appeal of Mr. Simpson in behalf of Mr. Lessel of Inverary, who said "Wou' yeon have some mercy to a man upwards of eighty" whereupon Mr. Lessel was only hissed.