in like manner, a voyage towards the east, the birth-place in our imagination of the morning, leads finally to the quarter where the sun is last seen when he departs from our eyes; so the contemplative soul, travelling in the direction of mortality, advances to the country of everlasting life; and, in like manner, may she continue to explore these cheerful tracts, till she is brought back, for her advantage and benefit, to the land of transitory things-of sorrow and of tears.

On a midway point, therefore, which commands the thoughts and feelings of the two Sages whom we have represented in contrast, does the author of that species of composition, the laws of which it is our present purpose to explain, take his stand. Accordingly, recurring to the twofold desire of guarding the remains of the deceased and preserving their memory, it may be said that a sepul-chral monument is a tribute to a man as a human being; and that an epitaph (in the ordinary meaning attached to the word) includes this general feeling and something more; and is a record to preserve the memory of the dead, as a tribute due to his individual worth, for a satisfaction to the sorrowing hearts of the survivors, and for the common benefit of the living: which record is to be accomplished, not in a general manner, but, where it can, in close connection with the bodily remains of the deceased: and these, it may be added, among the modern nations of Europe, are deposited within, or contiguous to, their places of worship. In ancient times, as is well known, it was the custom to bury the dead beyond the walls of towns and cities; and among the Greeks and Romans they were frequently interred by the way-sides.

I could here pause with pleasure, and invite the reader

to indulge with me in contemplation of the advantages which must have attended such a practice. We might ruminate upon the beauty which the monuments, thus placed, must have borrowed from the surrounding images of nature—from the trees, the wild flowers, from a stream of nature—from the trees, the wild flowers, from a stream running perhaps within sight or hearing, from the beaten foad stretching its weary length hard by. Many tender similitudes must these objects have presented to the mind of the traveller leaning upon one of the tombs, or reposing in the coolness of its shade, whether he had halted from wearlness or in compliance with the invitation. "Pauso, Traveller!" so often found upon the monuments. And to its epitaph also must have been supplied strong appeals to wishle appearances or immediate impressions, lively to visible appearances or immediate impressions, livel and affecting analogies of life as a journey—death as sleep overcoming the tired wayfarer—of misfortune as a storm that falls suddenly upon him—of beauty as a flower that passeth away, or of innocent pleasure as one that may be gathered—of virtue that standeth firm as a rock against the beating waves;—of hope "undermined insensibly like the poplar by the side of the river that has fed it," o blasted in a moment like a pine-tree by the stroke of lightning upon the mountain-top-of admonitions and heart-stirring remembrances, like a refreshing breeze that comes without warning, or the taste of the waters of an nnexpected fountain. These, and similar suggestions, must have given, formerly, to the language of the senseless stone a voice enforced and endeared by the benignity of that nature with which it was in unison. We, in mo-dern times, have lost much of these advantages; and they are but in a small degree counterbalanced to the inhabitants of large towns and cities, by the custom of depositing the dead within, or contiguous to, their places of worship; however splendid or imposing may be the appearance of those edifices, or however interesting or salutary the recollections associated with them. Even were it not true that tombs lose their monitory virtue when thus obtruded upon the notice of men occupied with the cares of the world, and too often sullied and defiled by those cares, yet still, when death is in our thoughts, nothing can make amends for the want of the soothing influences of nature, and for the absence of those types of renovation and de-cay, which the fields and woods offer to the notice of the erious and contemplative mind. To feel the force of this sentiment, let a man only compare in imagination the unsightly manner in which our monuments are crowded together in the busy, noisy, unclean, and almost grassless rch-yard of a large town, with the still seclusion of a Turkish cemetery, in some remote place; and yet further sanctified by the grove of cypress in which it is embosomed. Thoughts in the same temper as these have already been expressed with true sensibility by an ingenuous Poet of the present day. The subject of his poem is
"All Saints Church, Derby:" he has been deploring the
forbidding and unseemly appearance of its burial-ground,
and uttering a wish, that in past times the practice had
been adopted of interring the inhabitants of large towns
in the country.

> "Then in some rural, calm, sequestered spot, Where healing Nature her benignant look
> Ne'er changes, save at that lorn season, when,
> With tresses drooping o'er her sable stole,
> She yearly mourns the mortal doom of man, Her noblest work, (so Israel's virgins erst, With annual moan upon the mountains wept Their fairest gone,) there in that rural scene, So placid, so congenial to the wish The Christian feels, of peaceful rest within The silent grave, I would have stayed:

in the country.-

lered forth, where the cold dew of heaven Lay on the humbler graves around, what time The pale moon gazed upon the turfy mounds, Pensive, as though like me, in lonely muse, There while with him, the holy man of Uzy O'er human destiny I sympathised, Counting the long, long periods prophecy Decrees to roll, ere the great day arrives Of resurrection, oft the blue-eyed Spring Had met me with her blossoms, as the Dove-Of old, returned with olive leaf, to cheer The Patriarch mourning o'er a world destroyed And I would bless her visit; for to me 'Tis sweet to trace the consonance that links As one, the works of Nature and the word

THE CHURCH.

CONTENTS OF THE OUTSIDE.

COBOURG, FRIDAY, AUGUST 25, 1843.

First Page.

Poetry-Third day of the Creation.
King James the First and Neal the
Puritan Historian
Moral effect of Ritual Irregular ty

On our first page will be found a continuation of say of the Church, or of her ministers, and by reflection the well-written article from the Christian Remem- of her Divine Head, "Thou art a hard man,-I will Irancer, on Ritual Irregularity, which we commenced | hide my talent in the earth." last week. Amongst the effects of the recent movement in the Church, - or revival, as, in the correct scrupulous attention to ritual observances. We call notes not in unison with the times in which we live; quickening of a recognized principle which had been so wisely." of "Pusevism."

ious term, -whether from real alarm, as is, no doubt, they must be content to feel that their favourite docin some few instances the case, or from a wanton spirit trine, as now promulgated, is hollow, unscriptural and of mischief, as is more frequently the incentive, - untenable. viously is, to check that temper of individual selfish- choly. ness and presumption which would impel every man We are often told that the politicians of Colonies to "do that which is right in his own eyes," without are too poor to be honest,-that provincial statesmen reference to the sanctions of authority, either human must often compromise their integrity, or starve,or Divine, but rather with a tendency to sweep from give up the citadel of our country's political and the earth all that can claim the Word of God and the moral strength, or be cast aside as outcasts and beginstitutions of the primitive Church for its basis, and gars. Humiliating as the admission is, we are consubstitute in its room the miserable and fluctuating strained to believe it. We believe it, when we look inventions of men. But accustom men to the princi- back to the time when the death-knell of constituple of restraint in things comparatively humble and tional and loyal supremacy was sounded, in the union apparently unimportant, and you help to establish a of the Provinces; we believe it, when we reflect upon feeling which will lead to the exercise of self-denial that reckless and perilous hour, when, for less than a in the highest concerns and holiest practice of life; mess of pottage, for the fleeting breath of a capri- ever had in her hand, runs thus: "That power belongeth habituate them to defer to authority as spoken in the cious popularity,—the lawful heritage of God's Church regulations of the Church, and you fit them for a was coolly surrendered to the spoiler. Men, in their

happy influence; none can doubt, that if men in her greatness and glory. general could be brought into this habitual exercise elevated from these lower regions of uncertainty, darkchastisement which is due from an insulted God, and
is highest, and the least the greatest, and the work greater
than the workman, is so exceedingly preposterous, that
the fear of the Lord their wisdom, their treasure, and ness, and sorrow, to that glorious heaven where all is they will cease to wonder. peace and bliss boundless, unbroken, and eternal.

there. And the nominal christian, too, who speaks week, behold that banquet spread and the voice of his dying Saviour urging him to partake of it "in lot. We have felt it so,—though, thank God, we and Ground of the Truth;—believing also that the king

But until this better temper of christian humbletemper of human nature, will awaken the more active perty. opposition of the indolent, the worldly, or the profi-

who indulge in this mischievous cry,—but we shall Colonial perplexities: we believe our present Governor. who indulge in this mischievous cry,—but we shall Colonial perplexities: we believe our present Governor spare further reproof, for a time at least. We recomfort by the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parteducing to the little edifice we have raised, but also parted edifice we have raised, but also parted edifice we have raised and the little edifice we have raised at the little edifice we have raised and the little edifice we have raised at the little edifice. mend them to look well to their own condition, and honesty, in this vicious state of things, is exposed to last properly belonged to the people, who were supposed honesty, in this vicious state of things, is exposed to be wise in their place through the teaching of the they are blessed, and we beg to acknowledge with much strive to reform themselves before they attempt the great temptation, and constitutional firmness may task of reforming their "spiritual pastors and masters." experience a shock from circumstances which thebest of which we have been speaking, the question obvi- may be averted, and that Sir Charles Metcalfe, by his ously is not,-should they be done, but can they be enlightened and conscientious statesmanship, if he done. There can be no doubt as to the obligation, does not, as in Jamaica, receive a statue to his memothough there may be some as to the practicability of ry, -will be enshrined in the heart's affections of the the performance. When these rales were framed, Canadian people. the Church contemplated, as we must believe, a far more complete supply of ministering servants than her sanctuaries and altars, in these days, are furnished sanctuaries and altars, in these days, are furnished ments, Sunday School Books, and other Books and in the light and liberty of the Gospel. The people had with. What is now allotted to one, was formerly the Tracts, has just been received at the Depository of their value in this Constitutional body, and could no work of two or three, - because one would be manifest- the Church Society, 144, King Street, Toronto, ly unequal to its efficient and regular performance; catalogues of which will be published in this paper as and therefore not a few, who appreciate the excellence speedily as possible. of the Church's system and are most anxious to carry it out, find the undivided labour of such an attempt more than their physical strength is equal to. But list of appointments for Confirmation by the Lord when they do what they can, -or happily, do all that Bishap of Toronto, and to say that it is the request of the rules of our ritual enjoin, -let the members of the his Lordship that the Clergy would be pleased to con- right independent of any but themselves; for there are Church be thankful for their augmented privileges, sider this as an official notification of his intended no such rights. Like all other granted rights, it is and faithfully employ their added talents, and not visits:

Our correspondent DIGAMMA, in his communicasense of that expression, it may be called, -is a more | tion which we publish to-day, "has been striking this a revival, because the term implies the previous but should they sound discordantly to the ears polite existence of a state of things which had been allowed of countless adventurers upon the sea of politics, let to fall into neglect or disuse, -breause the word them not blame the harmony or the measure, but imports not that a change, or even a reformation, their own blunted or perverted organs, which will strictly speaking, has been introduced, but merely the "not hear the voice of the charmer, charm he never

allowed to lie dormant,—the bringing into active life | One thing is certain, that our correspondent has and operation what had come to be viewed as a matter on his side correct premises and sound conclusions: of mere theory or speculation. We are glad to make perhaps he has not expressed himself as clearly as, this explanation, because many have chosen to desig- upon an important practical subject, might be desired, nate this revival of ritual particularity as an innova- but the tenor of his reasoning cannot be mistaken, nor tion of the ay, -as one of the signs of the alleged yet the source from which his arguments have been tendencies to Romanism, which the ignorant or the drawn. The revelations of God's infallible word are reckless are so fond of imputing to some of the truest- the basis upon which his theory has been built: when hearted and most zealous Protestants in the land, the advocates of "Responsible Government," as now as a proof of the principle which they choose to em- popularly taught, are prepared to set aside that authobody under the opprobrious, but ill-understood title rity, or present in its room what is more worthy the regard and reverence of men, then we shall meet them If people who assist in bandying about this obnox- on a new ground of debate; but, in the mean time,

would take the trouble to examine minutely the Ritual We do not, in our journal, trouble ourselves much of the Church, and narrowly investigate its spirit and with the passing politics of the day, -not because we its rules, they would be persuaded, we should think, deem them a subject unfit for our columns, or one that the authors of the present movement in the which, on religious grounds, we have not the fullest Church are not introducing, but rather arresting a right to discuss; but because we have well nigh lost change which has threatened to obliterate all the ele- all interest in the subject, and in the contemplation vated meaning and the ennobling results of our time- of the vicious working of a vicious system, can hallowed Liturgy. Their design, it will be seen, ob- scarcely find place for any other feeling than melan-

These are amongst what may be termed the moral place calculation, in which the loss or gain was to be the people are not: that by Him kings reign and princes the defunct Constitution have not yet been swept away faith on that help which is not of this world, but cometh effects of the more scrupulous ritual regularity which estimated upon worldly principles only; there was no s contended for; and success, most assuredly, in such reference to the startling inquiry, "Will a man rob that rulers should fear God, and have no fear of the reference to the startling inquiry, "Will a man too an attempt must foster and deepen those habits of self-discipline, without which there can be no safe advance in individual piety,—no permanent maintenance of real devotion and single-hearted obedience.

The startling inquiry, "Will a man too food?"—But amidst the prevailing degradation, it must be remembered with gratitude for the past and hope for the future, that a virtuous few did lift up that rulers should fear God, and have no fear of the rulers sh And in connexion with these direct results, we must, against a conjunction which, it was easy to foresee, from the religious habits which the general revival of must break the heart of our loyal strength,-and such regularity would bring about, anticipate the uttering a strong voice of warning, too, against a most happy influence upon the general structure and sacrilege which will, we religiously believe, eat into most happy influence upon the general structure and workings of society,—the diffusion of a holy odour the vitals of our Colonial prosperity for ever. We is—the sin and punishment of "all false doctrine, heresy, through all its channels of action,—a sanctification, may be branded as enthusiasts for saying so; but we believe the words which declare of the utter impossibility in short, of the business of every-day life,—a happy solemnly aver it to be impossible, that a country can Petition in short, of the business of every-day life,—a happy solemnly aver it to be impossible, that a country can foretaste of the peace of heaven, even whilst we are combating with the bustle and the troubles of earth.

Solemnly aver it to be impossible, that a country can be defined by the first country can be defined by None, surely, who fairly view the subject, can the Church planted in our father-land from the Aposton of truth, we may also discern the true character of the the character of the charac doubt that a general restoration, for instance, of the tle's days, and transplanted to our Colonies, -to fling ancient custom of daily prayer and weekly commu- all this recklessly away, or apportion it to the enemies nion, must, with God's blessing upon rules and ordi- of that Evangelical Truth and Apostolic Order, to the nances so clearly recognized as his own, produce that vigorous maintenance of which England mainly owes

People may start, and wonder at the exclusion of of the duties of piety, the atmosphere of earth would the loyal-hearted, -of those who fought and bled for partake, more than it does, of the sanctity of heaven, their country in its hour of need; they may stand -that men would thus, from more frequent converse amazed at the pardon of the rebel and the traitor, and communion with their God, part more and more while the loyalist is depressed and insulted; but let with their temper of worldliness,—be more and more them look to a higher power,—to the retributive

Why did loyal Members of Parliament, in both Our impression is, that much of the outcry against the restoration of these good old customs of the Church, arises more from a temper of selfishness than or atarm. The spirit of the world,—so speculative, so all-absorbed by plans and pursuits of earthly gain, so all-absorbed by plans and pursuits of the union of these proposition may be,—actually higher in authority than the people way of rulers to those over whom they rule, is, that the people way of the difference are the proposition may be,—actually higher in authority than the people way of the substitute of the proposition may be,—actually higher in authority than the people way of the substitute of the prop Our impression is, that much of the outcry against Houses, -in the face of every warning, in spite of -feels itself seriously thwarted by this restoration of is already uprooting and destroying the conservatism of the people" doctrines; for while one goes to hurt the religious practice of a day when the Church of of the land? Why did loyal Members of Parliament Christ took up in earnest her cross of self-denial, and in both Houses, yes, and members of the Church of waged her zealous warfare against the Saviour's England, too earnestly warned and solemnly imporenemies. Daily service and weekly communion, for tuned as they were, vote away the property of the instance, is a more impressive rebuke upon the proverbial selfishness and worldliness of the age, than the enemies of the truth? When they, from cor-"a thousand homilies" could utter. It rebukes in siderations purely selfish, made this awful surrende, silence, but that very silence is overpowering from its how could they doubt,—if a spark of genuine religious solemn awfulness. It arrests the worldly-minded and feeling lingered in their breasts,—that the curse of the careless at every step,—it knocks, as it were, God must rest upon the land? When the seals of perpetually at the heart, which, as we trust, will open office were handed over about a year ago to individuthis lie of its disguise.

In the British Constitution of Church and State, the ought they not to have reverted to the sacrilegious of his religious profession, and boasts, it may be, of his baptismal privileges, yet turns his back habitually upon the table of his Lord,—how can he, week after the possible wickedness, in which a little before they bore so prominent a part, and regarded it as the merited that the profession, and boasts, it may be, of his baptismal privileges, yet turns his back habitually upon the table of his Lord,—how can he, week after chastisement of offended Heaven, rather than have

remembrance of him,"—how can be hear such reiterations of this call, without being shaken at last from when it could aught avail, against both those mea-

ness and piety is begotten, we can understand that rately stated it as our opinion, that every individual Christian character, and of all power to act on the side of the state of the stat these remembrancers of slighted duty will, from the member of the Church of England who voted for the Lord Jesus Christ and his Church; prostitutes the very frequency of their recurrence, provoke the greater uneasiness and opposition of the world. To reiterate and multiply what is by many almost wholly neglectard and multiply what is by many almost wholl and multipl ed,—to present a daily service, which is perhaps dis-regarded when it is offered weekly,—to offer the communion weekly, which is neglected when it is only proffered monthly,—this, we well know from the are fast making up the breaches in our public pro-

As to "Responsible Government," to which our gate. Were we, indeed, to analyze the structure of correspondent more especially refers, every man of society, with a view of ascertaining who and what they common sense and common honesty must feel that it Priesthood; and which qualification it were as wicked to are, who choose to designate the renovation of primiis the bane, and that, unless timely counteracted by
dispense with or alter, as to dispense with or alter the
terms of our common faith and salvation, because that tive and holy custom by opprobrious names; were some wholesome principle, must prove the rum of we narrowly to search and see, who they are who have British Supremacy in this Colony. It places, too, we narrowly to search and see, who they are who have the slander of "Puscyism" perpetually upon their the slander of "Puscyism" perpetually upon their the slander of "Puscyism" perpetually upon their the slander of blessing among the contemplation of the Lord's manilips, we should not, we apprehend, find them amongst the most punctual and devout attendants at the sanctuary, or amongst the pious few who lose no occasion of commemorating their Saviour's passion in the banquet of his body and blood. We know the very quet of his body and blood. We know the very the same and a conscientious man who can quet of his body and blood. We know the very the same and a conscientious man who can quet of the second principles of too many of those ware added. lips, we should not, we apprehend, find them amongst unnatural position; depriving him, in a great degree, men; the very work of the liar and the murderer. In reference to the revival of the religious duties intentions cannot control. We pray that such trials

A very general assortment of Bibles, Testa-

We have been instructed to publish the following

FROM TORONTO TO KINGSTON. Tuesday, August 29,-Proceed to Whitby from To-

Wednesday, " 30,-Whitby, 10 A.M., and proceed to the Township of Breck, Thursday, " 31,-Brock, 10 A.M. and 3 P.M.

Friday, September 1, - Darlington, 4 P. M. Saturday, 4 2,—Cavan, second Church, 3 P.M. Emily, 3 P. M. 4,-Proceed from Emily to Fene-Monday, lon Falls.

5,-Fenelon Falls, 11 A. M. 6,-Proceed to Peterborough. Wednesday, " 7,-Peterborough, 11 A. M. 8,-Proceed to Cobourg. 9,-Remain at Cobourg. " 10,-Cobourg, 11 A. M.

Port Hope 31 P. M. " 11 Proceed to the Carrying Place. 12,-Carrying Place, 11 A. M., and Tuesday, afterwards proceed to Belleville.

Wednesday " 13,—Belleville, 11 A. M. Thursday, " 14,-Mohawk Church, 10 A. M. Napanee, 3 P. M. 15.—Bath, 10 A. M. Amherst Island, 3 P. M. 16,-Fredericksburgh, 11 A.M., and Adolphustown, 3 P. M. 17,-Picton, 11 A. M. Marysburgh, 3 P. M. 18,-Proceed to Kingston. " 19,-Kingston, 11 A. M.

Communication.

Tuesday,

RESPONSIBLE GOVERNMENT.

(For The Church.) Mr. Editor,-To the question,-Ought rulers to be accounted responsible for the use of their power, which all agree is not of themselves nor for themselves, there

an be but one answer. But unto whom? This is the ontest now, at this day. Of old it was universally believed that Gop is the only Ruler of princes. If this be so, their accountability cannot be to the people, as we now seem determined to have

The Catholic truth of God, which the Church hath unto God, and not to the people: that we cannot give and convey what is not in our gift: that rulers are God's regulations of the Church, and you fit them for a better obedience to the commands and will of the better obedience to the commands and will of the Church's Head.

was coolly surrendered to the spoiler. Meh, in their better obedience to the commands and will of the better obedience to the commands and will of the Church's Head of every man and of nations, which the people are the moment; they deemed it a matter of commontone that He is Prince of the kings of the earth, which people to rise in rebellion in the matter of the Clergy Reserves.

decree justice, and not by the people: that promotion cometh down from above, and not upward from beneath:

By the profane and merciless hand of Infidel and Sectarian Reform. The people of England are not yet sufficiently cometh down from above, and not upward from beneath: His sword for vengeance on the rebellious: that the people should not dare to lift up their hand against the darkly ominous of further demolition of remaining good rulers in any case, much less cashier and murder them: | things. hat all rebels, agitators of sedition, demagogues, revilers

e people. It is the lie of Satan, and whoever embraces | and ground of the truth; and whatsoever abideth before hath denied the faith, and is worse than an infidel. It is a sin more grievous than the gainsaying of Korah; her bosom, for God hath constituted her to become His for in that there was no pretension that the people are own fulness, and in that fulness to be the mother of all higher than God, as they must be if kings, his servants, are to them accountable. For now that "the School-waster is abroad," "a discerning public" cannot but see how illogical and self-contradictory it is to make respon-sibility due from the superior to the inferior—from the flesh without restraint. Then, indeed, will Satan stand how illogical and self-contradictory it is to make responmaster to the servant-from the father to his little chil- at their right hand; and the wickedest of men will be set dren. There is not a democrat to be found who, in his over them; and the extortioner will catch away all their wn house, admits the doctrine. The idea that the lowest labour; and there will be none to deliver them when they the only remaining ground of claim to the responsibility of rulers to those over whom they rule, is, that the people way of man is not in himself—that it is not in man that

yourself and your neighbour, the other goes to dethrone he Almighty, and drive Him out from among men. They say unto God, Depart from us: we desire not the dge of Thy ways." possible sin-the very sin of Satan himself, who "despi ses dominion," and cannot bear a superior. And it is the necessary fruit of the tree of "all-denomination," - of the destroying sin of Schism.

The advocates of this monstrous doctrine in Canada

pretend that it is the old established doctrine of the critish Constitution, as is proven by the undisputed fact, that when ministers have not a majority of the represen

theory stood thus; and the practice in measure correshis earthliness and his stupor, to honour better his Saviour's name and cause?

But until this better temper of christian humbleBut until this better temper of christian humbleThe count aught avail, against out those hear sures of destruction,—and feeling it so, we have bowed in humility to a justly provoked retribution.

In some former number of this paper, we delibethat doctrine which robs the state of all positive faith and

> every man in the kingdom,—not the product of human will and wisdom at all, but coming down from God himseif, like the power to become His sons in the uncreated life, through the instrumentality of His Church and would be cutting the very life thread of the body politic; a

the-people principle had no place. They had their own constantly bless and greatly prosper you in all your ways, place and value in the corporate body, which they did not incorporate and endue with life; though God in His providence had all along used them,—but under the Headship of the King, who is not their anointed,—and with the coworking of other members which they did not originate and form, in the full bringing out of that wonderfal structure, The British Constitution, which grew up more be dispensed with than any other part, and the body remain unbroken; neither could they swallow up the other members without working speedily their own destruction, as the history of "the Commonwealth," that monstrous offspring of heresy and schism, doth abundantly testify.

The people exercised their elective franchise in subor-

dination to the king, God's vicegerent over them, from whom they held it, and not as any natural inalienable capable of forfeiture. Our life itself is a forfeit life, pro-longed to us by a continual act of grace; and this very principle lies at the root of all government over men, and all rights which they enjoy under it; and if men forget this, they will become radicals and infidels. The right of suffrage is not our own. We hold it under God of the king; and it does not belong to any man, just because he is a man, but because of something acquired which he had not by nature, and which is accepted as a proof that he is worthy of holding a higher place in the state than that of simple existence. Real estate is holden of the king, as lord of the land, under God the Lord of all, who 3,—Cavan, first Church, 10 A. M. sets a king over the land which He made. In fact, every thing valuable is holden of the king, for the peop not of them nor in their name; and so they can forfeit to the king, but the king cannot forfeit to them. This is a deep and mighty principle in the order of God, the breach of which, in point of political faith, leads to the fearful sin, the most fearful sin a nation can commit, if perhaps that be excepted, namely, the public denial that God

its faith and allegiance to the Great Head of the Church, and not to the people.

In this scheme the people should be as watchful of their

rights as part of the body politic as any other part; but they should also see that these cannot be maintained by encroachment on other members of the body, quite as necessary and useful in it as themselves, in the fact of its Let our House of Assembly beware of swamping the Governor and the Legislative Council; and let our Executive beware of electing the House of Assembly, and

pretending that the people have done it, as a late Gover-nor did in order to set up the Dagan of "Responsible Government." The thing was a lie from beginning to end, and they that worship it worship a lie; and we now Now strike out of the above scheme of the British Constitution all positive acknowledgment and considera-tions of God, of the Church, of faith, and of the Gospel, and supply their place with the new political creed, and let the minds of men also drink in the black draught from

the pit, and we have a body just fitted to become the body of Anti-Christ—the household of Satan—"the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." Remember Revolutionary France. It is the abomination that maketh a land desolate! It is giving power unto the beast from the pit with a vengeance!

It is a thing notorious, that now for years past men have been voted into parliament, both in the Mother Country and the Colonies, expressly on account of their wicked and destructive principles,—that the electors might see "mischief framed by a law," (Psalm xeiv, 20)

and their horrible doctrines ruling all things. That we have not had more of the bitter fruit of this tree of Sodom to reap, is owing to circumstances beyond the controll of "the movement." All the good things of

corrupted for it; for they do yet return members to par-liament for their hearty attachment to the Church and national return to right principles, the like of which hath never yet been seen. Late debates in Parliament are

One fearful demonstration is being wrought out for us The Church, in her Unity, is alone the pillar God must stand embraced in her arms and cherished in

Canadian Ecclesiastical Intelligence.

CONFIRMATION AT WELLINGTON SQUARE AND

HANNAHSVILLE, IN NELSON On Friday, the 28th of July, the Lord Bishop of Toronto visited Wellington Square for the purpose of administering the truly interesting and apostolic rite of The prayers and lessons were read in a very impressive manner by the Reverends G. W. Warr and McGeorge. The Bishop preached a very eloquent sermon from the 5th chapter of Matthew, 16th verse. nediately after the service at Wellington Square, his Lordship, accompanied by the Reverends Messrs. Mc-George and Warr, and the Church-wardens of the Square, proceeded to the beautiful little Church of St. John's, where he was received by the Church-wardens and the Reverends Thomas Greene and George Graham in their robes. Here the solemn and delightful services of the day were considerably heightened by the dedication of the Church to the worship of Almighty God. An excellent sermon, and admirably adapted to the occasion, was preached by the Bishop, from Revelations, 1st chapter,

18th verse. Forty-nine persons were confirmed, nearly all adults, one of whom his Lordship previously baptized.

The address of the Bishop to the candidates was affectionate and emphatic, and was heard by the whole congregation with the most earnest attention. The attendance was numerous, and it was gratifying to hear the responses so distinctly and generally made. The Bible and Prayer Book for the Desk and the Communion Plate were the gift of the Rev. W. J. D. Waddelove, that most devoted and disinterested friend of the Church in Canada.

The Bishop was pleased repeatedly to express himself services in which all were engaged may bring forth abundant fruit to the praise and glory of God. This is the third Episcopal visit which has been made to the township of Nelson within the last four years and a half, and a very large number of the laity. for the administering the holy rite of Confirmation.

Ere his Lordship took his departure the following Address was presented by the Rev. Thomas Greene, Rector, and the Church-wardens, William McCoy and

Joseph Ireland, Esqrs., on behalf of the members of the Church of St. John's:— My Lord,-Permit us warmly to express the gratifica-

To this first and great qualification others were added; only understand the pleasure we feel in introducing to they are blessed, and we begin and the staken in their place through the teaching of the Church, having their senses exercised to discern between good and evil; qualifications in the voters unattainable promoting the cause of truth amongst us. Knowing the difficulties you have to contend with, we appreciate your difficulties you have to contend with, we appreciate your In that scheme, the spontaneous irresponsible will-of- persevering kindness the more, and pray the Lord may

THOMAS GREENE, A.B., Rector. JOSEPH IRELAND, Esq. \ Church WILLIAM McCox, Esq. \ Wardens.

HIS LORDSHIP'S REPLY.

Gentlemen,-I thank you for the kind reception you have given me on this my first Episcopal visit to your prosperous settlement,—a visit which has proved peculiarly delightful, from the various important and solemn duties which we have witnessed and performed. Not only have we joined together in the ordinary

services of the Church, so pure and holy, but we have admitted within her pale, by baptism, and to all the gloious privileges purchased by our Redeemer, an adult, who had either never been baptised even in form, or by a man who had no lawful authority to administer the plessed Sacraments ordained by our Lord. Anxious to escape from all doubt in a matter so important, and to secure to herself, through the ministrations of our truly Catholic Church, the blessings so freely offered to all in the Gospel, she presented herself a candidate for holy ance, I received her into the congregation of Christ's dock, and signed her with the sign of the cross, reminding her that baptism represents our profession, which is to follow the example of our Saviour Christ, and to be nade like unto him, that as he died and rose again, so should we, who are baptised, die from sin and rise again

Next, we proceeded to the beautiful and interesting ordinance of Confirmation. To behold a band of young Christians coming voluntarily forward to profess their faith in Christ crucified, -to devote themselves henceforth to God and their Redeemer,—the hope of the congregation who are destined to worship in this place when we are mingled with the dust,—is one of the most lovely

ifts upon them his reconciled countenance, and acknowledges them to be his adopted children and heirs of his

When we enter this holy place, we naturally feel that we

This then, gentlemen, is a day worthy to be remembered with gratitude through the remainder of our lives, and you may rest assured that the efforts you have made to

religion through the pure ministrations of our holy Catholic Church. You say truly that she is surrounded with difficulties; but the goodness of God is changing them into benefits. They rouse her energies and increase inconsistency to allege the wisdom of our ancestors really as an her strength, for the Church is never so healthy and prosperous as when to the worldly eye she appears in the greatest tribulation, at such times she leans with firmer solemnly that rights carried with them duties, and above all

from above.

In this Diocese, blessed be God, the Church is proceeding in her holy course with increasing vigour, and we trust that her pure and primitive worship will soon reach every corner of the Province.

Permit me again to congratulate you on the solemn services of this day, and to entreat you to unite with me in fervent prayer, that they may bring forth abundant fruit to the praise and glory of God.

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J. TORONTO. Nelson, 28th July, 1843.

DIOCESE OF QUEBEC.

On Sunday, the 6th instant, the Lord Bishop of Mont-On Sunday, the 6th instant, the Lord Bishop of Montreal admitted to the Holy Order of Deacons, Mr. Isaac P. White, lately arrived in this country, under the auspices of the Society for Propagating the Gospel in Foreign Parts. Mr. White's ultimate destination is not yet fixed; for the present, he will officiate at Rivière du Loup, (en bas)—the missionary of that place being employed during the summer months as Chaplain at the Quarantine Station.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO. The Treasurer has received from the Treasurer of the Eastern District Branch Association, in addition to the former remittance of £34 10s.,—£5 12s. 8d. Toronto, 16th August, 1843.

We have the honour to acknowledge a communication from Captain Higginson, Private Secretary, wherein was enclosed the very liberal donation of £25 currency, from his Excellency the Governor General, to aid the funds for the erection of Hurontario Episcopal Church, Township of Toronto, Canada West.

John Aikin, John Golden, Church-wardens. August 22nd, 1843.

Church in the United States,

CONSECRATION OF BISHOP HENSHAW.

The solemn and imposing rite of consecration of a Bishop of the Protestant Episcopal Church, was performed in St. John's Church, yesterday morning, at ten o'clock. The Church was filled at an early hour. A large number of the clergy were in attendance. Six Bishops were present and assisted in the exercises—Right Reverend Dishaps Brownell of Connections. Onderdank of New Bishops Brownell, of Connecticut; Onderdonk, of New York; Hopkins, of Vermont; Doane, of New Jersey; Johns, of Virginia; and Whittingham, of Maryland.

Morning service was read by Rev. Dr. Crocker, after which was sung the 106th psalm. The sermon was then preached by Right Rev. Bishop Whittingham, of Maryland. The collects and commandments were read by the presiding Bishop. The epistle was read by Right Rev. Bishop Johns. The gospel by Bishop Hopkins.

Bishop Whittingham's sermon was a very able and eloquent discourse, delivered with great earnestness and power. His heart was filled with the subject—bis soul seemed at times wrapped up in the majesty and sublimity of the thoughts he was striving to utter, and his voice would rise and swell, till its tones would thrill through every heart, and kindle a kindred enthusiasm.

The sermon being finished, the Bishop elect was presented for consecration by Bishop Whittingham.

The record of the proceedings of the R. I. convention of the Protestant Episcopal Church for the diocese of Rhode Island, held for the election of a Bishop, and the election of J. P. K. Henshaw, were read by the Rev. election of J. P. K. Henshaw, were read by the Rev. Azel Dow Cole, Rector of St. Paul's Church, Woonsocket, Secretary of that convention. The letters of approbation from the standing committees of the dioceses of each state in the Union, were read by the Rev. Henry Waterman, Rector of St. Stephen's Church, Providence. The letters of assent to the consecration of Rev. J. P. K. Henshaw, as Bishop of Rhode Island, from the Bishops of the Episcopal Church in the United States, were read by the Rev. Mr. Hathaway. Right Rev. Bishop Brownell then proceeded with the consecration service—the litany being read by the Right Rev. Bishop Doane. The serviees were concluded by the administration of the Holy Sacrament, which was received by the bishops and clergy,

The services were of a very solemn and impressive character, and deeply interesting. Bishop Henshaw is now the head of the Episcopal Church in this state. He is a man of deep piety, of sound learning and distinguished ability; eloquent in the pulpit, and irreproachable in private life. He was on Thursday instituted Rector of Greece Church

The clergy of the Episcopal Church in this state were, we believe, all present, together with clergymen from Massachusetts, Connecticut, Maine, New Hampshire, New York, New Jersey, Pennsylvania and Maryland.—Among others, Rev. Prof. Ogilby, of the N. Y. Seminary, and Rev. Drs. Milnor and Coleman.—Providence Journal.

PARLIAMENTARY.

Our limited space, and the absorbing importance of the Debates on the State of Ireland, prevented us last week giving the following interesting speech of the Archbishop of Dublin, in the House of Lords, on the subject of Church Government, It is gratifying to observe that, notwithstanding the turmoil in Ireland, and the consequent attention which its situation has demanded from Parliament, the interests of the Church have not been overlooked in the Legislature. :-

HOUSE OF LORDS. CHURCH GOVERNMENT. The Archbishop of Dublin, in presenting a petition "on the subject of church government," said the evil arising from the want of an entire legislature for the church had long, and lamentably been felt; and although some parties might say "What need of it?" they were, doubtless, misled by supposing that the bishops were the governors of the church, as they were, certainly, but only in the same way as civil rulers were governors of the body politic; and who would endure the idea of a Government without a Legislature? Nor was there any less necessity in the church than in the state for a legislative body to enact, alter, or abrogate its laws. No one could deny the dissension and dissatisfaction arising from the want of such a egislative control, and few could doubt that this want of tranquility in the church was owing to that cause. The petitioners were not, any more than himself, actuated by a wish for any alterations in the formularies or doctrines of the church, but

they desired that there might be some distinct body in the church capable of settling matters that required settling. Neither did the petitioners nor he himself, wish such a strict and close restraint as that no difference even on immaterial points should be allowed; but it was most important, particularly, that those points which were to be left at large should be understood to be left at large. Beyond all question some points required to be determined decisively; and there were others on which the members of the church might be allowed to differ, and to form their own opinions. But then they should not be allowed to denounce each other as "unsound." There might not be any end of controversy in spiritual as in temporal mat-ters, and there would probably always be parties in the church as n the state; but as it would never be endured that the advocates of various political opinions should reproach each other with the heavy guilt of high treason, so it ought not to be the practice of disputants in church matters to accuse each other of he-terodoxy,—a charge which applied to the members of a church whose doctrines it was theirs to defend and abide by, was anaspectacles that the imagination can conceive. And it is a spectacle which has been, after the example of the state. Without any exaggeration, this, however, was the sort Apostes, from time to time exhibited in every sound demn, and murder their own Sovereign.

In case of the elective franchise, the king called upon the electors to select from among themselves orthodox, wise, and able men, whom he, not they, might receive into his council, under the oath of fealty to him, not to them, for the common good of the kingdom in the integrity of its faith and allegiance to the Great Head of the Church of Christ from the beginning; and miserably defective must that Church be, if indeed it can deserve the name of a Christian Church, which does not his council, under the oath of fealty to him, not to them, for the common good of the kingdom in the integrity of its faith and allegiance to the Great Head of the Church of Christ from the beginning; and miserably defective must that Church be, if indeed it can deserve the name of a Christian Church, which does not like the council and the counc

tance which contains pardon of sin—the favour and love of God—the assistance of the Holy Spirit—and the promise of eternal life. The Church rejoices at every Con—the laymen, but the clergy and the bishops of the church were every day attacked with such accusations by others assuming firmation—the Angels are glad—our Redeemer receives the faithful candidates with brotherly affection, and God to themselves the greatest zeal for the church; nay, it had been announced, not merely in obscure articles, but in authorized publications, that such and such bishops were "unsound," Of late years, it had been the habit of alluding to the bishops' Farther, we have dedicated and set apart this house for charges—that such and such a bishop favoured or denounced holy worship, and with it you will henceforth associate in your minds the mysteries of Redeeming love,—God bishop has no more authority to decide these points than any in your minds the mysteries of Redeeming love,—God manifest in the flesh, seen of angels, preached unto the other member of the church; and they could do no more than Gentiles, believed on in the world, received up into glory. svow their opinion, for doing which they were constantly assailed in the most gross and insolent manner by those who when we enter this holy place, we naturally feel that we are more immediately in the presence of God, and standing under the shadow of his wings, and that we are employed in the occupation of angels, and which will be our joy and delight beyond the grave.

To build a house of prayer is a service acceptable to God, and, with the divine blessing, may be the cause of colvetion to manner by those who happened to differ from them. It was the habit of saying on this subject, "The clergy are, as a body, zealously attached to the decrines of the church and cordial adherents to it." But it could not be denied that even among those who made these professions—and doubtless in the most perfect sincerity—there were found certain parties who vigorously assailed each other as salvation to many. In all future time, prayer will be unsound; the men of one side declaring those of the other to offered up in this place—Christ crucified will be preached. be unfaithful members of the church, and desiring that they The Sacraments, God's special channels of grace, dispensed, and the voice of praise and thanksgiving raised; and who can set bounds to the number of souls that, through these holy services, may be turned from darkness to light.

Sentitude the communion. This state of things was dangerous, disgraceful, and ruinous, to any such body as the church, and cashing that they should leave her communion. This state of things was dangerous, disgraceful, and ruinous, to any such body as the church, and the communion. This state of things was dangerous, disgraceful, and ruinous, to any such body as the church, and the communion. This state of things was dangerous, disgraceful, and ruinous, to any such body as the church, and they should leave her communion. This state of things was dangerous, disgraceful, and ruinous, to any such body as the church, and they should leave her communion. This state of things was dangerous, disgraceful, and ruinous, to any such body as the church, and they should leave her communion. This state of things was dangerous, disgraceful, and ruinous, to any such body as the church, and they should leave her communion. This state of things was dangerous, disgraceful, and ruinous, to any such body as the church, and they should leave her communion. This state of things was dangerous, disgraceful, and ruinous, to any such body as the church, and they should leave her communion. remedy were not speedily applied, and that as it had been long increasing so it would constantly increase. Men who discountenanced the opinions entertained by the petitioners on rear this edifice, in which to offer up your united prayers, is a labour of love that shall not fail of its reward. this subject were wont to speak of the wisdom of our ancestors, which he could tolerate, even to a great extent, if accompanied It is a fresh and a pleasing proof of the spread of true by consistency; but when it was well known that our ancestors had long continued a certain form of church government cousisting of its own members, and that no such thing had been

O Lord dissection of the control of