

In this manner, a voyage towards the east, the birth-place of our civilization, 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 come 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 who have been represented in contrast, does not a 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 sepulchral monument is a tribute to a man as a person, and that an epitaph is a tribute to a man as a citizen. The former (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. The latter, however, 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, the custom to bury the dead in the walls of towns and cities; and among the Greeks and Romans they were frequently interred by the waysides.

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 raminate 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 running perhaps within sight or hearing, from the beaten road stretching its weary length hard by. Many tender similitudes must be suggested 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 weariness or in compliance with the invitation, "Pass, Traveller," so often found upon the monuments. He might also muse upon the varied impressions, lively and affecting analogies of life as a journey—death as a sleep overcome the tired wanderer—of misfortune as a storm that falls suddenly upon him—of beauty as a path that leads away, or of the future as a land that may be gathered—of virtue that standeth firm as a rock against the beating waves—of hope "undimmed insensibly like the poplar by the side of the river that has fed it," or blasted in a moment like a pine-tree by the stroke of lightning upon the mountain-top—of the refreshing breeze that comes without warning, or the taste of the waters of an unexpected fountain. These, and similar suggestions, must have given, formerly, to the language of the sepulchral stone a voice enforced and endeared by the benignity of those edifices, and by the interesting or salutary recollections associated with them. Even were it not true that tombs lose their monetary 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 seen 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 decay, which the fields and woods offer to the notice of the serious and contemplative mind. To feel the force of this sentiment, let a man only compare the monuments of the busy, noisy, unclean, and almost grassless church-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 yew in which it is enclosed. Thoughts in the same temper as these have already been expressed with true sensibility by an ingenious Poet of the present day. The subject of his poem is "All Saints Church, Derby." he has been deploring the forbidding and unpleasant appearance of its burial-ground, and uttering a wish, that in past times, it had been adopted of interring the inhabitants of large towns in the country—

"Thus in some rural, calm, sequestered spot,  
Where healing Nature her benignant look  
N'er changes, save at that lone season, when  
With tresses drooping o'er her sable stole,  
She yearly mourns the mortal dust of man,  
Her noblest work, (so Israel's virgin)  
With annual mean upon the mountains wipt  
Their fairest gown, 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 stay'd."

JOHN EDWARDS.

**THE CHURCH.**  
COBourg, FRIDAY, AUGUST 26, 1843.  
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Poetry:—The Day the Creation King James the First and the Seal Paritish Hierarchy Moral Effect of Ritual		Jerusalem in 1843. The English Cottage.
On our first page will be found a continuation of the well-written article from the <i>Christian Reformer</i> , on Ritual Irregularity, which we commenced last week. Amongst the effects of the recent movement in the Church, or revival, as in the correct sense of that expression, it may be called, is a more scrupulous attention to ritual observances. We call this a revival, because the ritual implies the previous existence of a state of things which had been allowed to fall into neglect or disuse,—because the word imports not that a change, or even a reformation, strictly speaking, has been introduced, but merely the quickening of a recognized principle which had been allowed to lie dormant,—the bringing into active life and operation what had come to be viewed as a matter of mere theory or speculation. We are glad to make this explanation, because many have chosen to designate this revival of ritual particularity as an innovation of the day,—as one of the signs of the alleged tendencies to Romanism, which the ignorant or the reckless are so fond of imputing to some of the true-hearted and most zealous Protestants in the land,—as a proof of the principle which they choose to embody under the opprobrious, but ill-understood title of "Puseyism."		
If people who assist in bandying about this obnoxious term,—whether from real alarm, as is, no doubt, in some few instances the case, or from a wanton spirit of mischief, as is more frequently the incentive,—would take the trouble to examine minutely the Ritual of the Church, and narrowly investigate its spirit and its rules, they would be persuaded, we should think, that the authors of the present movement in the Church are not introducing, but rather arresting a change which has threatened to obliterate all the elevated meaning and the ennobling results of our time-hallowed Liturgy. Their design, it will be seen, obviously is, to check that temper of individual selfishness and presumption which would impel every man to "do that which is right in his own eyes," without reference to the sanctions of authority, either human or Divine, but rather with a tendency to sweep from the earth all that can claim the Word of God and the institutions of the primitive Church for its basis, and substitute in its stead the miserable and fluctuating inventions of men. But accustom men to the principle of restraint in things comparatively humble and apparently unimportant, and you help to establish a feeling which will lead to the exercise of self-denial in the highest concerns and holiest practice of life; habituate them to defer to authority as spoken in the regulations of the Church, and you fit them for a better obedience to the commands and will of the Church's Head.		

These are amongst what may be termed the moral effects of the more scrupulous ritual regularity which is contended for; and success, most assuredly, in such 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. And in connexion with these direct results, we must, from the religious habits which the general revival of such regularity would bring about, anticipate the most happy influence upon the general structure and workings of society,—the diffusion of a sanctification, through all its channels of action,—a sanctification, in short, of the business of every-day life,—a happy forecast of the peace of heaven, even whilst we are combating with the bustle and the troubles of earth.

None, surely, who fairly view the subject, can doubt that a general restoration, for instance, of the ancient custom of daily prayer and weekly communion, must, with God's blessing upon rules and ordinances so clearly recognized as his own, produce that happy influence; none can doubt, that if men in general could be brought into this habitual exercise of the duties of piety, the atmosphere of earth would partake, more than it does, of the sanctity of heaven,—that men would thus, from more frequent exercise and communion with their God, part more and more with their temper of worldliness,—be more and more elevated from these lower regions of uncertainty, darkness, and sorrow, to that glorious heaven where all is peace and bliss boundless, unbroken, and eternal.

My 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 alarm. The spirit of the world, so speculative, so all-absorbed by plans and pursuits of earthly gain,—feels itself seriously thwarted by this restoration of the religious practice of a day when the Church of Christ took up in earnest her cross of self-denial, and waged her zealous warfare against the Saviour's enemies. Daily service and weekly communion, for instance, is a more impressive rebuke upon the proverbial selfishness and worldliness of the age, than "a thousand homilies" could utter. It rebukes in lightning upon the mountain-top—of the refreshing breeze that comes without warning, or the taste of the waters of an unexpected fountain. These, and similar suggestions, must have given, formerly, to the language of the sepulchral stone a voice enforced and endeared by the benignity of those edifices, and by the interesting or salutary recollections associated with them.

But until this better temper of christian humility and piety is begotten, we can understand that these remembrances of slighted duty will, from 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 neglected,—to present a daily service, which is perhaps disregarded when it is offered weekly,—to offer the communion weekly, which we well know from the temper of human nature, will awaken the more active opposition of the indolent, the worldly, or the profane. Were we, indeed, to analyze who and what they are, with a view of ascertaining what they are, and what they choose to designate the renovation of primitive and holy custom by opprobrious names; were we narrowly to search and see, who they are who bear the slander of "Puseyism" perpetually upon their lips, we should not, we deprecate, 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 opposite tastes and principles of too many of those who indulge in this mischievous cry,—but we shall spare further reproof, for a time at least. We recommend them to look well to their own condition, and strive to reform themselves before they attempt the task of reforming their "spiritual pastors and masters."

In reference to the revival of the religious duties of which we have been speaking, the question obviously is not,—should they be done, but can they be done. There can be no doubt as to the obligation, though there may be some as to the practicability of the performance. When these rules were framed, 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 with. What is now allotted to one, was formerly the work of two or three,—because one would be manifestly unequal to its efficient and regular performance; and therefore not a few, who appreciate the excellence 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 when they do what they can,—or happily, do all that the rules of our ritual enjoin,—let the members of the Church be thankful for their augmented privileges, and faithfully employ their added talents,—and not say of the Church, or of her ministers, and by reflection of her Divine Head, "Thou art a hard man,—I will hide my talent in the earth."

Our correspondent DIGAMMA, in his communication which we publish to-day, "has been striking notes not in unison with the times in which we live;" but should they sound discordantly to the ears polite of countless adventurers upon the sea of politics, let them not blame the harmony or the measure, but let them not hear the voice of the charmer, charm he never so wisely.

One thing is certain, that our correspondent has on his side correct premises and sound conclusions: perhaps he has not expressed himself as clearly as upon an important practical subject, might be desired, but the tenor of his reasoning cannot be mistaken, nor yet the source from which his arguments have been drawn. The revelations of God's infallible word are the basis upon which his theory has been built: when the advocates of "Responsible Government," as so popularly taught, are prepared to set aside that authority, or present in its room what is more worthy the regard and reverence of men, then shall we meet them on a new ground of debate; but, in the mean time, they must be content to feel that their favourite doctrine, as now promulgated, is hollow, unscriptural and untenable.

We do not, in our journal, trouble ourselves much with the passing politics of the day,—not because we deem them a subject unfit for our columns, or one which, on religious grounds, we have not the fullest right to discuss; but because we have well nigh lost all interest in the subject, and in the contemplation of the vicious working of a vicious system, can scarcely find place for any other feeling than melancholy. We are often told that the politicians of Colonies are too poor to be honest,—that provincial statesmen must often compromise their integrity, or starve,—give up the citadel of our country's political and moral strength, or be cast aside as outcasts and beggars. Humiliating as the admission is, and we are constrained to believe it. We believe it, when we look back to the time when the death-knell of constitutional and loyal supremacy was sounded, in the union of the Provinces; we believe it, when we reflect upon that reckless and perilous hour, when, for less than a mess of pottage,—for the fleeting breath of a capricious popularity,—the lawful heritage of God's Church was coolly surrendered to the spoiler. Men, in their selfishness and waywardness, thought little of this at the moment; they deemed it a matter of common-

place calculation, in which the loss or gain was to be estimated upon worldly principles only; there was no reference to the startling inquiry, "Will a man rob God?"—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 their voices in alarm and reprobation,—protesting against a conjunction which, it was easy to foresee, must break the heart of our loyal strength,—and uttering a strong voice of warning, too, against a sacrifice which will, we religiously believe, eat into the vitals of our Colonial prosperity for ever. We may be branded as enthusiasts for saying so; but we solemnly aver it to be impossible, that a country can experience the blessing of God, or prosper, which flings away the means of religious instruction from the Church planted in our father-land from the Apostles' days, and transplanted to our Colonies,—to fling all this recklessly away, or apportion it to the enemies of that Evangelical Truth and Apostolic Order, to the vigorous maintenance of which England mainly owes her greatness and glory.

People may start, and wonder at the exclusion of the loyal-hearted,—of those who fought and bled for their country in its hour of need; they may stand amazed at the pardon of the rebel and the traitor, while the loyalist is depressed and insulted; but let them look to a higher power,—to the retributive chastisement which is due from an insulted God, and they will cease to wonder.

Why did loyal Members of Parliament, in both Houses,—in the face of every warning, in spite of every reprobation, long and loudly and solemnly expressed,—why did they vote for the union of these Provinces; for the conjunction of elements which never can coalesce, and the fierce conflict of which is already uprooting and destroying the conservation of the land? Why did loyal Members of Parliament, in both Houses, yes, and members of the Church of England, too,—earnestly warned and solemnly intoned as they were,—vote away the property of the Church, and bestow it upon the foes of loyalty and the enemies of the truth? When they, for considerations purely selfish, made this awful surrender, how could they doubt,—if a spark of genuine religious feeling lingered in their breasts,—that the curse of God must rest upon the land? When the seals of office were handed over about a year ago to individuals who had not been attained as traitors to the Queen ought they not to have reverted to the sacrilegious wickedness, in which a little before they bore so prominent a part, and regarded it as the merited chastisement of offended Heaven, rather than have wondered or repined at the hardness of our common lot. We have felt it so,—though, thank God, we always raised our feeble voice, too, to the last moment when it could avert, against both those measures of destruction,—and feeling it so, we have bowed in humility to a justly provoked retribution.

In some former number of this paper, we deliberately stated it as our opinion, that every individual member of the Church of England who voted for the spoliation of the Clergy Reserves, in either House, was under a solemn obligation to appropriate from his private means what he had been the instrument of sequestering from the Church. We think so still, and we rejoice to perceive that, through the channel of the "Church Society," private benefactions in land are fast making up the breaches in our public property.

As to "the Responsible Government," to which our correspondent more especially refers, every man of common sense and common honesty must feel that it is the bane, and that, unless timely counteracted by some wholesome principle, must prove the ruin of British Supremacy in this Colony. It places, too, our respected Governor General in a painful and unusual position; depriving him, in a great degree, of free-agency, and throwing upon him the responsibility of acts, distressing to every loyal and religious mind, in which he may have borne no share. He must be a wise man and a conscientious man who can steer safely between the Scylla and Charybdis of our Colonial perplexities: we believe our present Governor General to have both these qualifications; but naïve honesty, in this vicious state of things, is exposed to great temptation, and constitutional firmness may experience a shock from circumstances which the best intentions cannot control. We pray that such trials may be averted, and that Sir Charles Metcalfe, by his enlightened and conscientious statesmanship,—if he does not, as in Jamaica, receive a statue to his memory,—will be enshrined in the heart's affections of the Canadian people.

A very general assortment of Bibles, Testaments, Sunday School Books, and other Books and Tracts, has just been received at the Depository of the Church Society, 144, King Street, Toronto, catalogues of which will be published in this paper as speedily as possible.

We have been instructed to publish the following list of appointments for CONFIRMATION by the Lord Bishop of Toronto, and to say that it is the request of his Lordship that the Clergy would be pleased to consider this as an official notification of his intended visits:—

- FROM TORONTO TO KINGSTON.
- Tuesday, August 29,—Proceed to Whitby from Toronto.
- Wednesday, " 30,—Whitby, 10 A.M., and proceed to the Township of Brock.
- Thursday, " 31,—Brock, 10 A.M. and 3 P.M.
- Friday, September 1,—Darlington, 4 P.M.
- Saturday, " 2,—Cavan, second Church, 3 P.M.
- Sunday, " 3,—Cavan, first Church, 10 A.M. Emily, 3 P.M.
- Monday, " 4,—Proceed from Emily to Fenelon Falls.
- Tuesday, " 5,—Fenelon Falls, 11 A.M.
- Wednesday, " 6,—Proceed to Peterborough.
- Thursday, " 7,—Peterborough, 11 A.M.
- Friday, " 8,—Proceed to Cobourg.
- Saturday, " 9,—Remain at Cobourg.
- Sunday, " 10,—Cobourg, 11 A.M.
- Port Hope 9½ P.M.
- Monday, " 11,—Proceed to the Carrying Place.
- Tuesday, " 12,—Carrying Place, 11 A.M., and afterwards proceed to Belleville.
- Wednesday " 13,—Belleville, 11 A.M.
- Thursday, " 14,—Mohawk Church, 10 A.M. Napanee, 3 P.M.
- Friday, " 15,—Bath, 10 A.M.
- Anherst Island, 3 P.M.
- Saturday, " 16,—Fredricksburgh, 11 A.M., and Adolphustown, 3 P.M.
- Sunday, " 17,—Picton, 11 A.M.
- Marysburg, 3 P.M.
- Monday, " 18,—Proceed to Kingston.
- Tuesday, " 19,—Kingston, 11 A.M.

**Communication.**

**RESPONSIBLE GOVERNMENT.**  
(For The Church.)  
Mr. Editor,—To the question,—Ought rulers to be accountable responsible for the use of their power, which all agree is not of themselves nor for themselves, there can be but one answer. But unto whom? This is the contest now, at this day.  
Of old it was universally believed that God is the only Ruler of princes. If this be so, their accountability can not be to the people, as we now seem determined to have it.  
The Catholic faith of God, that the Church hath ever had in her hand, runs thus: "That power belongeth unto God, and not to the people; that we cannot give and convey what is not in our gift; that rulers are God's ministers, and not the people's; that Jesus Christ is the Head of every man and of nations, which the people are not; that He is Prince of the kings of the earth, which

the people are not; that Him kings reign and princes decree justice, and not by the people; that promotion cometh down from above, and not upward from beneath; that rulers shall fear God, and no fear come of the people under them; in account of which fear Saul, having obeyed the people and disobeyed God, lost his crown; that rulers should worship and pray to God, and not worship nor pray to the people; that the people should fear before rulers, because God hath committed unto them the care of their souls; that the rebellious, that the people should not dare to lift up their hand against their rulers in any case, much less cashier and murder them; that all rebels, agitators of sedition, demagogues, revilers of dignities, and combiners under pretence of reforming the same, shall receive to themselves damnation." Of course, nothing is here intended against the right to petition.

This being the only true account of the matter, not but a blind atheist, if such there be, can be at a loss to know whether rulers are responsible up to God, or to the people who hold them by their rule. By this light of truth, we may also discern the true character of the popular doctrine, that rulers ought to be responsible to the people. It is the lie of Satan, and whoever embraces it "hath denied the faith, and is worse than an infidel." It is a sin more grievous than any gain saying of Korah. It is a sin more heinous than the rebellion of the people against God, as they must be if kings, his servants, are to them accountable. For now that "the Schoolmaster is abroad," "a discerning public" cannot but see how illogical and self-contradictory it is to make responsible rulers, and at the same time, to hold them to be master to the servant—from the father to his little children. There is not a demagogue to be found who, in his own house, admits the doctrine. The idea that the lowest is the highest, and the least the greatest, and the weak the greater than the workman, is so exceedingly preposterous, that the only remaining ground of claim to the responsibility of rulers to those over whom they rule, is that the people are, some how or other,—mysterious and startling as the proposition may be,—actually higher in authority than the Almighty.

The Advocate of the rights of drunkards, theft, robbery, and such like, to be very great; but they are as dust in the balance against the sin of radicalism, and these "will-of-the-people" doctrines; for while one goes to hurt himself and his neighbor, the other goes to detract from the Kingdom of God, and thus he is the greater. "They say unto God, Depart from us: we desire not the knowledge of Thy ways." It is the very summit of all possible sin,—the very sin of Satan himself,—"despising dominion," and cannot bear a superior. And it is the fruit of the tree of "all-dominion,"—"of the destroying of the Son."

The advocates of this monstrous doctrine in Canada pretend that it is the old established doctrine of the British Constitution, as is proven by the undisputed fact, that when ministers have not a majority of the representatives of the people in their favor, they resign. Let us strip this lie of its disguise.  
In the British Constitution of Church and State, the theory stood thus; and the practice in measure corresponded with the theory.—No man could receive the suffrages of the people who stood not in the public estimation of God, and of the people of the Church, as declared in the Creeds, and regarding that Church as the solid foundation of the throne, the kingdom, and its constitution, because it is the Everlasting Pillar and Ground of the Truth,—believing also that the king is crowned and anointed by God, and that he is crowned of outward defence and guardianship of His Church and people against all outward aggression, and for keeping all men within the reach of the Church and her ordinances;—and rejecting as most damnable and destructive heresy that doctrine which robs the state of all positive faith and of the benefit of God's blessing;—that the king is crowned by the Lord Jesus Christ and His Church; prostrates the ordinance of the kingdom to the encouragement and reward of heresy and schism; accounts men of wicked infidel principles quite as fitting to be in authority as the saint; and regards the state as a mere creature of human policy, and in obedience to the people, regardless of God, of Church, of Gospel, or any thing but that will.

Here was an indispensable qualification for the favour of the people, and of the king too, starting in the face of the people, and not the people. To be crowned with will and wisdom at all, coming down from God himself, like the power to become His sons in the increased life through the instrumentality of His Church and Priesthood; and which qualification it was ascribed to dispense with or alter, as to dispense with or alter the ordinance of the kingdom, or to destroy the Kingdom, would be cutting the very life thread of the body politic; a treason the most heinous and of all treasons,—a striking at the root of all life and power and means of blessing among men; the very work of the liar and the murderer.

In this stood, theoretically at least, so to speak, in the mind of the people, and in the hearts of the hearts and minds of both voters and candidates; and a people thus believing could as soon give their suffrages to the Destroyer himself, as to a man denying this constitutional principle.  
In this first and great qualification there were added, one of property, definable by law; the others of capacity for business and integrity; the discernment of which two last properly belonged to the people, who were supposed to be wise in their place through the teaching of the Holy Spirit, and their senses exercised in discerning between good and evil; qualifications in the voters unattainable by all modern schemes of education.

In that scheme, the spontaneous irresponsible will-of-the-people principle had no place. They had their own place and end and their own life, which in Canada was the principle of all our rights; and in this principle had all along used them,—but under the Headship of the King, who is not their anointed,—and with the co-working of other members which they did not originate and form;—bringing out of that wonderful mixture of the light and liberty of the Gospel. The people had their value in this Constitutional body, and could no more be dispensed with than any other part, and the body remain unbroken; neither could they swallow up the other members, or 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 subordination to the King, God's vicegerent over them, from whom they derived all their natural and civil rights, independent of any but their parents; for there are no such rights. Like all other granted rights, it is capable of forfeiture. Our life itself is a forfeit life, prolonged 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, and all titles they possess, that 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 is 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 held of all, who sets a lord of the land, under God the Lord of all, who sets a king over the land which he made. In fact, every thing valuable of the king, for the people, but not to them nor in their name; and so they can forfeit 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, the heinous public denials that God exists, and the malicious destruction of His Church and Priesthood;—I mean for a people to arraign, try, condemn, 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, who he would have in 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, and not to the people.  
In this scheme the people should be as watchful of their rights as that 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 being such a body.

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 Governor did in order to set up the Dugan of "Responsible Government." The House should be a House beginning to end, and that they worship it worship a lie; and we now feel the effects of it.  
Now strike out of the above scheme of the British Constitution all positive acknowledgement and considerations of the God, of the Church, of the faith, and of the Gospel, and supply their place with the new political creed, and let the minds of men drink in the black draught of the pit, and the house of a body justified 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 Revolution, France! It is the abomination that revolts the mind and 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 xcii, 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 control of "the movement." All the good things of "Political and physical power belong to God." See the "Christian Guardian" of May 7, 1841, in its hypothetical call on the people to rise in rebellion in the matter of the Clergy Reserves.  
The defunct Constitution have not yet been swept away by the profane and merciless hand of Infidel and Sectarian Reform. The people of England are not yet sufficiently corrupted for it; for they yet retain many more a parliament for their hearty attachment to the Church and the Throne, though the law of the land indirectly invites them to return the deadliest enemies of both. Yet the former can never again constitute a majority without a national return to right principles, the life of which hath never yet been seen. Late debates in Parliament are darkly ominous of further demolition of remaining good things.  
One fearful demonstration is being wrought out for us and by us,—under the righteous judgments of God, which is the sin and punishment of all fallacious theories, "yes, and schism;"—the outward proof, since men will not believe the words which declare of the utter impossibility of rational, free, righteous, and peaceful government among men upon the bottomless system of *negatives in matters of faith*, until every one is left to do whatever is right in his own eyes, regardless of God or his neighbour, and thinking that "God is altogether such an one as himself." The Church, in her Unity, is alone the pillar and ground of the truth; and whatsoever abideth before God must stand embraced in her arms and cherished in her bosom, for God hath committed to her the care of His own fullness, and in that fulness to be the mother of the living—second Woman as her Lord is the second Man. Gen. iii, 20; Gal. iv, 26.  
There is no judgment in this life so dreadful to a people, as to be given over to work out the will of the flesh without restraint. The Lord will Satan, stand at their right hand; and the wickedest of men will be set over them; and the extortioner will catch away all their labour; and there will be none to deliver them when they cry for that they refused instruction, and counted not the fear of the Lord their wisdom, their treasure, and their glory. We have refused to fall down, because the way of man is not in himself,—that it is not in man that walketh to direct his steps,—and it must be proven to us by our "going astray in the greatness of our folly" and self-confidence,—by eating the bitter fruit of our works unto damnation and sorrow, even till it converts out of our nostrils. Numbers xi, 20.  
Yours sincerely,  
DIGAMMA.

The defunct Constitution have not yet been swept away by the profane and merciless hand of Infidel and Sectarian Reform. The people of England are not yet sufficiently corrupted for it; for they yet retain many more a parliament for their hearty attachment to the Church and the Throne, though the law of the land indirectly invites them to return the deadliest enemies of both. Yet the former can never again constitute a majority without a national return to right principles, the life of which hath never yet been seen. Late debates in Parliament are darkly ominous of further demolition of remaining good things.  
One fearful demonstration is being wrought out for us and by us,—under the righteous judgments of God, which is the sin and punishment of all fallacious theories, "yes, and schism;"—the outward proof, since men will not believe the words which declare of the utter impossibility of rational, free, righteous, and peaceful government among men upon the bottomless system of *negatives in matters of faith*, until every one is left to do whatever is right in his own eyes, regardless of God or his neighbour, and thinking that "God is altogether such an one as himself." The Church, in her Unity, is alone the pillar and ground of the truth; and whatsoever abideth before God must stand embraced in her arms and cherished in her bosom, for God hath committed to her the care of His own fullness, and in that fulness to be the mother of the living—second Woman as her Lord is the second Man. Gen. iii, 20; Gal. iv, 26.  
There is no judgment in this life so dreadful to a people, as to be given over to work out the will of the flesh without restraint. The Lord will Satan, stand at their right hand; and the wickedest of men will be set over them; and the extortioner will catch away all their labour; and there will be none to deliver them when they cry for that they refused instruction, and counted not the fear of the Lord their wisdom, their treasure, and their glory. We have refused to fall down, because the way of man is not in himself,—that it is not in man that walketh to direct his steps,—and it must be proven to us by our "going astray in the greatness of our folly" and self-confidence,—by eating the bitter fruit of our works unto damnation and sorrow, even till it converts out of our nostrils. Numbers xi, 20.  
Yours sincerely,  
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**Canadian Ecclesiastical Intelligence.**

CONFIRMATION AT WELLINGTON SQUARE AND HANNAISVILLE, 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 Confirmation. The prayers and lessons were read in a very impressive manner by the Reverends G. W. Warr and McGeown. The Bishop read the 11th chapter of the 18th verse of the 5th chapter of Matthew, 16th verse. Immediately after the service at Wellington Square, his Lordship, accompanied by the Reverends Messrs. McGeown and Warr, and the Church-wardens of the Square, proceeded to the beautiful seat of the Hon. the Earl of Selkirk, 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 benediction 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 gifts of the Rev. W. D. Waddell, that most devoted and distinguished Clergyman in Canada. The Bishop was pleased repeatedly to express himself much pleased with his visit; and we trust the solemn 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, and the last for some time past, for the administering the holy rite of Confirmation.  
The Bishop was pleased to express his gratification to derive from your present visit, and sincerely to rejoice with you in the contemplation of the Lord's manifold mercies to this portion of your charge. May we not regard it as a token for good, that although, alas! much labour continues as a barren wilderness, languishing for a more abundant and more successful ministry.  
My Lord,—Permit us warmly to express the gratification we derive from your present visit, and sincerely to rejoice with you in the contemplation of the Lord's manifold mercies to this portion of your charge. May we not regard it as a token for good, that although, alas! much labour continues as a barren wilderness, languishing for a more abundant and more successful ministry.  
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