same right, if it were right, by which this elergyman took upon him to decide that this deceased died in a state it teaches, (that is Mr. Owen, its apostle) that in the new and of intoxication, and excluded him, therefore, or seemed to have excluded him, from the hope of a Christian, he to have excluded film, from the hope of a Christian, he and every other elergyman might assume to judge of every other deceased, whether he died in any other sin, and was to be denounced, in the last solemn office over his mortal remains, as cut off from the body of Christ, and from the blessed inheritance of all who die in the

all cases, nor because I believe him in the present case to have exceeded a temporary and pardonable misappreto have exceeded a temporary and pardonable misappre-hension of his right and duty, as one intrusted with 'the care of the souls of his parishioners;' but because this is the first case which has been brought before me of such an offence, and because I deem it necessary, in the first instance, to point out the grave and most mischievous pant after in this world—the leader of the Socialists, whose

cy to lead.
"Being, however, the first case, it may, I trust, without danger of misleading others, be dealt with leniently; and I rejoice that Mr. Todd, by subminiting to my judgment in this stage of the proceedings, has enabled me thus to deal with him. I consider myself as dealing leniently, much more leniently than I should feel myself at liberty to deal with any similar case in future, when I Todd be suspended for the space of fourteen days, to be computed from the time of publishing the suspension in the parish church of Liskeard, from all discharge of his clerical functions, and execution of the duties thereof, that is to say, from preaching the word of God, administhat is to say, from preaching the word of God, adminis-tering the sacraments, and celebrating all other duties and offices in the parish church and parish of Liskeard, and elsewhere in the diocese of Exeter. And I hereby direct the said suspension to be duly published on Sun-day, the 4th of August next, previously to the com-mencement of divine service. And, moreover, I hereby condemn the said Reverend James Frederick Todd in the cests of the said proceedings. the costs of the said proceedings.'

This done, the Bishop rose, and those who had been present quitted the Chapter-house.

The Church and Wesleyanism.—A Presbyter of the Church of England has proposed the following questions for the consideration of the ministers of the Wesleyan Society, now assembled in conference at Birmingham:—1, "Does your society claim to be, in its collective capacity, a branch Church of the Church Catholic—your members being accordingly (discognible) Church was members being constituted (discernibly) Church members by virtue of their membership in your society?" If the above is answered in the affirmative, it is further asked 2. Does your society claim to be considered, consequently, as an equivalent, in this country, to the Church of England, so that (granting each to be equally scrip-tural in form and doctrine) it may be indifferent to which any believer in Christ join himself."

294 were English, 259 Latin, 79 French, 29 Greek, 80 German and Flemish, and 176 in various languages. The number of New Testaments disposed of was 640; of these, 227 were Greek, 73 English, 61 French, 51 Latin, and

A CURIOUS RELIC .- The Prussian Gazette states that | suality, is thus affectingly stated :a young woman of Kaira, who was travelling with her master's family, found on the road to Bautzen, a ring set in rubies, which had on one side a representation in relief of Christ on the Cross, and on the other the instruments of punishment. The ring bears this inscription—" Martino Luther, Catherina V. Boren, die 31 October, 1525."

THE CHURCH.

CONTENTS OF THE OUTSIDE.

ter has hitherto excluded the few observations we be miserable indeed.' were auxious to offer upon so able and excellent a

alarming spread of the blighting doctrines of Socialism in England, a few years are how much of ism in England, a few years ago,—how much of hard for me! hard for me! "Now I would solemnly put the matter to the Socialists." "Now I would solemnly put the matter to the socialists." moral degradation that impious system was inducing,
—and what a sad amount of individual wretchedness
it was the means of creating. But while these fatal,
of Socialism?—that Christianity is too hard for you. The though specious doctrines, were spreading, the piety young man, I have been speaking of, was living in and right feeling of the country was applied, with a with the wife of his friend; his sin was so pleasant, that he peculiar energy and zeal, to the correction of the formidable evil; and the vigorous efforts which were science, which spoke when the truth was forced out - Chrisemployed to manifest the enormous and calamitous nature of the Socialist system, were, with the blessing of God, happily instrumental in arresting its progress because their deeds are evil." and counteracting its withering influence.

The manufacturing towns, and other places of dense propitious for the growth and spread of these fatal this national wickedness,—one whose name was menprinciples; and amongst others, Bradford in York- tioned with a shudder of horror by a dying follower of shire was visited by some of its most able and active his impious delusion,-Robert Owen, was thought a delegates. Lectures, recommending this fearful sys- proper person to introduce into the presence of royalty tem, were delivered to crowded audiences; and while by a Minister of the day! In opposition to this blight the holy and established sanctions of moral restraint upon all that is pure and happy, Dr. Scoresby conand duty were treated with lightness and scorn, the cludes one of his Lectures as follows: question was freely canvassed whether "popular religion was true or false." This was a catching theme at a time when efforts were so industriansly in proat a time when efforts were so industriously in progress to undermine the influence of the Church, and when, in order to give efficacy to such assaults, it became necessary to inculcate the idea that all religion was priestcraft, and its institutions designed for entrapping men into a slavish subordination to existing authority, rather than for the end of promoting the children; and, amazing revelation, be made sons of God! For social welfare and the salvation of the soul. In this critical state of things, the Rev. Dr. Scoresby,

and wickedness of this enticing system, and of representing the contrasted obligations of moral rectitude will ye die? Will you, like Pilate, put the question, and then and religious truth. Having accepted an invitation | go away? If so, like that infatuated governor, you will become to hear the Lectures of the Socialist, in order to be more accurately acquainted with the mode of argument by which the teachers of that system sought to entrap the simple, the unwary, or the vicious, he commenced a series of public Lectures in the parish Church. which he called upon all who were sincerely desirous of knowing, and being guided by, the truth, to attend. The plan was eminently successful: thousands crowded remembered, we believe, to be deprecated and abhorto the Lectures of the excellent Vicar; and as the effect of his clear exposures of the infamous doctrines which were advanced, it might emphatically be said which a plant so poisonous and deadly could thrive. that "the plague was stayed." These Lectures are three in number, and occupy fifty-two closely printed tionary France; and in our honoured mother-land, we pages, -embracing all that is needful to tear the mask from this delusion, and reveal the truth in clearer light. What Socialism is, and what sort of revolution it is designed to produce in the social and moral system, instead of enticing the national worship, will be torn is thus powerfully represented:-

"For any rational being to persuade himself, that a system grounded upon the uprooting of all the foundations of religion, revelation, and social wisdom, and substituting for these, the tical principles, should be capable of regenerating the face of by filling them with ice, or to expect to give coolness, under a summer's sun, by the accumulation of fires! Yet on principles as discordant as these—with regard to the relations of cause

deceased, would be to claim a power of the keys above that to which Papal Rome ever dared to aspire, and which this Reformed Church, while it maintains the just authority of its priests for edification, not for destruction, hath always most strongly repudiated. Where would such tyranny, if once endured, be content to stop? By the same right, if it were right, by which this elegroyman. As the charges he adspace of the charges in and women—to declare their feelings, thoughts and sensations, and without any reservation and honestly at all times, and without any reservation, hath as the same right in his associated capacity that he has and women—to declare their feelings, thoughts and sensations, and which the surface, which is totally false in point of fact; while its proposed, to find to his party.

To the Right Honourable and Right Reverend Father in professes to treat,—a common characteristic, indeed, of note may add, decening the correct of the first great in his private, which is totally false in point of fact; while it is proposed, to meant that the two words, "every man," should be confied to his party.

D.—You are very provoking.

To the Right Honourable and Right Reverend Father in professes to treat,—a common characteristic, indeed, of note words, "every man." So not make me think that the author of noisy declaimers,—be used that the two words, "every man," should be confied to his party.

D.—You are very provoking.

D.—You are very provoking. Lord.

"I have deemed it necessary to make these remarks, not because I consider Mr. Todd as intending to claim for himself so enormous and unchristian an authority in no longer to be regarded as an object of contest or individual desire, any more than water and air is at present!'

"Brethren! All these wonders-with every thing that man's instance, to point out the grave and most inschievous consequences to which the offence has a manifest tenden-words I have been quoting, proposes shall be accomplished, by means of his system of ordering 'circumstances,' for the whole

> Having pointed out by arguments which were not to be controverted, the enormity of this new system, Dr Scoresby adverts to some practical effects of the calamitous delusion, and cites the following touching instances:-

"Witness the case of a young man of liberal education, and gentlemanly manners, and fitted, as to 'circumstan gentlemanly manners, and fitted, as to 'circumstancess,' for a better destiny, who died in London in the autumn of 1831, under the overwhelming conviction of the evil and bitter effects of Socialism. The account of his last days has been recorded by one who saw with his own eyes, and heard with his own ears, the death-bed result of that delusive system in which he had previously boasted.* Now when nature was about to sink under the pressure of disease—a broken heart was added to the burden. Now he repudiated the system which in the days of health he hed designed and of the wan by whose instruments. health he had cherished, and, of the man by whose instrumentality had come his delusion, he said, 'his very name is harrible to me.' His dying message to that man included these instructive particulars—'tell him that I would now give worlds that I had never heard it, [the Ow nite philosophy;] it was vanity on my part, and on his, foolishness.' 'Tell him, from a dying young man, not to trust in his philosophy; it will not console

bim when he is as I am."

"Witness, again, the bitterness of Socialism in the case of another of that deluded 'community,' who died but a short time ago at Sheffield. A Christian person, desirous of being useful to the unhappy dying Socialist, had made different attempts to see him which had proved ineffectual; but hearing he was drawing near his latter end, he was determined to make one effort more. He accordingly entered the house without ceremony, and made his way to the sick chamber. 'As soon as the dying man saw the stranger he rose up in his bed, and, lifting up his hands with mingled feelings of rage, terror, and lots was 2074, and the number of bibles 1009; of these, had never lived!' So spoke the dying Socialist-when So-

What, indeed, must be the effect in all cases of forsaking the direction of the Bible, and substituting for it the guidance of a perverted reason and a gross sen-

"But why this marvellous infatuation in the reception, by any rational beings, of a system of such incredible prevensions? How is it, that any should scoff at God's reasonable revelation, as incredible, and receive this unreasonable and monstrous invention, as superior and as truth?

The ring, which is well preserved, is a perfect model of art.

LAY MUNIFICENCE.—Mr. James Fussel, of Chaptry

C LAY MUNIFICENCE.—Mr. James Fussel, of Chantry House, Somerset, is building a beautiful church near his house, in the parish of Whatley, which he intends furbles, and avowed infidelity. He was house in the parish of Whatley, which he intends furbles and would fain see it attested by a consistent constant. mishing and endowing at his own expense. He is also building a parsonage house, stable, &c., for the future Incumbents. This magnificent donation to the church will, it is believed, amount to nearly £8,000 he fell into profligacy of life, and avowed indenty. He was supposed to be in dying circumstances, when, through the solicitude of a pious sister, I was urged to visit him. He admitted the partial of the partial of the fell into profligacy of life, and avowed indenty. He was supposed to be in dying circumstances, when, through the supposed to be in dying circumstances, when, through the supposed to be in dying circumstances, when, through the supposed to be in dying circumstances, when, through the supposed to be in dying circumstances, when, through the solicitude of a pious sister, I was urged to visit him. He admitted the partial of the partial of the control dress him. Whilst I was suggesting to him some Christian considerations, derived from the Bible, he interrupted me, by bluntly saying, 'I don't believe the bible.' I then referred him to the evidences for the truth of the bible; and, knowing that he entertained a great veneration for the distinguished leaders of science, I suggested, 'whether he could without great pre-COBOURG, FRIDAY, SEPTEMBER 20, 1844. sumption say, that the Bible could not be true, when such mer as Bacon, Newton, Locke, and others, among the ablest of mer tion?' Hence I put it to him, as a wise man, to consider 'tha Forty Page.

Poetry — King Charles's Child.
The System of the Church in its Episcopacy
The Shepherd of the Sheep.
English Ecclesiastical Intelligence

Fourth Page.

Henry Howard — Chap. vil.
Thomas Westfield, Bishop of Eristol.
Death of the late King of Sweden.

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The Shepherd of the Sheep.
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The Sheep of the Sheep of the Sheep.
English Ecclesiastical Intelligence

The Sheep of the Sheep ciples of the Bible, the true believer was also safe. For We acknowledged lately the receipt of a little possibility of loss or damage beyond the grave, (as by general volume of "Lectures on Socialism," transmitted to us by a respected correspondent; and a press of mat-

"Reasoning with him to this effect, he found himself pressed Control and the control of the local man and the lo

And this is their condemnation

And yet, as our readers will recollect, the very inand mixed population, were naturally the scenes most dividual who might be considered the main-spring of

you, not only what man is, but what man, under the doctrine proudest visions. He teaches that-by the Redemption which unto this the truth of revelation is pledged, and we rejoice to believe and confess the truth-that, 'to as many as receive In this critical state of things, the Rey. Dr. Scoresby, the Vicar of the parish, addressed himself faithfully and energetically to the duty of exposing the falseness murderers—suicides of your own souls—murderers of your eter-nal happiness—self-murderers of what you all, by Divine grace,

The passages we have cited will sufficiently attest the character of this valuable little work, from which we regret that we cannot extend our quotations. "Socialism' is now little heard of in England, and only red. The religious spirit of the nation was too strong for so gross an impiety: the soil was wanting there in Christian England, it was discovered, was not revolufirmly believe, the goddess of Reason will never have more than a few straggling adorers, and the deity of Sensuality, attempted by the Socialists to be set up,

Him, we submit to the laws of his Church, and "revewith a pious indignation from the height it may be whom is committed the charge and government over us; belongs to every man, for the maintenance of which impiously made to occupy.

The Banner of Toronto, having been mainly instrumental by inflammatory sayings and doings in bringing about the recent disruption in the Scottish with perfect happiness-is so absolutely marvellous, that one Presbyterian communion in this Province, is labourmight as well aim, on rational principles, to obtain comfort in ing with no little assiduity to effect, if he can, a simiown dwellings during the chill winter and period of frost, lar division in the ranks of the Church of England.—

vances amount in general to nothing more than random If your author, whom you sent to instruct me, either believed or understood his subject, he should have advoand reckless assertions, clothed in violent language, Churchmen have shewn, in reference to his fierce maledictions, a temper of undisturbed screnity which is cated most strenuously the indispensable obligation of receiving all sorts of people into Church-fellowship, withto the editor of the Banner far more vexatious and distressing than would be the utmost fierceness of retort and all the consequent clamour of coatest and Without this wide reception, on the ground which he strife. They have chosen to see with their own eyes, and to judge with their own understandings, and have and to judge with their own understandings, and have which the Banner, or any other mischievous intermeddler, is labouring so industriously to excite.

Provoked, as we must suppose, at the cool indifference with which his officious friendliness is received, he has recently started an accusation which, he behe has recently started an accusation which, he believes, must break up this distressing calm, and throw lieves, must break up this distressing calm, and throw following sentence in the discourse you sent for my edifi-the whole community, civil and religious, into a dewhich he grounds this discovery is as follows:-

"And yet it is our duty, not only to retain those who are already of us, however indifferent, but to bring those our enemies into the fold. For, in all British Colonies, we are alone entitled, as holding the Divine Commission, and as the clergy of the national church, to be their teachers, guides and spiritual directors in spiritual things. Nor does it alter the matter right is not less; nor can we, without sin, neglect to exercise whenever it can be done with any prospect of success."

authority" of the Ministers of the Church, are to be their pertinacity! Such is the interpretation advan-ced by the Banner; whereas the meaning, in the it follows that a state of society is impossible,—that the late of the late Duke of Sussex, the number of Testaments of the late of the lat and, in the face of every discouragement and opposition, not to desist from the charitable work while, in chosen to overlook,—"it can be done with any prospect of determining and devising measures for carrying on the

> cern for the purity and soundness of Gospel truth, that truth should be corrupted by "High Church-We should be glad to find this anxiety evinis directly opposed to what he spends his time and own private judgments would put on the laws, what would division in the Church and rebellion in the State.

perspicuity. Nothing, however, can be more true than his first sentence. "Much ignorance," he says, "prevails respecting the subject of religious liberty, not merely amongst its decided opponents, but also amongst those outward connexion with its professed adherents should induce them to be better acquainted with its pring. on the gentleman's acquirements, it seems to me to lack | call a system of sheer deceit and imposition.

no telling what the execution might be.

Seriptures and the laws of the land were left to the decision of private judgments, no man could ever be convicted sion of private judgments. on the Church all the religion we have in the establishment. In my articles on Private Judgment, I shewed, For if the Book of God in this world must speak as "the eyond all reasonable contradiction, from the authentic inalienable right of every man" will have it to speak, I national records of both Church and Parliament, that the allegation, though a thousand times repeated, and as often man" should not insist that "the Judge of all the earth" refuted, is totally, and I might say, maliciously, false.—
The civil power did neither frame, nor impose, one syllable, word, or sentence, of the doctrines and discipline of the Church. The civil authority, after having abrogated the usured insignificant of the Busen Bertiff' is France and the company of the Busen Bu the usurped jurisdiction of the Roman Pontiff in England, had merely asked the Church, by a solemn commission on twithstanding, you talk as if the case was the reverse, directed to her Bishops and Pastors, to declare what her doctrines, usages, and discipline, on the ground of Holy Scriptures and primitive usages, were. The Church, in compliance with the requisition made, replied by present- D.--I did not mean to interrupt you; I called to hear compliance with the requisition made, replied by presenting the Book of Common Prayer, and all its contents, to the sovereign and parliament, and being approved of, the king and parliament gave it a legal establishment as the authorized True Religion of the land. Thus the Church, as a society, by her chief ministers, her pious, learned Bishops and Pastors, spoke for herself, by setting forth her doctrines, usages, and discipline, as received from the primitive Church, and parliament did no more than sanction by law what the Church had framed and matured, with a pledge that the state would maintain and defend her from the tyranny of a foreign usurper. Our defend her from the tyranny of a foreign usurper. Our author ought to have known all this before he undertook to talk about the interference of the civil power "in matters purely spiritual." We have some knowledge of the value of discourt and why do the control of the civil power than the control of the civil power with the c

creeds or doctrines, their usages and discipline, as well as sionally seen it, but care not for its acquaintance. we. As we have ours from our godly forefathers, so they have theirs of their own making, if they are of a recent date, or from their predecessors; and whether written or

"because of the hardness of your hearts, but from the beginning it was not so."

out any regard to their principles, any further than that they profess faith in Christ and receive the Scriptures. and to judge with their own understandings, and nave declined the guidance of this officious director: the result, therefore, has been that they are content with things as they are, and see no grounds for the alarm be excommunicated. On such points you are strict.— You will not bear with "the infirmities of the weak."— You do indeed proclaim a boundless liberty of conscience to dissent from and vilify the Church of England; but Bishop of Toronto, in his last Charge, has been recommending a persecution of all who do not conform to the Church. The passage in the Charge upon which he grounds this discovery is as fullows:

| And the spirit of charity weeps over the contrary, it appears to us that the only which he grounds this discovery is as fullows:

| And the spirit of charity weeps over the contrary, it appears to us that the only which he grounds this discovery is as fullows:

| And the spirit of charity weeps over the contrary, it appears to us that the only which he grounds this discovery is as fullows:

| And the spirit of charity weeps over the contrary, it appears to us that the only which he grounds this discovery is as fullows: ground for the exercise of Christian union is to be total ground for the exercise of Christian union is to be total in the perfect enjoyment of religious freedom." Farther on, he resolves his "religious freedom" into the exercise on, he resolves his "religious freedom" into the exercise on, he resolves his "religious freedom" into the exercise of Christian union is to be total presuming men have run to and fro in the characteristic presuming men have run to an additional presuming men have run to an additional presuming men have ground for the exercise of Christian union is to be found paradox, namely, "Now it will readily be seen that the allowance of private judgment to all, and the disallowance of private judgment to all the disallowance of private judgment to all the disallowance of private judgment to all the disallowance of the disall of civil interference, instead of marring this union, must necessarily strengthen it, and is indeed absolutely requisite to its full development." This cavilling about "civil interference" in spiritual things is groundless and impertinent. But let him and his friends succeed to their This cavilling about "civil heart sicken and shudder to think upon. The meaning of this, according to the Banner, is, that all who do "refuse obedience and resist the that all who do "refuse obedience and resist the church of England, and they shall have "interference" which will brook no opposition their spiritual destitution: no Minister, no Church, no from the Lady that sits on the seven hills. I transcribed authority' of the Ministers of the Church, are to be coerced into submission,—that the faggot and the rack, we presume, are to be applied for the cure of ced by the Banner; whereas the meaning, in the mind and judgment of any sober, thinking and immind and judgment of any sober, thinking and imeven the small number of three cannot be formed into a and upon the rising generation. Firm purposes and stout society of any kind, civil or religious; because, as long as hearts, aided by Divine grace, could alone withstand the partial reader, is, that the Ministers of the Church every man may be a law to himself, it is impossible to are to be nothing daunted by the resistance and op-position which they may encounter in the declaration by any general rule. Each man, having his own private by any general rule. of the principles of the truth which it is their duty to promulgate; but that they are to persevere in the zealous and conscientious discharge of this duty, "whether men will hear or whether they will for- sible: and therefore the learned Professor from the Bapbear." Their ordination vows constitute the obligation, and their ministerial commission implies the perseveringly. This is the full amount of the "persecution" which is inculcated,—to be assiduous in Christian union! Who ever heard the like? What can the labour of bringing men into the flock of Christ, he mean? Can thousands and millions of diverging lines the language of the Bishop,—which the Banner has great army, where each and every man claims the right success.'

War, ever successfully fight battles against a disciplined enemy? When there was no King in Israel, it is recorded, that every man did what was right in his own eyes. It is so now, when the authority of the King of Heaven to and ascribes his present intermeddling to his fear lest govern his own Church is laid aside, or obscured, by the

assumption of human pride, every one is told that he has only to follow his private judgment; and most strange it is, we are told that the Great King himself has given this right. Should the government of our gracious Queen proclaim that, in all civil matters, men were to govern

Your author has really bewildered himself in a labyrinth of jarring elements. In Scripture he sees that the Church of jarring elements. In Scripture he sees that the Church of jarring elements. In Scripture he sees that the Church of jarring elements. In Scripture he sees that the Church of jarring elements. In Scripture he sees that the Church of jarring elements. In Scripture he sees that the Church of Sarring elements. In Scripture he sees that the Church of jarring elements. In Scripture he sees that the Church of jarring elements. In Scripture he sees that the Church of Sarring elements. In Scripture he sees that the Church of jarring elements. In Scripture he sees that the Church of jarring elements. In Scripture he sees that the Church of Sarring elements. In Scripture he sees that the Church of Christ is spoken of as a society—a flock—a house—a kingdom. Every one of these comparisons implies a kingdom. Every one of these comparisons implies a chingdom. Every one of these comparisons implies a head, and principles of union, and laws to which the members must submit, as explained and applied, not by invalid the members must submit, as explained and applied, not by invalid the members must submit, as explained and applied, not by invalid the members must submit, as explained and applied, not by invalid the members must submit, as explained and applied, not by the head, and those officers to was numerous, respectable in every appearance, and behaving with the greatest decorum and attention.

The Governor General, with his usual bounty, has o'clock, accompanied by the above two Reverend gentle men, proceeded to the house of worship. The congregation of Ten Pounts o'clock, accompanied by the above two Reverend gentle men, proceeded to the house of worship. The congregation of Ten Pounts o'clock, accompanied by the shove two Reverend gentle men, proceeded to the house of worship. The congregation of Ten Pounts o'clock, accompanied by the shove two Reverend gentle.

The Covernor General, with above two Reverend

ciples, and to adopt his, or the opinions of his party; and if he come to the sober conclusion, that the members of the Church of England are not all, of necessity, "men whose ignorance of the first principles of religion should render their opinion of no value," he will surely allow me a small share of the same liberty that he claims for himself, while I may attempt the "why or the wherefore of his belief."

It is not an easy matter to wade through a discourse of so many words, because, without the smallest reflection on the gentleman's acquirements, it seems to me to lack

should induce them to be better acquainted with its principles." Very true, indeed, and his own discourse, if I inistake not, proves that charity in his own case did not another, or be cut off, and left nothing of a public or social I will not undertake to analyze the whole discourse, nature, to the direction and control of private judgment, only remark on a few points. One can see at a glance that he is bostile to the Church of England; and were his the interpretation of the laws to the private judgments of the litigants in the decision of their own causes. If the Scriptures and the laws of the land were left to the deci-

principles of dissent, and why do they condemn ours before they take pains to ascertain what they are? Our principles, as Churchmen, are as public and open to the world as the Holy Scriptures. Theirs are too often shifting as the clouds of heaven.

On the score of human authority, we stand as free as they do themselves; for there is no human power over as the sum of the properties of the properties of the continue to pray, that she (the Church) may continue On the score of human authority, we stand as free as they do themselves; for there is no human power over us in spiritual things, but only such, in our Church order, as we have received from our head, Jesus Christ. Under Him, we submit to the laws of his Church, and "reverently obey our ordinary, and other chief ministers, unto following with a glad mind and will their godly admonitions, and submitting ourselves to their godly judgments."

Ord. Office. We, that are advanced in years, can freely declare that we never had a command laid upon us, in our Church capacity, but such as came from the Church herself in her Rubrics, &c., and from our Bishops, and that in all cases we here the results and accountable being—unscriptural, containing a gainst gandidates for the ordinance of confirmation presented. Your eye is evil because I have done it? If the position is true, you are fighting against gandidates for the ordinance of confirmation presented. And I am done, your views on the subject of private judgment are impracticable—impossible in their application the ceremony addressed the candidates in a very feeling and impressive manner. His Lordship, we thought, that in all cases we have truly found them kindly the position is true, you are fighting against gandidates for the ordinance of confirmation presented.

God. Your eye is evil because I have done it? If the position is true, you are fighting against gandidates for the ordinance of the rite, and after the results of the position is true, you are fighting against gandidates for the ordinance of the rite, and after the results of the position is true, you are fighting against gandidates for the ordinance of the rite, and after the results of the position is true, you are fighting against gandidates for the ordinance of the rite, and after the results of the position is true, you are fighting against gandidates for the ordinance of the rite, and date for the ordinance of the rite, and after the ordinance of the rite, and af wrote his discourse, and are you angry because I have that in all cases we have truly found them kindly expressed, and "godly" as to the matter.

trary to common sense, so much so, that when your best seemed highly pleased, and not a little moved with the expressed, and "godly" as to the matter. expressed, and "godly" as to the matter.

What then is the use of all the miserable and bitter labyrinth of self-contradiction and unprofitable verbiage. slang we so frequently hear? Your societies have their You may take your paper home with you. I have occa-

Ecclesiastical Intelligence.

CANADA. TOWNSHIP OF NORWICH.

To the Editor of The Church. Norwich, 3d September, 1844. The brightest page in the history of Norwich might true and undefiled religion? township has heretore exhibited much of the picture that township has herefore exhibited much of the pletare that would partly answer these solemn questions. Learning and education are here held in little esteem. Few know any thing about the right kinds of either of them. The various sects of Methodists, Baptists, Quakers, Christians Campbellites, Presbyterians, and Roman Catholics, John Hickie in our behalf, call from us sentiments of unformal carrieds. ians, Campbellites, Presbyterians, and Roman Catholics, have, for years, been preaching their various distinguishing doctrines with but little effect. One deplorable effect,

-insubordination in all domestic and social relations, and a latitudinarianism in religious matters, which makes the

For a number of years past, emigrants and others ordinances, no worship, no catechisers, after the way twhich they were devoted! Opposition and cruel mock sacred was the subject of reproach and vilification. Sac was the blighting effects upon their minds and morals troubled spirit of the place and the times. It was a blessing to these people, which they can hardly appreciate, when Providence sent the Rev. George Petrie, in 1839, sheep, and out of the surrounding confusion brought a has, for a few years past, performed statedly the services

of the Church among them.

With what joy did these people hear the announcement that the Bishop of Toronto was to make his first visitation to Norwich on the 30th August: with what joy did they contemplate the order and decorum to which their Mother Church was about to reduce the surrounding "Lazarus, come forth," should again utter its mighty divine promise, that "the gates of hell shall never prevail course of the evening some very interesting correspondence in the gates of hell shall never prevail course of the evening some very interesting correspondence between the Indians of the most western particular.

plain travelling carriage drove up to the tavern in Nor-wichville; the Bishop alighted, and was from thence conducted by the Rev. Mr. Petric to the place of worship.

means of the community should enable them, to erect, at parts of the country, where the means of instruction do some future time, a becoming edifice for worship. This | not exist, is completely shut out from all religious advandwelling-house is the principal place where Mr. Petrie tages or privileges.

has heretofore performed the Church services. It had several resolutions having been spoken to, were care duct. The spirit of the Gospel, as we understand it, themselves according to the interpretation which their has heretofore performed the Church services. It had now been temporarily enlarged, for the purposes of the Confirmation. The Bishop, after having taken a hasty year, the statements which will then have to be laid beis directly opposed to what he spends his time and it be but a complete disamnulling of the laws of the land, faculties in endeavouring to bring about,—namely, and a dissolution of the body politic? Is it not so in the view of the scene and the preparations, returned in company of the scene and the preparations of the laws of the land, and a dissolution of the body politic? Is it not so in the view of the scene and the preparations, returned in company of the laws of the laws of the land, and a dissolution of the body politic? Church?

Your author has really bewildered himself in a labyrinth of jarring elements. In Scripture he sees that the Church for them. Here the Bishop robed himself, and about 11

les of the Bible, the true believer was also sate. For any further dispute, for any further disp freely give, and I will promise to listen without interruption.

C.—I have both received and read your paper, the Baptist Register, which you sent me. I have no doubt but that the author of the "Discourse on the Principles but that the author of the "Discourse on the Principles on the Church which our blessed Redeemer purchased but that the author of the "Discourse on the Principles on the Principles of Faith that I ever heard from the pulpit. The doctrine which we commonly term Methodistical was forcibly set forth, but admirably guarded from all mistakes, in fits, frames, fancies, ecstacies, and confusion.

The neat and commodious Church recently erected in venerable Prelate delivered the best practical description of Faith that I ever heard from the pulpit. The doctrine which we commonly term Methodistical was forcibly set forth, but admirably guarded from all mistakes, in fits, frames, fancies, ecstacies, and confusion.

Characteristics of the characterist that I ever heard from the pulpit. The doctrine which we commonly term Methodistical was forcibly set forth, but admirably guarded from all mistakes, in fits, frames, fancies, ecstacies, and confusion.

and the blessing, the scene was sublime, awful, and affecting in the extreme. Seventy-eight persons, from youth to hoary age, and of both sexes, then and there, in the presence of high Heaven, and before the venerable dissection of the word and the argineraction of the word and the region of the word and the region of the word and the region of the word argineraction of the word and the region of the word argineraction of th penser of the word and the ordinance, took those solemn vows upon themselves, which had been before promised for them by their sponsors; an act at once of justice, duty, of solemnity, and of the most profound devotion.

A powerful and impressive address to the confirmed was then delivered by his lordship; so clear, plain, and explanatory, that the principles and doctrines, the holy was then delivered by his lordship; so clear, plain, and explanatory, that the principles and doctrines, the holy designs and purposes of the Church, must have been deeply impressed and better understood than ever in this place, where so much prejudice had heretofore unfortunately existed.

A handsome font was presented to the Church by Robt. D. Roger, Esq., of Peterboro', and several articles of furniture for the Vestry were kindly given by Mr. Clench and Mr. Stevens, of Cobourg.

Service will be regularly held in this Church in the afternoon of every Sunday, at three clearly the company of every Sunday, at three clearly the clearly three clearly the clearly three clearly three

The general benediction followed; and a concluding psalm was performed by voice and instrument, in a well done and impressive manner. The Bishop was then informed that the Churchwardens had an address, signed by many persons, to present. Permission was given for the presentment, and Captains Agar and Jacques came forward; the former read the address, which his lordship very affectionately received, and made an immediate reply, which occupied about 15 or 20 minutes. This told every one that his Lordship needed no notes to aid him in delivering a speech. Like the pen of a ready writer, his tongue struck upon the several subjects of the address: he stated that the rites and usages of the Church had been in practice 1600 years,—proving that she did not spring out of the Church of Rome as many supposed; he held her up in all her beauty of doctrine, of purposes, admired and venerated.

The Rev. Mr. Petrie then introduced several persons

to the Bishop, who very affectionately shook them by the hand, and made various enquiries and remarks; in all His Lordship was then conducted back, where he unrobed, and where he, together with the two Reverend atlemen before mentioned, took some refreshment.-And in a short time the Bishop was again seated in his carriage. His Master's work called him onwards, and, bowing to the surrounding attendants, blessing and blesssed, he set out for Ingersollville, to continue the owing to the surrounding attendants, blessing and blesssed, he set out for Ingersollville, to continue the

labour of love in the confirmation of other Churches.

What Methodist, having any respect for the memory of John Wesley, who lived and died a Chuurchman, can lightly esteem these holy rites, or raise one word of unkindness or opposition to these picus toils which the Church is now undergoing? One at least, even "in this degenerate age, these iron times, these dreas of life" will be a labour of love in the confirmation of other Churches.

On Friday morning, at 10 o'clock, the Convention met, and attended divine service. A numerous congregation was present, Morning Prayer was read by the Rev. Mr. Clemson, assisted in the Lessons by the Rev. Dr. Michell. The ante-communion service was read by the Rev. Dr. Bull. The sermon was preached by the

of Toronto proceeded to hold a Confirmation in the little church now erecting near Princeton, in the township of Blenheim. The church, which is yet merely a frame purpose extremely well. There were we should imagine, more than a hundred persons present, and forty ndidates for the ordinance of confirmation presented themselves. His Lordship delivered a most eloquent disyouring to raise a temple in so remote a part of the Province, for the worship of the God of their fathers.

parsonage, a snug little house, which the churchmen of as discordant as these—with regard to the relations of cause and effect—is attempted to be maintained the superiority of the spstem of the new-moral world! That system teaches, that the providing for men and women to come together like brush ones of an Owenite," which appeared in the "Christian beasts, and to separate when their connection ceases to be agreebeasts, and their people are, in theory, bound their people are, in theory people are, in theory people are, in theory, bound their people are, in the connection ceases to be agreebeated by the co the neighbourhood purchased by subscription, and pre-sented to the Rev. John Hickie. Indeed, he seems to be

your first visit amongst us.

We are, we confess, one of the least, though we trust not least zealous, flocks in your Lordship's charge; but your Lordship's attention being turned to us connot fail to have the effect of increasing our numbers, and adding

in a material degree to our strength and influence. We hope these additions to the Church though small in their beginnings, are the harbingers of much fature good and the nurseries of large congregations hereafter, and that each may prove the nucleus whence may ema-nate rays of light, which by the Divine blessing, may

Alas! our unfortunate the ordinances of our holy religion, the Church Society I much of the picture that in this Province is exerting itself in the same glorious

feigned gratitude-benefits which we hope still to receive till such time as we can consistently expect to have

with any of them, in their wish activity with any of them, in their wish activity with strife, shun the true paths of religion and peace altogether. And the spirit of charity weeps over the religious condition of the township. Unlearned and religious condition of the township. Unlearned and which man is concerned, can prosper.

Praying unfeignedly that your Lordship may be long spared to go about doing good, we beg most humbly and spared to go about doing good, we beg most humbly and spared to go about doing good, we beg most humbly and spared to go about doing good, we beg most humbly and spared to go about doing good with the paths of the paths of religion and peace and guidance, we deem it impossible that any spared to go about doing good, we beg most humbly and spared to go about doing good, we beg most humbly and spared to go about doing good to go about doing go about

obedient and devoted humble servants, LIONEL SHEPHERD, WM. HERSEE, WM. A. GISSING, ALEX, MATTHEW B. FRENCH, WM. WA. WALTER H. MARTIN. ALEX. MILMINE, WM. WATKINS,

We regret that we cannot give his Lordship's answer to the committee, as we did not reach the house until after his Lordship had commenced his reply, but we can say, from what we had the pleasure of hearing, that it was extremely kind and encouraging .- Monarch.

BRANTFORD CHURCH DIOCESAN SOCIETY.

On the evening of Tuesday the 20th inst., the annual meeting of the Brantford Branch of this Society was held in the English Church—the Rev. J. C. Usher having taken the chair, opened the meeting by prayer.

The objects of the association were then stated in a very ssing to these people, which they can hardly appreciate, en Providence sent the Rev. George Petrie, in 1839, which the surrounding confusion brought a nerous and respectable congregation together; and he for a few years past performed statedly the services. push it before the public, the contributions for the year ending July, 1844, amounted to over £15. The meeting was, in the course of the evening addressed by several clergymen who attended on the occasion, and who in an energetic and eloquent manner advocated the claims of the society on the public, before the the society on the public—before the members of the Church of England especially, their claims were put forth in the most forcible manner, whilst from the high and holy objects which the association has in view, it would netwer the control of the sound, and bring up the Church in Norwich, visible to every eye, and in all its orderly and venerable deportment, to fulfil her high destiny, under the shield of the ence between the Indians of the most western parts of The morning of the 30th arrived. About 9 o'clock a the Province and the officers of the Society were read-The Indians call upon the Association for an increased Five acres of land, pleasantly situated, in the most on a more extended scale. One of the great objects is bopulous part of the township, and on which was a dwel-ong-house, had been, through the exertions of Mr. Petrie, archased by the friends of the Church, in order, as the

fore the public will be more cheering .- Monarch.

The Governor General, with his usual bounty, has

but that the author of the "Discourse on the Principles of Religious Liberty" believes what he has written to be true, and that he thinks he has done good service to the cause of pure Christianity. If he be, then, the candid man, and the friend to religious liberty which he professes to be, and not confine the expression to mean no more than liberty to prove recreant to my own professed principles, and to adopt his, or the opinions of his party; and if he come to the sober conclusion, that the members of the "Discourse on the Principles of Religious Liberty" believes what he has written to be chased with his own blood.

Our author tries hard to make the Church odious by misrepresentation. All the doctrines which we receive, and the numerous candidates, this sublime rite must have lost much of its soul-thrilling effects upon that part of the audience who were too far than liberty to prove recreant to my own professed principles, and to adopt his, or the opinions of his party; and if he come to the sober conclusion, that the members of the constitute the Church odious by frames, fancies, ecstacies, and confusion.

The came the ceremony of the Confirmation. Owing to the correct one and the neighbourhood attended with his own blood.

The came the cremony of the Confirmation. Owing to the common the neighbourhood attended with his own blood.

The came the cremony of the Confirmation. Owing to the common the neighbourhood attended with his own blood.

The came the cremony of the Confirmation. Owing to the common to the ordinary congregation, several families from Chourg and the neighbourhood attended with his own blood.

The came the cremony of the Confirmation. Owing to the committee for the confirmation. Owing to the committee for t

of Cobourg and other places, who aided them liberally in the good work. It has accommodation for about 250 persons, and is finished with open seats, instead of pews, on a gothic plan,—the whole of the wood-work of the interior being really and the process of the seat of the wood-work of the interior being really and the seat of the wood-work of the interior being really as the seat of the wood-work of the interior being really as the seat of the wood-work of the interior being really as the seat of the wood-work of the interior being really as the seat of the wood-work of the wood-wo interior being painted in imitation of oak.

UNITED STATES.

SPECIAL CONVENTION OF THE DIOCESE OF PENNSYLVANIA. This body commenced its session in St. Andrew's church, Philadelphia, at 6 o'clock, P. M., on Thursday, 5th inst.; pursuant to the call of the Bishop of the 5th of June last, at the request of the Standing Committee—to consider his proposed resignation of the Episcopal jurisdiction of the Diocese, or the expediency of electing an Assistant Bishop. Upon the roll being called by the Secretary, (George M. Wharton, Esq.) of the 74 clergymen entitled to seats, 59 answered to their names, and about 120 lay delegates from 69 parishes. The Bishop being absent, an election of President from among the clergy, by ballot, was entered into: the Rey, Dr. Tyng of decency, and order, and Scriptural government; a picture which every considerate person present must have admired and venerated. byter of the Diocese,) and the Rev. Dr. Bowman being nominated by the Rev. Dr. Upfold. On the first ballot Dr. Bowman received 31 clerical and 20 lay votes; Bull, 25 clerical and 38 lay votes. The two orders which the humility, the dignity, the venerableness of the sacred office which he bore, were all admirably sustained.

His Lordship was then conducted back, where he unrobed, and where he together with the two Reverend. C. Clay, D. D., the Rev. Wm. Augustus White, and the

lightly esteem these holy rites, or raise one word of unkindness or opposition to these picus toils which the Church is now undergoing? One at least, even "in this degenerate age, these iron times, these dregs of life," will pray, and continue to pray, that she (the Church) may after which the Hell Church are read by the Rev. Dr. Bull. The arter-communion service was read by the Rev. Dr. Bull. The sermon was preached by the Rev. Dr. Tyng, from Acts, vii. 26: "Sirs, ye are breth-read by the Rev. Dr. Tyng, from Acts, vii. 26: "Sirs, ye are breth-read by the Rev. Dr. Tyng, from Acts, vii. 26: "Sirs, ye are breth-read by the Rev. Dr. Tyng, from Acts, vii. 26: "Sirs, ye are breth-read by the Rev. Dr. Bull." ren;" after which the Holy Communion was admi ed by the Rev, Dr. Bull, assisted by the Rev. Messrs Morgan, Clemson, and Michell. The Convention was called to order after service, when several additional clergymen and lay delegates appeared and took their seats. Applications to be admitted to seats were made n behalf of the Rev. Messrs. Watson, Brinckle, Yarnall, pointed yesterday. On motion of the Rev. Dr. Upfold, the thanks of the Convention were unanimously voted to the Rev. Dr. Tyng for his element to the Rev. Dr. Tyng for his eloquent, impressive, and which y appropriate discourse. presched the highly appropriate discourse, preached this morning, of which a copy was requested for publication; 1000 copies were subsequently ordered to be printed. The Secretary then read the Bishop's call of the Convention, and an nounced that he had received from him two commu tions, which he was about to read, when the Rev. Dr. the ceremony addressed the candidates in a very feeling and impressive manner. His Lordship, we thought, seemed highly pleased, and not a little moved with the only to such persons (other than the members) as may be specially invited. This gave rise to an animat bate, and was particularly opposed by the Hons. H. Bin-ney and J. R. Ingersoll, when it was withdrawn, and the

On leaving the Church his Lordship proceeded to the Convention, about 2 o'clock adjourned. At 4 o'clock, P. M., the Convention again met, and the proceedings were attended by a large concourse spectators of both sexes. The motion to sit with closed doors was renewed by the Rev. Mr. Newton, and led to Upon entering the house, his Lordship was met by mmittee appointed by the congregation, who presential the latest discussion, pending which it was temporarily the latest discussion, pending which it was temporarily the latest discussion, pending which it was temporarily the latest discussion, and deserved by the Rev. Mr. Newton, and the latest discussion, pending which it was temporarily the latest discussion. Bishop to be read. The first was a record of his Episco