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In digging close by, in fact amidst, the ruins of the old Priory, the workmen hit upon a hard substance, which on closer inspection proved to be a leaden box, surrounded by a few square Caen stones. After clearing away the soil it was carefully removed, and turned out to be a cist, in which were human bones. Further examination led to a still more important discovery that it contained the remains of Gundeda, daughter of William the Conqueror, the name Gundradn, as it is spelt, being cut in unon its the name Gundradu, as it is spelt, being cut in upon its lid. The size of the cist is about a yard in length, a foot lid. The size of the cist is about a yard in length, a foot in width, and nine inches in depth. The lid, sides, and ends are in excellent preservation, but the bottom is de-stroyed, an effect apparently produced by the bones, for where they laid there the lead is, as it were, corroded away. The lead is ornamented by being cast in beaded stroyed, an effect apparently produced by the bones, for where they laid there the lead is, as it were, corroded away. The lead is ornamented by being cast in beaded compartments of the lozenge form, five inches by three, and the lid fits on, or rather laps over the sides. Shortly after this curious and interesting reliet had been found, the workmen lit upon a second eist, precisely similar, in form, shape, character, and material; being, however, slightly longer. The bottom was eaten away in the same eists contained the remains of Gundreda and her lord, ties of one of the Churches with a District. cists contained the remains of Gandreda and her tord, William de Warren, the first Earl of Warren, and Surrey, and founder of the monastery. Ancient records prov that Gundreda died in 1085, and William de Warren in 1088, and that both were interred in the Chapter-house 1088, and that ooth acter being, as is stated, "buried in the Chapter-house, in a tomb adjoining that in which his Countess Gundreda was laid." Since this morning two skeletons have been found, as also the remains of an ec-clesiastic. The latter were laid in no coffin, but merely clesiastic. The latter were laid in no coffin, but merely clesiastic. The latter were laid on of which were formed of Caen stone, the bottom being strewed with coarse sea-gravel, two inches in depth. The figure was in the usual this object than by presenting the following extract from the conclusion of the Journal of the Bishop of Montreal: gravel, two inches in depth. The highre was in the usual form, the hands being crossed over the breast. The body had been buried in its clothes, shoes, &c., which were still, though greatly decomposed, perfectly distinguisha-ble—the leather of the shoes especially so, while the cowi-drawn over the face, was also apparent. These discover ries have naturally excited the greatest curiosity, and crowds have been to visit these interesting relics through-out the day. The cists, with their contents, and the re-

early art of painting, as practised in England, have been lately brought to view, at Southerop, in Gloucester. The chancel of the parish church, of the Anglo-Norman era, requiring restoration, on removing the accumulated coatings of whitewash from the walls, it was discovered that it had been at one time a perfect gallery of scriptural that it had been at one time a perfect gallery of scriptural and other subjects, not the smallest portion, from the roof to the floor, having been left unadorned. Most of these quaint designs were too far advanced in decay to be decyphered; but the nativity, the annunciation, and the decapitation of St. John the Baptist, are still apparent, and shew that the recluse and devout designers, possessed all then known of art as well as all the learning of the time. A remarkable device for the decoration of a sacred tunic, shooting an arrow at a red squirrel in a bright yellow tree, the bow held in the right hand. The cos-spot by the Church Missionary Society, which has been contume of this figure seems to make the date somewhere spicuously successful, by the fruits of its Schools and Missie about the middle of the fourteenth century—five hundred years since.— Gloucester Chronicle. 'The effect of my own flying visit, and imperfect ministra years since.-Gloucester Chronicle.

which exists so strongly in our countrymen, from whatever cause it may derive its origin. Now there is a class of names, which sound well in an Englishman's mouth, wholesome thoughts to the mind, such are Ridley, Lati-mer, Hooper, Farrer, Cranmer, Wickliffe, Coblan, Bradpoorest child, in the most neglected neighbourhood, named after any one of these friends of truth, could interference here with what the Church of Rome has positively scarcely fail, in due time, to learn something of the bio-graphy and history connected with that name; and in

A CHALLENGE TO DISSENTERS OF WHATEVER DENOMI-NATION.-- Can any single authority be produced, either from Scripture, er during the first three centuries, for a from Scripture, or during the first three centuries, for a departure from the rule of the Church-for a violation of

erful appeal in favour of the immediate appointment of a resident Bishop for the benefit of this distant and seelu-ded branch of the Church of England, and for the more effectual prosecution of Missionary labours amongst the Tribes of Native Indians.*

"The Hudson's-Bay Company have engaged to proslightly longer. The bottom was eaten away in the same manner as that of its companion, and on the lid was in-seribed the word Willelm, with an abbreviation for the us, an old but usual way of writing Gulielmus. This our antiquaries readily interpret into the name of William de Warren, by this means establishing the fact that these

the effect of that beginning as an incitement to enlarge, b God's blessing, the borders of the Churches! Is it, then, no to be evangelized? And if it is to be, who is to evangelize it out the day. The eists, with their contents, and the re-mains of the ecclesiastic, have been removed to the old entrance in Southover Church, where they will be for the present kept for public inspection.—Surrey Gazette. Sourmence Church.—Some curious remains of the early art of painting, as practised in England, have been tately brought to yiew at Southorup, in Cluncostic

edifice remained in one of the deep recesses of the lancet-shaped windows : it is the figure of a youth, in a red the forms of Christianity in that land—it is the Episcopal

ON CHRISTIAN NAMES.— A correspondent of the *Re-*cord sends the following hint to Sponsors:— At the present period, when an anti-christian power is at work to sap the foundations of our reformed faith, even the slenderest contribution to the support of the good cause may not be unacceptable. The indiscriminate imposition of Scripture names, of those especially of the Old Testament, has not always been attended with the happiest results: has not always been attended with the happiest results: they have afforded too ready a handle to the profane from the want of affinity between the Hebrew and English languages; to say nothing of that tendency to humour, which exists so strongly in our countrymen, from whatthemselves, that it would be impossible to accomplish the and to an English ear, and which are not only proof against ridicule and distortion, but which, above all, bring wholesome thoughts to the mind, such are Ridley, Latimer, Hooper, Farrer, Cranmer, Wickliffe, Coblan, Brad-ford, and Askew, (several more might be added). The graphy and history connected with that name; and in localities (more especially) where Popery and semi-Popery are at work, the practise of giving such Christian names (which, by the encouragement on the part of the elergymen, might easily be effected.) would, by God's help, introduce a little healthy leaven.

In digging close by, in fact amidst, the ruins of the old tice. Here the interests of all the European Settlers are the ministrations of religion increased on a scale more for peace on earth, and good offices and requiring subscription to them from all who hold In conclusion, after the way which our Church points adequate to the spiritual wants of the people, they amongst the brotherhood of the household of faith. have, at the same time, not been regardless of the We are much pleased with the following extract

nembering the anniversary dear to every Christian.

this year more than ever; and that our walls will not be

Communication.

(To the Editor of The Church.)

cation by citing some additional passages from Hooker, which intimate, or speak of "authority" in the Church.

ple must be subject, as touching things that appertain

their soul's health. Howbeit, according the order of Polity, they being the 'lights of the world,'

(Matt. v. 14.) others (though better and wiser) must that way be subject unto them." It can hardly be construed

personal superiority, no line could be drawn by which t

Rev. Sir,-I continue the subject of my last con

claims of those who, often from necessity, have left their father-land and fixed their habitation in the wilds and wastes of a distant colony. And this is a sympathy, for the exercise of which

there is, on many grounds, most pressing cause. With the forsaking of the conventional restraints of the elder world, too many, in emigrating to a new and more imperfect state of society, appear to think hat, with the abandonment of many of the sober and wholesome proprieties of life, they may cast away also all sense of religion, and live in utter disregard of its ordinances and its duties. There are thousands, we know, who yearn for these absent privileges, and sigh, in their strange land, for the well-remembered songs of Zion; but very many, alas !- even within reach, too, of the regularly opened sanctuary, and with access to all the comforts of the Gospel,-appear to have forgotten the pious customs of home; given themselves up to the world, its follies and its vices, and gone on, step by step, from carelessness to profligacy, until they came to realize this degrading creed of the sensualist and the infidel,-"Let us eat and drink, for to-morrow we die."

We have heard, indeed of those trained up, as we must believe them to have been, in orderly and welldisciplined households,-tutored in religion's pure and peaceful ways, we grieve to mention it, even at the pastor's fire-ide,-who, in the freshness and wantonness of the transition from an old to a new country, seem to have cast off even the decent form of religion ; to have abolished, in their practice, the distinction between the Lord's day of rest and devotion, and the working days of the week; or if they do not misapply the Sabbath to the ordinary business of life, approhave much pleasure in publishing it next week. priate it to unbecoming recreations, or to social assenblages where the world and its dissipations are pa'aount, and God and his service forgotten.

It may be that the darkest of such scenes are too often presented in the centre of the civilization of our nother-land, but there they are enacted in a secluion more impervious to the public eye; and though the fact of such seclusion takes not away from the inherent sinfulness of the course indulged in, its effect is, on that account, less injurious to the general-tone of as there is a Church upon earth, necessary by the plain word of God himself; a state whereunto the rest of God's society. Whereas, in a new and thinly-peopled country, such derelictions of moral and religious dutyare too broadly visible; and if exhibited by persons beastng some share of acquaintance with the rules and behaviour of refined life, their influence is bareful as unduly magnifying our office, to suppose that the main proportion to the more feeble means of counteraction which we possess in a new country, fron the jority are, probably, neither "better nor wiser" than their clergy; but there are reasons why even those who are, should be "subject unto them." Whatever his personal merits or demerits may be, the minister, in virtue of his office, is the exponent of the collective wisdom of the pancity of clergymen and the very limited diffusion of e opportunities of a sound religious instruction

Parents and guardians, the thoughtful and pions of our mother-country, have need to give their sympathy, Church; and although in exhortation, in illustrating and and add their prayers on behalf of these degenerate and wayward children,—that, through the ministra-timents, and uses her language; and even his preaching tions of the Church, warnings may reach and sturtle them, and bring them back, like the penitent prodgal, trines. Again, if the recognition of the ministerial authoto the comforts and blessings of their abandened to the conforts and blessings of their abandened solely upon their individual persuasion of his home. It is not a work without hope and encouragement; and if to the destitute, and those who mourn decide who, among a congregation, ought to submit to for their destitution, be added the too large number him, and who ought not; and thus every man's proverof these careless and wandering ones, much cause is bially partial opinion of himself would become the only of these carefess and wandering ones, much cause is there that the pious and charitable in the mother-land should aid in the blessed work of kindling or reviving the fire of piety amongst her transatlantic children. authority here claimed for the clergy are these, that be-But we have been making a long digression from cause certain public religious duties are to be performed the subject immediately before us,—namely, the im-duties, therefore the very holding this office invests them fulness and completeness in every colony to which her fulness and completeness in every colony to which her ministrations are sought to be conveyed; that where soever her sanctuaries of prayer are opened and her accredited ministers appointed to serve them, there should her people see a realization of her standing polity,—the threefold orders of Bishops, Priests and Deacons. Where the organization of the Church is imperfect, there must necessarily be a proportionate deficiency of practical results: there will soon be visible a want of unity of operation, and of conse-quence a progressive departure from the principle inti-tiv to establish that for an order at one time, which at should her people see a realization of her standing ing in holy things,- they may be submitted to as spirimately interwoven with the Church's system, that another time it may abolish, and in both may do have made some socifices and some forced efforts, in the midst of the pressure of other dutics, to prepare : they will, if known at all abroad, stimulate other parties to pre-occupy as much as may be possible of the ground. It is not in a spirit of rivalry, or from notions of commention with them, that I desire to see in cases of difficulty and dispute,—no appeal when differences and conflicts arise,—we must expect the doctrine are not." We have however, happily, in anorealization of all the disorder and calamity that is ther passage the exact rank which he assigns to an hority, stated in Holy Scripture to have ensued when there was "no king in Israel, and every man did that which was right in his own eyes." On these grounds it is the duty of all who can aid in so good a work, not to soever any man can necessarily conclude by force of realimit their bounty and liberality to a provision for the son; after these the voice of the Church succeedeth .mere preaching of the Gospel, but to apply it, where they can, to effect the complete organization and per-fect working of that visible society, of which the foun-dation was laid by our Lord himself, and which his Apostles carried into operation. In the territory of Prince Rupert's Land, for which this oversight is particularly called, there is a vast Apostles carried into operation. field for missionary exertion, and its spirit would be Hooker on this point is the more remarkable, as the disfield for missionary exertion, and its spirit would be promoted and its success redoubled, we are sure, were of the party against whom he wrote; and it the more dethat oversight secured. Something was done, it is very consolatory to remember, for the evangelization mate of the relative value of principles, was swayed by of India before a Bishop was sent thither to direct prejudices, which might have warped minds of lower the zeal and energies of those who were appointed to be zeal and the z advance it; but since the period when Episcopal oversight was secured for that boundless scene of missionary effort, it is needless to shew how pre-eminently that Christian work has been advanced and blessed. We have, too, the heathen and the idclater is the advanced and in other advanced and is not. For men to be tied and led by authority, as it in the native Indian of this continent: much towards were by a kind of captivity of judgment, and though th their spiritual amelioration has been done; but the effort will be systematized, and in a higher degree prospered, when government and direction are superadded to zeal and energy. We trust, therefore, that the present effort of Christian faith, as indicated in judgment, is not a leading principle of Hooker's great the document we have published above, will have a work ; and that the notion of "authority being requisite large and speedy success.

baptism." However, that the Church does not lay down the die-

adopted now, as it was in the simple, pious days of our forefathers, from a desire to greet with a welcome, our forefathers, from a desire to greet with a welcome, fresh and green even amid wintry storms as the boughs with which the walls and pillars of the sacred edifice were adorned, the most joyous festival in the Christian year : fresh and green even amid wintry storms as the

living and manner of ceremonies, but also in matters of "In Canada we let Christmas pass away without a pro-per observance. At home, we deck our Churches with holly and the miseltoe. Here, no green plant is seen. True, we have not holly; but we have the evergreen, which will, at least, call to mind the old English mode of more plant is a second bar of the second bar of the second sec in another, the twenty-first, she declares that faith :" General Councils may, and have erred, "even in things pertaining unto God," so that their decisions on faith have no "authority, unless it may be declared that they be taken out of Holy Scripture." In one Article express mention is made of "private judgment," namely, in the thirty fourth, which states that he ought to be "rebuked "Let us hope, then, that our churches will be thronged openly," as an offender, "whosoever, through his private judgment, willingly and purposely, doth openly break the left naked. Let us see green sprigs marking the occasion. It will show we venerate the pious habits of our fore-fathers. On the Sunday before Christmas, let the Church athers. On the Sunday before Christmas, let the Church be thus decorated, and our sisterhood sing an anthem the Word of God," but here is the same proviso and limiknee, it will not lessen the devotion of Englishmen to see the cherished custom of their country introduced as of Some additional light me is the same proviso and limi-tation which accompanies, and appears to be carefully annexed to, all the Church's assertions of her authority.

by observing in what sense the word "authority" is used by the Church in the Ordination Services. After the We regret very much that the Sermon with which he have been favoured on the death of the late Mr. with these words, "Take thou authority to execute the office of a Deacon;" and again, "Take thou authority to Lindsay, should not have reached us in time for this week's impression. The matter of the first side,— that is, of the first and fourth pages,—was nearly all made up, before it came into our bands. We shall made up, before it came into our bands. We shall the holy Sacraments. All this, nowever, conters no right of controlling men's consciences and judgments, but is simply an investiture, received at the proper hands, with the official authority requisite for the several functions of the ministry; and this is conceded by the congregation, when they recognize the person so ordained as their minister in his various official duties, and as their duly appointed instructor in religion. Also, that the Church claims no exemption from the scrutiny of private judg-ment as to her ceremonies and forms of worship, is seen in the Preface to the Book of Common Prayer, in which Book iii. c. xi. sec. 20.-" Hereupon we hold that God's lergy are a state, which hath been, and will be, as long the following sentence is met with, "And yet, lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed ceremonies be put away, and some retained, and kept still." Rendering reasons for a change is appealing

to men's judgment. Even at the risk of incurring the charge of tediousness I cannot refrain from adducing the opinion of Burnet on this matter. In his exposition of the 18th Article, he says, "As to such to whom the Christian religion is re-vealed . . . they are bound to follow it according to what they are in their consciences persuaded is its true sense and meaning." On the 19th Article he says, speak-ing of private judgment, "On this head it is very easy to purple a great day of penular cheapenee to deery private employ a great deal of popular eloquence, to decry private men's examining of Scriptures, and forming their judg-ments of things out of them, and not submitting all to the udgment of the Church. But how absurd soever this

may seem, all parties do acknowledge that *it must be done*. God has given us rational faculties to gnide and direct us; and we must make the most of these we can: we must judge with our own reasons, as well as see with our own eyes: neither can we, or ought we, to resign up our understandings to any other, unless we are convinced that God has imposed this upon us, by his making them infallible, so that we are secured from error if we follow them." His explanation of this Article begins with these words, "This Article, together with some that follow it, relates to the fundamental difference between as and the Church of Rome: they teaching that we are to judge of doctrines by the authority and decisions of the urch ; whereas we affirm, that we are first to examin the doctrine, and according to that to judge of the purity of a Church.'

This statement of Burnet at once places the question in its true light, and justifies all that can be said of the ne-cessity of extreme caution in asserting the authority of the Church. To a certain extent, and in a prop qualified sense, submission to her authority may be justly required, and may safely be yielded, without any abridge

we are careful of their interests also, and that we identify

and requiring subscription to them from all who hold office in her polity; she exercises it also in "matters of faith," if that be the reading of the Article, when no con-troversy exists, by requiring from her members the de-claration of their belief, in terms of the three Creeds, in various parts of her services and offices: and in this authority men readily acquiesce, since it is necessary for the maintenance of that unity in the Church of Christ, his to entropy in polated in Scripture and by which who are the table of the table of the table of the table of the maintenance of that unity in the Church of Christ, his table of the maintenance of that unity in the Church of Christ, his table of the table of table We are much pleased with the following carry for the Montreal *Times*, and are happy to assure our contemporary that the good old English custom here recommended is, we believe, almost universally adopted in the Diocese of Toronto. Nor does aught adopted be adopted by adopted be adopted be adopted by adopted be adopted by adopted by adopted by adopted by adopted by adopted by a cripture, or may be reasonably deduced therefrom, and contrary thereto.

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On these grounds our Church rests her authority, and on these grounds our Church resis her authority, and on these grounds we joyfully concede it. We esteem her because she does not substitute "the Church" for "the Gospel,"—because she proves herself a faithful witness of the truth, without thrusting herself into the place of the truth itself. We approve of, and justify her polity, because its chief rules are in conformity with the first Savinture, regulations for Church government, and its Scripture regulations for Church government, and its minor details in keeping with the character and inten-tions of the Gospel. We reverence our Church for the mildness and moderation that breathes through all the declarations of her faith; and we deem her worthy of our affection heaven althead our affection because, although our earliest impressions of Christianity were received *only* on her authority, we are, by the research of matured understanding, convinced that those impressions are consistent with the Word of God, and that her teaching is the transcript of Divine truth. In the exercise of that reason which, equally with revelation, is the gift of God,-and one has not been given to blind the other, since all His gifts, like all His works, utter their voices in harmony, not in discord,—in the exercise of individual reason, and in the right of private judgment, we choose, and prefer, to adhere to the Church of England; and based on such principles as hese, surely men's adhesion must be as honourable to her and to themselves, - their advocacy in all likelihood will be as able, and their attachment as faithful and as unwavering, as if all were founded merely on one word, December 17th. H. C. C.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS

Made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Previously announced, 118 collections, in am't 367 17 41 1 10 0

123 Collections..... ... £375 17 43 T. W. BIRCHALL, 23rd Dec., 1845. Treasurer

INVITATION TO UNITED PRAYER. FOR THE OUTPOURING OF THE HOLY SPIRIT, ON THURS-DAY, 1ST OF JANUARY, 1846, BEING THE FIRST DAY OF THE NEW YEAR.

DEARLY BELOVED IN THE LORD,-The privilege which I have enjoyed for the last Nine years, of inviting which mence the new year by UNITING IN FRATER FOR THE OUT-FOURING OF THE HOLY SPIRIT, is, by the kind Providence of God, again vouchsafed to me. And it is with a heart desiring to express its thankfalness to the Giver of all good, for countless mercies, that I would renew my anoual invitation for this GENERAL CONCERT TOR PRAYER, which, by Divine permis-sion, will be held on THURSDAY, JANUARY I, 1846. The present is a period which very particularly calls for such a devotional union.

a devotional union; for surely the important events which have occurred during the present year, and which it is probable will be more unfolded in the coming one, are of a nature which, in a very special manner, make the abundant outpouring of the Hely Spirit, in his enlivening, enlightening, purifying, com-forting, and sanctifying grace, especially needful. Oh I that our Heavenly Father, for his dear Son's sake, may first grant to his people the Spirit of grace and supplication, and then in answer to their prayers fulfil that gracious promise, "open the windows of heaven, and pour out a blessing, that there shall not be some account to maximize it." not be room enough to receive it."

To mention only a few of these remarkable events: First.—The grant of the Firman for building a Protestant Church in Jerusalem by the Sultan, which has been at length obtained through the powerful influence of her Majesty's am-

its unity -for a choice of leaders by whose names the several portions of Christ's disciples should be distin-guished? This is my challenge to the dissenters of the may be nessible of the ground. It is not in a subit of size of the ground in the second state of the ground is not in a subit of size of the ground is not in a subit of size of the ground is not in a subit of size of the ground is not in a subit of size of the ground is not in a subit of the ground is not in a subit of size of the ground is not in a subit of the ground is not in a could produce any authority, from Scripture or antiquity, for any of the false doctrines which they held, so do I now say to the Dissenters from the Episcopal Church, of whatever denomination, that if they can produce one Scriptural proof, or one authority from the Fathers of the Church during the first three hundred years, for self-constituted teachers, for renuociation of Episcopal rule and order, for falling into sects, each with its peculiar title and disturbing the peace and harmony of Christ's Church.— I will admit that they are not disobeying the last dying injunctions of their Saviour, when here here the last dying its favourite leader, I will cease to complain of them for njunctions of their Saviour, when he prayed intensely for the unity of his Church-that they are not fulfilling the sad prophecy of the discord and strife, which, through the agency of Satan, would spring out of the Gospel that they are not sowing hatred in his field-that they are not rudely trampling down his vineyard, and opening its fences to the inroad of the common enemy.— But until this authority is produced, I must continue to raise my voice in my Master's service, against all who resist his word.—Bishop Copleston, on False Liberality, pp. 91, 92.

THE CHURCH.

COBOURG, FRIDAY, DECEMBER 26, 1845.

CONTENTS OF THE OUTSIDE. First Page. Poetry.--The United. The Retreat from Mescow. Professions of the Early Puritans towards the Church of England, Absence from Church. Ecclesiastical Intelligence Fourth Page. Original Poetry -St. Stephen's Day. St. John the Evangelist's Day. The Innocents' Day. Baptismal Privileges. The English Gentry in 1635. The Last Day.

We are happy to give a prominent insertion to the following document, with which we have been kindly favoured :--

"BISHOPRIC OF PRINCE RUPERT'S LAND.

"The Archbishops and Bishops who are arranging measures, in concert with Her Majesty's Government, William Cook Eser J measures, in concert with Her Majesty's Government, for the erection and endowment of additional Bishoprics, having appointed us, the undersigned, to act as a Sub-Committee for raising Subscriptions in aid of an endow-ment for a Bishopric in Prince Rupert's Land are to have a subment for a Bishopric in Prince Rupert's Land, we beg Rev. William Short, ditto

1669, generally called Prince Rupert's Land, is exceedingly extensive; reaching from the western boundary of Rev. Edward Auriol da to the Pacific Ocean, and from the frontier of the hitherto explored.

this vast extent of country. "The Ojibbeway and other Indians, lately exhibited in this country, have presented a specimen of native manners well calculated to arouse the compassion of a Christin pation in their heads Christian nation in their behalf.

"There is only one principal settlement of Europeans, containing about five thousand inhabitants, (one half of whom are Protestants and the other half Roman Catholics,) on the banks of the Red River, to the south of Lake

sion in this country in the year 1822, since which time

Another successful commencement of Missionary lafrom the Red River, at a place called Cumberland House. And a third Station has been occupied at Manitoba Lake, at the distance of one hundred and twenty miles from the Red River. Hitherto the Company's Establishment has consisted of three Chaplains (two in the Bay and one in the Columbia); and the Church Missionary Society has four Missionaries in the territory, one of whom is partly charged with Chaplainey duties, "There is one peculiarity, favourable to Missionary operations, in this country, which deserves especial no-And a third Station has been occupied at Manitoba Lake.

have made some sacrifices and some forced efforts, in the midst present day. As Bishop Jewell openly declared to the Romanists, that he would subscribe to their creed, if they could preduce any supports for Science creed, if they and commit the issue to God above. I cannot, for one, with-hold the expression of my feelings in the cause. While I have been musing of these things, my heart was hot within me : the fire kindled, and I have spoken with my tongue. And I may speak, if so permitted, yet again, though in a different way. It is for others to carry the work into effect-to deliberate, to plan, and to execute. But a move should be made at once an earnest, a determined move, with the eye of faith turned up

> JOHN LABOUCHERE. SANDON, M.P. ASHLEY, M P. ALEXANDER BEATTIE. WILLIAM NIVEN. WILLIAM SHORT. BENJAMIN HAURISON. HENRY VENN, Hon. Sec. 79 Pall Mall, Sept. 5, 1845.

*** Donations and Subscriptions will be received at the Of . fice. 79 Pall Mall; by any Member of the Committee; by Messrs. Herries, Farquiar, & Co., 17 St. James's Street; Messrs. Williams, Deacon, Labouchere, Thornton, & Co., 20 Birchin Lane; and at the Church Missionary House, Salis-Communications may be addressed to the Rev. Henry Venn, Honorary Secretary, Highgate, London.

DONATIONS AND SUBSCRIPTIONS,

To be applied specifically to the endowment of the Bishopric of Prince Rupert's Land.

The Honourable the Hudson's-Bay Company ... £100 The Bishop of Winchester, in addition to a for-mer donation to the General Fund The Bishop of Ripon, ditto The Bishop of Hereford, ditto 20 The Bishop of Sodor and Mann, ditto The Lord Stanley..... Benjamin Harrison, Esq. ditto..... .. 100 30 donation to the General Fund Alexander Beattie, Esq..... donation to the General Fund 50 "The territory, granted to the Honourable Hudson's-Bay Company by a charter from King Charles II. in Rev. M. M. Preston, Cheshunt W. A. Garratt, Esq., Hampstead United States, in latitude 50°, to as far north as has been Mrs. R. Ware, Hornsey 10 hitherto explored. 20

H. Kingscote, Esq..... 25 0 0 £784 0 0

It has been often stated, and with unquestionable truth, that Churchmen, in consequence of the inqui-There are also numerous Factories or 'Posts,' con- ries and discussions of later times, are more alive than meeted with the fur trade, over the whole territory. "The Church Missionary Society commenced a Misduties implied in their distinctive profession. This River Settlement. One of these Churches is surrounded well more effectually to carry out the system and enhas been cheeringly evidenced in the noble efforts as by a village of converted Indians, amounting to above three hundred souls, who are engaged in agricultural pursuits, and who form an orderly community of Native fits abroad.

While the thousands "perishing for lack of knowbours has been made at a distance of five hundred miles ledge" in the mother-country have so widely and warmly engaged the sympathies of their better pro-

We are instructed to state that some inaccuracy appears in the paper above published, as to the number of services performed by the Lord Bishop of Montreal in his tour to the Red River Settlement. that their works exist upon our shelves, is evidence not His Lordship's time was so limited, compared with the duty to be done, that, to perform it efficiently, it was necessary for him to be considerably more frequent in his addresses than is here stated. He preached thirteen times, besides five occasions of the powers of the human intellect were exhibited in their special exhortation to the subjects for confirmation,eighteen times in all,-in addition to which his Chaplain preached thrice.

At the request of a friend in England, we publish to her the Address of the Rev. J. Haldane Stewart, which appears in another column. While we admit that this address contains many excellent suggestions, we do not profess to acquiesce in the propriety of the method by which the objects proposed are intended to be carried out. It does not appear sufficiently clear who the parties are that this invitation is meant to include; and although the remarks upon union are very useful, it is not altogether apparent whether the union recommended is of all sects and parties in a merely spiritual way, or whether it is urged upon what appears to us the only feasible ground,-uniformity of religious belief and practice.

It is also to be regretted, that all allusion should be omitted to the festival of the Church fixed for the first day of the year; or that any concert of prayer should appear to be recommended irrespective of the

that then, as always, every member of the Church will cordially participate in supplications to the throne for the setter of the Bedgemor's kingdom

That which the Church by her ecclesiastical authority shall probably think and define to be true or good, must, one" in judgment, and that the accumulative wisdom of

care not, whither, this were brutish" care not, whither, this were brutish." The preceding ex-tracts are sufficient to prove, that the idea of the Church's to guide men's judgment in matters of religion," the lower matter of Church government, but in the higher verities of revealed religion, is not laid down by him as an axiom, or great fundamental truth. Indeed it is impossible to conceive-it is a mistake to represent any the great divines of our Church as opponents to the unshackled exercise of private judgment. That their mes are familiar in our mouths as household words,mly of the advantages, but of the right of udgment, and proves, that whatever question may occaionally arise as to the abstract theory, yet we do possess aye, and enjoy, the privilege of thinking and reasoning widest expansion, and in their holiest office; and who profound wisdom, and Christian piety, have adorned the Church of England with a lustre, from whose beams every class of religionists have gladly drawn light and

It can also be shewn that the Church does not arrogate to herself this undue assumption of authority. We naturally refer at once to the 20th Article, "of the authority f the Church," in which it is stated that "the Church hath power to decree rites or ceremonies, and authority in controversies of faith:" but that this is not intended as an absolute and find authority is apparent from the man-ner in which the assertion is qualified by the remainder of the Article. "And yet it is not lawful for the Church to ordain anything that is contrary to God's word written," (in reference to rites), "neither may it so expound one place of Scripture that it be repugnant to another;" (alluding to controversies). "Wherefore, al-though the Church be a witness and keeper of holy writ, yet, as it ought not to decree anything" (as to "against the same, so, besides the same, ought it not to enforce anything to be believed for necessity of salvation." The claim, here, is not to the power of silencing men's judgment, but to the right which belongs to the Church, as to every corporate religious body, of declaring her terms of communion, and what she requires her ministers to teach; so that in controversies that may arise among her members on points of faith, for healing divisions, for appointment which, for that occasion, the Church herself has specially made. We make these remarks, however, in no critical or captious spirit; and we earnestly express our hope the thembers of points of faith, for heating divisions, for charity, for maintaining what she adjudges to be sound and veritable doctrines of the Gospel, she claims the right of pronouncing an authoritative decision, which ought to be received with high deference by all her members.—

rative tone, and by demanding more than is our due, even that which really belongs to us may eventually be refused. If we refer to the Scriptures on the question before us, we perceive that our Saviour, though, by virtue of his Godhead, he often taught "as one having authority," constantly used proofs, arguments, and illustrations, in sup-port of his mission and in preaching his gospel; we find that the Apostles, throughout their writings and in their preaching, did the same; and whoever uses reasoning himself to convince others, recognizes the right and capacity of reasoning in those whom he addresses: and God, when speaking "in time past unto the fathers by the prophets," condescended to justify his dealings with men, Goa, why reprophets," condescended to justify his dealings with men, (Isaiah i.), "Cezekiel xviii.), and to reason with them, (Isaiah i.), "Come now and let us reason together, saith the Lord." St. Paul commends his Epistle to the Corinthians (2 Cor. St. Paul commends of its being consistent with things unto you than what ye read and acknowledge," and thu appeals to their judgment. In the same Epistle, x. 8, he says, "Though I should boast somewhat more of our authority, which the Lord hath given us for edification ?" authority forward the object of "building men up in the faith" to use this authority to bind their reason and judgment, instead of using it to enlighten and convince them. The last clause of our 34th Article has exactly the same qualifying expression, "Every particular or national Church hath authority," &c., in ceremonials, "so that all things be done to edifying." When Paul, in pri-vate conference with the Roman Governor, spoke of "righteousness, temperance, and judgment to come," it was not by authoritative declaration of these things, since they were not new to Felix, who had a "knowledge of that way," but by "reasoning," by proving them, that he, a prisoner, caused the corrupt judge to tremble. When, as at the present period, there are so many unauthorized assumers of the sacred office, how can men "try the rits,"-how "know the spirit of error from the spirit of truth," if reason and judgment are to be kept in abeyance? And, with respect even to those who are autho-rized teachers, how can men know that they may not be keeping back what is profitable unto them—or that they are not preaching some other gospel, or that they "are not as many that corrupt the Word of God,"—unless they

teaching with that word? To any combination of the whole body of Christians throughout the world under one dominant Church polity -under one ecclesiastical executive, insuperable impedi-ments exist; and the attempt of Rome to effect this, generated an issurption incompatible with Christian liberty, hence arises the necessity for particular and national hurches. By her canons, articles, formularies, and the ecognition of the Legislature, our Church professes a prporate existence; but it is by the individuals holding office in her ministry, and intrusted with the duty of carrying out her system, that she exhibits that vitality, not inert, but active; and thus she stands before the world, in her effective capacity, as a body of associated persons, clergy and laity, each of whom has used his prirate judgment and free will in connecting himself with

ner, and continuing in her communion. Indeed if we investigate closely, it will be found that this principle has entered into everything belonging to the Church. Thinking is the act of individual minds; men do not reflect by companies and sections; a Church does not think or act, for her opinions and decrees are those of the men who compose the Church. Although by a figure of speech, personifying an association of in-dividuals, and conveying their incorporated unity, and which is generally useful, often elegant and forcible, we may speak of the Church "having reformed itself," yet that Reformation was effected, and the present character of the Church's doctrines and ritual imprinted upon them, y the men who composed the councils and convocations of that momentous period : each, in the course of delibe-ration, exercised the right of private judgment, according o the light of that reason and wisdom which he possessed lelivering his opinions, sentiments, and reasons, till every point of faith, discipline, government, ceremonies, forms of worship, having been fully weighed, and impartially discussed, individual judgments were blended and amal-gamated into one decision, honourable to themselves, beeficial to the world, and redounding to the glory of God. "Not unto us, O Lord, not unto us, but unto Thy Name give the praise," that these men were deeply imbued with pure Gospel truth, and that Thy Spirit, without whom of grace for the extension of the Redeemer's kingdom -for soundness of belief and holiness of practice-for soundness of belief and holiness of practice-

The following sentences are extracted from this inte unless watchfully guarded, may, as it has done before, slide into a claim of infallibility, and may become a de-mand for an entire surrender of reason and judgment to the dictates of the Church. By an injudicious and impewithin the British Consular residence at Jerusalem. My royal permission is therefore granted for the erection of the aforesaid special place of worship. And my Level to the aforesaid special place of worship. And my Imperial order having been

issued for that purpose, the present decree, containing permis-sion, has been specially given from my Imperial Divan. "When, therefore, it becomes known unto you, Vallee of Said, governor of Jerusalem, you will be careful that no person do, in any manner whatever, oppose it."-Written on the first day of Ramazan, 1261.

This firman may strike the student of prophecy from its date, 1261, or that year of the Hegira; one year beyond the term for which it is said, "The Holy City shall be trodden under

"Kings shall be thy nursing fathers, and their Queens thy nursing mothers;" and as it also affords a very pleasing exam-ple of the benefits to be derived from the spiritual union of Protestants in the cause of our blessed Saviour. Seeing then that full liberty is now obtained for erecting a Protestani church in Jerusalem, and this when our mission there has all the advantages of a representative of the Protestant Chirch, who is by birth a Hebrew, but by the grace of God a sincere believer in our Lord Jesus Christ; has at the same time a band of faither a surface of the same time a band of faithful watchmen set upon her walls, (Isaiah Ixii, 6, 7.) who hold not their peace day nor night; —sceing also that it is writ-ten, "Not by might, nor by power, but by ony Spirit, saith the Lord of Hosts,"—(Zech. iv. 6.)—who would not entrest the cord to pour out the abundance of his Holy Spirit, "That out of Zion the low of Zion the law may again go forth, and the word of the Lord

from Jerusalem?"-(Isaiah ii. 3.) A second event which calls for this devotional union, is the very remarkable success which has attended the preaching of the Gospel in France, and the present movement of the Roman Catholics in Germany. In France whole communes have left the Church of Rome, and placed themselves under the teaching of Protestant Ministers. One French Pastor alone, during the last year, was instrumental to opening six churches, and gathering in six Christian flocks, all of whose members were pre-tional states. viously either Romanists or indifferent to all scriptural religion As to the movement in Germany, however difficult it may be to speak of its exact nature, every one who takes an interest in the welfare of his fellow sinners must desire that it may lead be at liberty to judge for themselves, by comparing their to that saving faith in our Lord Jesus Christ, which may give to that saving faith in our Lind versus of this can only be peace here, and eternal glory hereafter; and this can only be obtained by the gift of the Holy Spirit. Oh, may this gift be very largely bestowed, for our blessel Saviour's sake; that those who are at present in bondage to the Church of Rome, may attend to the divine warning-" Come out of her my peo-ple, that ye be not partakers of her sins, and that ye receive

not of her plagues." Such a grant is the more necessary from a third event connected with the present year—the encouragement given by our Rulers to the Church of Rome. No doubt they have done this with the best intentions, and

from a desire to promote the welfare of her Majesty's subjec s; but not taking the Word of God as their sure guide, they have alas! overlooked the unscriptural tenets of the Church of Rome, and the dangers to which those who are in her communion are exposed. But you, my beloved brethren, who unite with our Protestant forelathers in their belief regarding that corrupt Church, you regard, those concessions with serious alarm, and poignant sorrow: the more so from the jeopardy into which our dear Protestant brethren in our sister I-land have been brought; and from the schism lately made in our Church by some of the Leaders of the Tractarian novelties, who have left our communion, and united themselves to the Church of Rome i now more active than ever in spreading her pernicious errors. Surely these are loud calls for prayer, that, enlightened by that gracious word, "Fear none of those things which thou shalt suffer." "Be then faithful "Be thou faithful unto death, and I will give thee a crown of life."

There is yet one more event of which I desire to remind you which in a very special manner, should lead to this concert for prayer: the desire which has lately arisen in the Church of Christ, for the scriptural union of all sincere Christians.

This invitation must of necessity be brief-but this subject is of such vital importance that I trust to your indulgence for the full subject in the full subject is th stating the following reasons for every sincere believer exerting himself to the uttermost to promote this union :---

1st. That the whole Church of Christ, in its present position is in a state of sinful disobedience to the command of our blessed Lord, "to love one another." The guilt connected with this state, will lay as a heavy burden upon the conscience of every

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