and there can be no reason why we should not have she has which is Catholic, scriptural, and pure, we tholic Churches abroad which have infused into their system the principles of the Council of Trent. Prowith respect to him we are Catholics; and we may be called Protestant or Protesting Catholics, or as some of our writers describe us, Anglo-Catholics.

THE CHURCH.

COBOURG, FRIDAY, AUGUST 4, 1843.

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Garner—Bishop Stillingfleet;

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The "religious world," on both sides of the atlantic, has been thrown into a serious ferment of late in consequence of a sermon preached by the celebrated Dr. Pusey at Oxford, which, it is alleged, contains heretical opinions, -opinions, at least, at variance with the principles of the Church of England, as promulgated in her authorized standards, her Articles, Homilies, and Ritual. Our readers generally are aware of the circumstances out of which this warm discussion has grown; for the proceedings in relation to the suspension of Dr. Pusey from preaching in the University, have already been fully detailed in this Journal. Dr Pusey and his friends objected to such an exercise of authority, without a specification of the charges upon which his condemnation was founded; and as such a mode of proceeding appears to be contrary to the statutes of the University, a protest has been formally recorded against the decision, and it is thought that, as far as the mere legality of the act is concerned, it will be overturned. Pending such an issue, and desirous that the world at large should be put in possession of the views stated to be obnoxious and heretical in that sermon, Dr. Pusey very honestly causes it to be made public; and it is now going through as many editions probably, as did the famous sermon of Dr. Hook some years ago.

The sermon itself, with the appendix, occupies twenty-one columns of the London Times, about one half of the whole impression; and although much too long to be transferred in full to our columns, at least in a single paper, we are desirous of gratifying the numerous class of our readers who would be glad to see the whole of a production which has awakened so great a stir. We are bound to say that the sermon, and permanently provided for, so that the children of press should be the first, since the resumption of our edification, nor, as respects practical effect, just the one which we should, irrespective of circumstances of passing interest, select for the perusal of our readers. It is stamped with ability throughout, and evinces the thought and reading which has already made the name of Dr. Pusey to be famous: it contains many passages of a sober and solemnized eloquence, with a glow of piety caught from the better and purer spirit of the elder days of the Church; but it is frequently obscure, with an air of mystery thrown about its conceptions,covering, as it were, thought and feeling too deep and holy for utterance in ordinary words. As to its imputed doctrinal errors, we shall afford to our readers the opportunity of judging upon this point for themselves: next week we intend to publish the sermon itself entire, and may subsequently insert the appendix, or such portions of it as we may feel to be necessary, in justice to the author as well as to our readers. The preface will be found in our columns to-day, under the head of English Ecclesiastical Intelligence; and next week, in publishing the sermon itself, we shall undertake to offer some remarks upon those passages which are said to contain erroneous views, and endeavour to be faithful as well in removing unfounded aspersions upon the writer, as in defending the principles of our Protestant Church, where, in the sermon in question, they may appear to be assailed.

The Church of England,—as has been the case with the Church of Christ in every age,—has had her lights and shadows in the present generation; but though she has passed through a severe ordeal within the last fifteen years, and has not yet done with her fiery trial, it is not too much to say that never, since the days of the Reformation, from the time that a Jewel and a Hooker were her defenders, has she few whose eccentric flights we lament, and whose ten- Baptismal vow, we are pledged to uphold. stood upon an eminence so high and holy as at the present hour. And this great change, from comparative degradation to a height of power and influence which overawes the opposing world, has been effected render the great truths upon which our system is built, within the last ten years. Her position was a fearful and to which it owes the strength it evinces and the and a critical one, when the Revolutionary mania was so strong in England in 1831 and 1832: she was although these passing storms are violent, and we feel then thought by many of her appalled friends, as well the strong edifice almost to rock beneath their tempoas by her exulting foes, to be in the last struggle for rary fury. The sky, too, will be but the brighter, and existence; and in the perils of the hour, many a strong arm was paralyzed, and many a bold heart quailed. Blow after blow, from treacherous sons within as well as from undisguised enemies without, was dealt at her venerable fabric; and while the torrent swept around of our God and Saviour: though for a time "afflicted her basement, and the tempest spent its fury on her and tossed with tempest, and not comforted," we have head, it was thought that she must, with a weight of confidence in the Divine assurance, that "in righteousruin, fall to rise no more. And so she must have ness shall she be established," and "great shall be the fallen, had she not been founded on a rock, against which, it was mercifully foretold, no storm of human wrath nor force of hell would be suffered to prevail.

Nor did her loving and faithful children look idly on her trial. They were cast down, but not in despair; and relying upon the never-failing promises of their God and Saviour, they braced their energies for their God and Saviour, they braced their energies for the advancement of the Divine law has not been repeated; but if no respect should that to the praise-worthy zeal of Mr. Alderman Dixon be given to the proper expression of public opinion, as indicated by the communication of Mr. Williams, as indicated by the communication of Mr. Williams, as indicated by the communication of Mr. Williams, as indicated by the communication of the Divine law has not been repeated; but if no respect should be given to the proper expression of public opinion, as indicated by the communication of Mr. Williams, as indicated by the communication of Mr. Williams, as indicated by the communication of the Divine law has not been repeated; but if no respect should be given to the proper expression of public opinion, as indicated by the communication of the Divine law has not been repeated; but if no respect should be given to the proper expression of public opinion, as indicated by the communication of the Divine law has not been repeated; but if no respect should be given to the proper expression of public opinion, as indicated by the communication of the Divine law has not been repeated; but if no respect should be given to the proper expression of public opinion, as indicated by the communication of the Divine law has not been repeated; but if no respect should be given to the proper expression of public opinion, as indicated by the communication of the Divine law has not been repeated; but if no respect should be deemed it a themse of triumphant allusion even for law has not been repeated; but if no respect should be deemed it a themse of the Divine law has not been repeated; but if no respect should be deemed it as themse of the deemed it as themse Nor did her loving and faithful children look idly the contest and came boldly to the rescue. Foremost are we signally indebted for the advancement of this as indicated by the communication of Mr. Williams, the contest and came boldly to the rescue. Foremost amongst the noble band who declared their unwaamongst the noble band who declared their unwagood and pious work to its present stage of promise; we are very sure that a respectful representation of the kind, cannot be successfully vering purpose to stand by the Church of God as but we are constrained to observe, with feelings of less the facts of the case to his Excellency the Governor conducted, nor ever attain to a useful and vigorous exist planted in these realms, was our late revered Sovereign, satisfaction, the concluding paragraph in his notice of General, would be followed by an immediate cessation tence, unless they have a superior source to look up to King William the Fourth; and while her faithful sons | that interesting ccremony: and daughters took courage from the declaration of their monarch to his assembled Prelates, they were ready, in defence of their fathers' faith, to brave again the Smithfield fires of a ruthless bigotry, or meet the unsheathed sword of infield her. by the appointment of a 'Puseyite' disciple?"

of Advertising in this Journal as detailed on our fourth page, being often applied to for information months.

humble, teachable, and holy. retain it, only warning our congregations that when ands of holy temples, thronged with worshippers by-ways of Dissent. we call ourselves Protestants, we mean no more to hitherto debarred from the sanctuaries of the national We can searcely wonder at such artifices, or of any are so styled, than the Church of England, when in thither throughout the land; and thousands, too, of in order to shake the fidelity of her children and wean ing the absence of the Rev. W. Wait, about to visit her creeds and formularies she designates herself not devoted ministers, have been added to her ranks,— them from their allegiance; but that her professing England on his private affairs. as the Protestant but as the Catholic Church of this conveying the Gospel message in rude and sequestered members should reiterate this miserable cry, is a proof country, intends to hold communion with those Ca- spots, where hitherto they heard it only in form and either of lamentable ignorance on their part, or of a spirit hostile to the tenets of the Church.

testant is our negative, Catholic our definitive name. is better known and better loved. The rich man feels -who is a promulgator of error, or of novelty, in his College, Windsor; Edward James William Roberts, We tell the Papist that with respect to him we are its need to sanctify his earthly blessings, and the poor preaching or his practice; should he be discovered, Student in Divinity, were ordained Deacons; and the Protestant; we tell the Protestant Dissenter that man regards it as his holiest boon in destitution and either in his private or his public ministrations, to Rev. William Augustus Benjamin Weinbeer, and

which still assail it. religion in other denominations, in conscientious awe be removed; personal feelings would not be uncharand sought, and many of them gained, admission into | Church would be preserved. the ministry of the Church; and not only are her Our own impression is, that no such allegation can threefold orders and her undoubted Apostolical suc- be sustained,—that not a solitary case can be cited cession reverenced more, but her holy forms of worship,
—her glorious ritual, hallowed by prayers which the

amongst the Clergy in these Dioceses, of a bona file
those, who have the power to suppress this open desecration of the Lord's day, will consider the solemn responsible. Saviour breathed, and which martyrs for the Saviour such a predilection ourselves, -not by direct allea- sibility which lies upon them to interpose their authority poured out to the mercy-seat in their dying agonies, tions, but by secret and cowardly detraction; for we without delay. administered, and, by clearer developments of its in-working efficacy, made to be felt as a privilege and in working efficacy, made to be felt as a privilege and in subject the soul in subject the soul in subject the soul in subject the soul in subject to the s earnest feeds, and gains strength for the world's weary pilgrimage. Charity, too, has become a deeper, more pilgrimage. Charity, too, has become a deeper, more expanded principle: it is not the scanty, stinted con- As far as we are personally concerned—and we venbestow their alms with a bounteous and unostentations hand,—the rich man correspondently with his hood, or the recklessness, to attempt to meet this rest upon our public works, when we thus publicly dishonour His holy name? And so, through these multiplying benefactions, Churches are being daily built and beautified,-Christians being not content to rear a homely taberna- took occasion to observe that gentlemen of superior cle to the service of the Lord of Lords, but a house, in acquirements and refined feelings, who might be conappropriateness of solemn splendour, meet for him nected with the press, must often be pained at the who deigns to be present where two or three are coarse and vulgar acrimony in which some of its congathered together in his name. Yes, and endowments ductors are in the habit of indulging. We did not are formed, connected with those goodly fabrics, so mean to exclude the "religious press," as it is termed. that a man shall not be wanting in them to stand from the censure we intended to convey; though we before the Lord forever; and schools, too, are erected did not expect that a member of that portion of the

To deny or to doubt that the authors of the "Tracts bringing about this happy change, were to confess ourselves strangely ignorant of passing events,-blind indeed to the history of the last ten years. They may, in the ardour of their spirit and the vehemence of their zeal, have erred; just as many Reformers, on the Continent especially, erred in sweeping away the very form and lineaments of the structure of Christ's Church, and erecting in its room the unsightly and the unstable fabrics of man's creation. We may lament, and we may condemn those errors; but let us, at the same time, be just in awarding praise where it is deserved, and expressing our thankfulness for the good which, through their agency, has undeniably been done. Calmer spirits, and, -we say it humbly, -more judicious men have appreciated the labour they began, and followed up the work, and brought about the revival of God's Church in England which her faithful and affectionate sons are so rejoiced to witness. Just, in fact, as it was at the Reformation in our mother-land. The work of Protestant renovation began abroad, but it was fitful and wild; while in England, the champions of the truth, though imitating and encouraged by those foreign efforts, were calmer, more sober-judging, and, in the true temper of Christian Reformers, were cautious not to make a ruin where they aimed at

on the Church and land forever.

dency to erratic courses we dread, the great body, the overwhelming majority are sound and stedfast in the faith, and would sacrifice their lives sooner than surblessings it confers. We fear not, therefore, the result, the atmosphere the purer, when this tempest shall have spent its force, and carried with it far away the noxious vapours by which it has been engendered. We fear not for the result, because we rely upon the promises peace of her children."

"May we, without presumption, be permitted to add our humble hope that, in the selection of a Minister, the Lord Bishop will take care, that the feelings of the people be not

fore, as some persons seem to argue, no sound Protes- brought to see the real foundations of christian govern- chapels and conventicles, proclaimed to their wonder- private enterprise, and ourselves the sole proprietors tant can hold; forgetting that on this principle we ment, as well as the true position of the Church of ing hearers that the Clergy of the Church, both here of this Journal, we might be disposed to waive a little viduals more than that the Clergy of the Church of present issues, we must judge honestly and fairly. is to shake, if they can, the confidence of the members been laid down. protest for ever against her multiplied corruptions. We all have seen and recognized, to whatsoever cause of our communion in their lawful pastors, and to protest for ever against her multiplied corruptions. Besides, the word, whether correctly or not, is in general use, and is in a certain sense applicable to the Church of England; it is surely the refore, better to

gross dereliction of duty. For, should an individual tion in St. Paul's Church, Halifax, on Sunday the 2d sized with italics, I have not before me the accounts ne and enlarged its shade, it has struck its roots deeper duty of those who are witnesses of the herein or in the earth, -bidding sterner defiance to the storms irregularity? Not certainly to make it the subject of tea-table gossip, or of newspaper vituperation, but to And while the Church has strengthened her foun- state the whole case, in full and unreserved detail to lations, and enlarged her blessings, the principle of the Bishop of the Diocese, -with a respectful petition, Dissent has been well nigh wounded to the core, and that his Lordship would inquire into the merits of he with cries of mingled vengeance and despair, she alleged complaint, and remove the grounds for it, if writhes beneath the blow her own hostility has pro- it exists. This would be a much more Churchmavoked. Thousands, sensible now of the sin of sepa- like and Christian-like manner of proceeding, than ration from the Church of Christ established in these dealing in general aspersions, and mysterious aid a week-day. realms, have sought her folds again: teachers of intangible unuendos; the scandal, if it exists, would of Korah's sentence, have left their work of schism, tably wounded; and the peace and prosperity of the And thus many poor creatures were induced, through fear

In the opening number of the present volume, we the poor and of the rich may be educated in the prin- editorial duties, to evince the degraded tone and following should have been sceptical as to the justice of our cation: it is much to be regretted that the who Register, of the 27th July:

"A VERY IMPOSING CEREMONY.—We lately saw that ignorance,—for to one or other of these causes the followistinguished 'successor of the Apostles,' Dr. STRACHAN, ing remarks must be attributed: distinguished 'successor of the Apostles,' Dr. STRACHAN, ordaining a number of his clergy. We thought it very mposing—for there was an imposition of hands, and also an —We presume that most of our fellow-colonists know the hismposition of priest-craft. How could the Prelate, after his tory of Upper Canada College—how it was schemed by Dr. farce? Just because it is an imposing ceremony."

Yet we trust that the exhibition of genuine feeling which this short paragraph betrays, will have one good practical influence,—to keep Churchmen from frater-prizing in accordance to the compact of the common Schools, the Official gentry of almost every grade that had any connection with the Family Compact, owe sums varying from £20 to £150 for their sons' education in Upper Canada College. Oh the blessings of that Compact!

We hope it has been broken up; but its unprincipled members are still among as matching the common Schools, the Official gentry of almost every grade that had any connection with the Family Compact, owe sums varying from £20 to £150 for their sons' education. of such ribaldry; and that henceforward no member of our communion will bring upon himself the fearful guilt of helping to build up houses of worship, and so

Rev. A. Williams, addressed to the Editor of the and accomplished its erection, and this in opposition to Cornwall Observer, which will be found amongst our the expressed wishes of Dr. Strachan (now Lord Bishop communications. We trust that the evil complained of has before this been corrected; but if not, we take leave to say that the local authorities have every right to interpose for the suppression of this shameful desecration of the Lord's Day, as a violation of the laws of the land. On religious grounds, we can be at no Ross for direction,—our Saviour's rule is explicit as to what cases of necessity may be thought to justify a for the advancement of education, he might perchance have been induced to yield to Christian honesty and detemporary infringement upon the sacredness of the cency so far, at least, as to exclude the unauthorized and Sabbath rest. These are only, the saving of life unmanly assertion from his periodical. The Bishop uniwhere, upon that day, it is endangered, and the use formly maintained the sound principle, for which he has of any reasonable or necessary means for the supply contended during a period of more than forty years, that the basis of our Colonial education ought to be laid, not of our bodily wants. To open the facilities for commercial enterprise, or to remove obstructions to it where they may accidentally have arisen, comes not, length so happily commenced. The failure of his Lord-We unite with our contemporary of the Statesman assuredly, within the number of those necessities in the congratulations he expresses upon the laying which would warrant the profanation of the Lord's of the evil complained of.

We beg respectfully to call attention to the terms Yet was it needful, in times so disjointed as were those days of peril, to employ weapons of a spiritual temper for combating the powers of darkness, and revealing to the deluded in the land the "mystery of iniquity" which was at work for the overthrow of all that could give them present peace or future happiness. It was needful, when men's minds were reason to know that persons in the sins and evils of a growing democracy, both in

papists in common with ourselves, and which, there- things spiritual and temporal, that they should be highways and in the market-places, as well as in the intimation thus conveyed! Were this a mere If to invoke the Divine blessing on an undertaking so tant can hold; forgetting that on this principle we ought to renounce the liturgy, the Sacraments, the one, and in England, are fast on the way to Rome! The strictness; but where the interests of many are containism, I trust that such sectorism will never cease to be the prominent and disdoctrine of the Trinity, the Divinity and atonement and division of the dismemberment and division of the other.

and of the dismemberment and division of the government of this novel intelligence has been accompanied,—as is commonly the case with all insist upon correct and honest dealing. Where we reshould be accompanied,—as is commonly the case with all insist upon correct and honest dealing. of Christ,—nay, the very Bible itself. It is on these grounds that some writers have scrupled to use the word. But although it is certainly absurd to speak word. But although it is certainly absurd to speak which is in that Institution awarded which owns an easured that individuals are unable to comply with this regulation, we shall most freely take it upon our mination for the Prize which is in that Institution awarded of the Protestant religion, preachers of the Word and dispensers of the Sacra- of England, and with strong expressions of regret that selves to yield them every reasonable indulgence; and to superiority in Scriptural attainments and religion of the Protestant religion—i. e. a negative religion, yet there is no absurdity in speaking of the Church of England, or of the Church of America, as a Protestant Church—the word Church conveys a positive idea, shall most promptly and cheerfully do so. But we slightest allusion to any distinctive subjects whatsoever. and there can be no reason. If we admit that the "Tracts for the Times" Church of Rome is a true though a corrupt Church, it is well to have a term by which we may always declare that, while we hold in common with her all that good or ill, God alone can tell. But, looking at the stablishment of this Journal, has an one of the members of the members

cal Student of the Diocese of New-York.

The Rev. C. Bancroft is appointed to the tempo-

The Lord Bishop of Nova Scotia held an Ordina-

Communications.

DESECRATION OF THE SABBATH.

To the Editor of the Cornwall Observer. Sir,-Yesterday, as I was driving to my Evening duty at Moulinette, I was surprised to see a large number of labourers busily employed on the works of the St. Law-

No circumstances can justify such a needless infringe all these are kept and clung to with a deeper love. do not believe that the individual exists who would have the shameful hardihood to say to our face, tlat

No circumstances can justify such a needless infringement of the solemn command—"Remember the Sabbath Day to he p it holy." In the present instance, the only plea with more befitting feelings,—Baptism, as was the Church's practice in purer days, solemnized in the house of God and in the presence of his worship- Province of Canada, to a man, will heartily join usin rest which God in mercy was pleased to extend to them; ping people,—the Lord's Supper more frequently saying, that WE CHALLENGE ALL THE WORLD to men are made to work like the very brutes; and in a

onely situation of backwoodsmen, and the great deficienc tribution to the cause of Christ, which men are now content to give; but high and low, and rich and poor, declaration, by our brethren of the Clergy,—we shall observance of the Lord's Day. Let us not increase the

Trusting that these few lines will meet the eye of some

influential persons, who will support the holy cause which they are humbly designed to serve, I am. Sir.

Your faithful servant, ALEX. WILLIAMS, Rector of Cornwall.

Monday, July 24, 1843.

UPPER CANADA COLLEGE.

To the Editor of The Church.

Rev. Sir,-Permit me to direct your attention to the This is not the first occasion on which The ciples of God's Church, and pious generations of pious Christians, amongst all ranks, may bring God's blessing pattern of Editorial propriety, the Christian Guardian, remark, he will perhaps be sceptical no longer, when advice and merited reproofs conveyed to this periodical through your valuable Journal, have not been attended of the Times" were, in a great degree, instrumental in he reads the following from the Montreal Baptist with the desired effect; at least in arresting deliberate

> "HOW THE GENTRY EDUCATE THEIR SONS IN TORONTO. Presbyterian education, gravely say to each,—Receive thou the Holy Ghost,' when he had not that gift to bestow? And thwarted in his project regarding the University - how a very the Holy Ghost,' when he had not that gift to bestow? And thwarted in his project regarding the University - how a very how came the candidates to submit reverently to the exquisite large portion of the Common School Fund, designed for educarce? Just because it is an imposing ceremony."
>
> It were needless to waste words in developing the how it has swallowed up a £1000 a year as a government grant nonstrous wickedness which is manifested in this in religion, and of illiberality in politics. These facts are some extract: indeed, we are much tempted to believe that what notorious, though they are not sufficiently remembered by the individual who penned it, doubts "whether there be any Holy Ghost," when he makes an allusion of such disgraceful irreverence to His gifts. We feel much more of sorrow than of anger at this language to what will the people say, when assured of the fact, that the said gentry are now actually indebted to the Province in the sum of \$2000 or more for the board and tuition of their boys at Upper and the sum of the s of our Baptist contemporary, as shewing to what a Canada College! Such is the fact, ye hard-working farmers wretchedly degraded standard some of our modern religionists have permitted themselves to descend.—

reparation.

If, amongst the authors and promoters of this renovated work in the Church of England, we discern some few whose eccentric flights we lament, and whose tendered to the most solemn ordinances of that Church to which we owe allegiance and affection, and which, by our Baptismal vow, we are pledged to uphold.

If, amongst the authors and promoters of this renovated work in the Church of England, we discern some we owe allegiance and affection, and which, by our Baptismal vow, we are pledged to uphold.

If, amongst the authors are for the standard grossity inflant state a grossity conversant with the circumstances attending the establishment of the Institution which has been thus reviled, pre-We request attention to the excellent letter of the tends to be ignorant, that Sir John Colborne conceived ship's projected constitution of our University—I mean with reference to its religious character—is so extremely

for advice and example,—a head, in short, to guide their movements; such as is the University and its handmaid (as it is now happily rendered), Upper Canada College. As to the Government grant of £1000 per annum, I am satisfied that it is quite as well expended, and with as much benefit to the Colony, as the grant of £500 per annum to Victoria College, and much more so than if it were ap-

important and responsible as the education of youth; if prayers to the God who created, and the Saviour who rethe sphere of my own knowledge,—facts which which and hopelessly demolish the fabrications of the Baptist Register. The charge of illiberality in politics is, I need not say, equally groundless and unfair.

The first duty of a Minister of Christ is to his numerical for their sakes, lest any be perplexed in consequence of all which has been lately said, this sermon is published, and for them the following explanation is intended.

Nothing the applied in the prediction of the Baptist for their sakes, lest any be perplexed in consequence of all which has been lately said, this sermon is published, and for them the following explanation is intended.

memory, as being there during my sojourn within its walls,—a son of the Rev. John Ryerson, of the Metho-the comforts provided by the gospel for the penitent amid we can ourselves Protestants, we mean no more to profess that we hold communion with all parties who faith, have, in that interval, been erected hither and other, on the part of avowed opponents of the Church, rary charge of the Chapelry of St. Paul, Quebec, durgregational preacher; Presbyterians in abundance; and dist persuasion; a son of the gregational preacher; Presbyterians in abundance; and more than one professing communion with the Church of Rome. But I need not pursue the charge of exclusiveness any farther; it has been often advanced, and as often overthrown. With reference to the pecuniary statement which the individual of the Baptist Register has emphasized with italics, I have not before me the accounts negative distribution of his averment; if not a numerical refutation of his averment; if not presence to the soul; 2dly, because in Holy Scripture The Church, too, in her principles and her workings, Clergyman be found,—we put the case hypothetically, ult., when Mr. Philip James Filleul, A. B., of King's cessary to a numerical refutation of his averment; if not who is a promulgator of error, or of novelty, in his its need to sanctify his earthly blessings, and the poor man regards it as his holiest boon in destitution and in sorrow. Like England's royal oak, while the Church has reared itself aloft, and spread its branches, and eplarged its shade, it has struck its roots deeper duty of those who are witnesses of the heresy or and explaintly for those who are witnesses of the heresy or and englarged its shade, it has struck its roots deeper duty of those who are witnesses of the heresy or and englarged its shade, it has struck its roots deeper duty of those who are witnesses of the heresy or and englarged its shade, it has struck its roots deeper duty of those who are witnesses of the heresy or and englarged its shade, it has struck its roots deeper duty of those who are witnesses of the heresy or the same Gollege, Windsor; Edward James William Roberts, Student in Divinity, were ordained Deacons; and the Rev. William Augustus Benjamin Weinbeer, and Rev. William Augustus Benjamin Weinbeer, and Rev. Robert Arnold, A. B. Trinity College, Dublin, were admitted to the order of Priesthood.

ble to the resources of such an Institution as U. C. College, that individuals in various parts of the country should be, some a year, others two years, and others even three years in arrear; which after all amounts to the entire grievance so pathetically and patriotically deplored by the Baptist Register. I would submit, moreover, to this Editorial Solon the consideration, that the individuals so situated are, in all probability, those whose means are scanty, and whom, on that account, the College mercifully forbear to press.

Cobourg, August 1, 1843.

CHURCH IN SCOTLAND.

To the Editor of The Church. Sir,-I notice in an article entitled "The origin, character, and prevalence of Puseyism", extracted from the London Observer, (a paper, by the way, worthless in authority in all matters connected with the Church of England, and which is now making the round of the Canadian Press, the following regards. dian Press, the following remark:

"In Scotland, the whole of the Episcopal Clergy, with the exception of three or four, are decided Puseyites."

Permit me to say that the doctrine and teaching of the enerable Episcopal Church of Scotland has been uniform and unchangeable. The divine authority and institution of the threefold order of Bishops, Priests, and Deacons, the consequent necessity of the Apostolical Succession; the doctrine of the Sacraments, viz. that in holy baptism, we are in infancy born again of water and the Holy Spirit, and thereby made "Heirs of the Kingdom of Heaven" and that in the Euchaviet, the district improved and paptism is continually fed and nourished by the body and blood of our Redeemer, not by Transubstantiation, as the Romanists falsely teach, but rightly received by the operation of the Holy Spirit, as is taught by all the ancient turgies of the Church, and following their language, by the Scotch Communion office in particular,—these doc trines have never ceased to be the authoritative teaching before Dr. Pusey was ever heard of, and by God's grace with the desired effect; at least in arresting deliberate misrepresentation, or in preventing the exposure of gross ignorance,—for to one or other of these causes the following remarks must be attributed: will be taught when Dr. Pusey is dead and buried. and by her, as a faithful witness of the truth, maintained against the false doctrines of schismatics and heretics.

THE FOUNTAIN OF TWO WATERS.

(For The Church.) Ovid, alluding to a fountain of Arcadia, whose waters ossessed opposite qualities, thus describes its remarkable

"Nocte nocent potæ: sine noxâ luce bibuntur." A stream by day securely quaffed,

Yielding at night a noxious draught. Barrow, next to Jeremy Taylor, the most poetical prose he language. The fountain is a picture of human learning. The wisdom which confers blessings inestimable on the mind enlightened by judgment, and prepared by precept, may prove in the darkness of rash and untutored gnorance the worst of curses. A poet of our own hath legantly expressed the same sentiment:—

"Just like those bees of Trebizond, Which from the sunniest flowers that glad The fairest of the gardens round,

Draw honey forth that drives men mad." And if this be true of mere human knowledge, it is yet the more true of the Word of God. What but the light of white God's Holy Spirit can reveal the treasures stored up within that precious volume? How many, nevertheless, approach it without a prayer for this illumination, with an irreverent curiosity and presumptuous confidence in their own powers. Such as these must be dark, and no earthly lore can pour light into their soul. These are they who "wrest the Scriptures unto their own destruction"; and to these they are, consequently, "the savour of death unto death." In this contradiction we see realized with reference to the mind of man what St. James justly esteems a paradox in practice:—"Doth a fountain send forth at the same place sweet water and bitter?" Ovid's line is a good commentary on the Apostle's language.

CENSUS OF THE TOWNSHIP OF ADELAIDE. The following corrected list has been furnished us by

Correspondent:—	
Church of England	569
Church of Rome	213
Kirk of Scotland	123
British Wesleyan Methodists	125
Canadian do.	32
Episcopal do.	13
Other Methodists	20
Congregationalists, or Independents	8
Baptists and Anabaptists	78
Lutherans	25
Persons of all other denominations not	
above enumerated	33
Total	1239
	-

English Ecclesiastical Intelligence.

DR. PUSEY'S SERMON. The following is the Preface to this much canvassed

PREFACE. It is with pain that the following sermon is published; for it is impossible for any one not to foresee one portion of its effects; what floods, namely, of blasphemy against holy truth will be poured forth by the infidel, or heretical, or secular and anti-religious papers with which our Church and country is afflicted. It is like casting with one's own hands, that which is most sacred to be outraged and profaned. Still there seem to be higher duties, which require even this. The Gospel must be a savour unto life or a savour unto death, from the first, it has been blasphemed, wherever it has been preached. It has been blasphemed by Jews, Pagans, and each class of heretics as they arose; the Arians used blasphemous jests, taught the people blasphemous ballads, and profaned the Holy Eucharist; increase of scoffers and blasphemers are among the tokens of the last days: and yet the two witnesses are to bear testimony, though in sackcloth. The more the truth prevails, the madder must the world ecome; the blasphemies with which holy truth is now

the and Coll

the consciousness of sin, with the view to meet the charge of sternness involved by the exhibition of one side of presence to the soul; 2dly, because in Holy Scripture the mention of remission of sins is connected with it.

In essaying to teach this, I could not but forget controversy; having, in the commencement, warned against irreverent disputings, I hved for the time in Holy Scripture and its deepest expositors, the Fathers, and was careful to use rather their language than my own, lest, on so high a subject, I should seem to speak over-boldly. Conscious of my own entire adherence to the formularies of any my own entire adherence to the formularies of my Church, and having already repeatedly expressed myself on this subject, and in the very outset of this sermon con-veyed at once that I believed the elements to "remain in body and blood of Christ, I had no fear of being misun-

labourers busily employed on the works of the St. Lawrence Canal, with horses and carts, just as if it had been a week-day.

Permit me, Rev. Sir, to observe in conclusion, that upon enquiry, I found that an order had been issued to the men on Saturday evening, that "none would be employed on week-days who refused to work on Sundays."

And thus many poor creatures were induced, through fear of losing their work, to violate the sanctity of the Lord's pay. As the servant of God, and as a guardian of the spiritual interests of the people, I have felt it my duty to bring this matter under public notice, in the hope that those, who have the power to suppress this open desecrahitherto been the vital principle of our learned professions,—more especially of the Law,—and was for a long time the only auxiliary to literary distinction. Those who know it best fully appreciate its effectual, though unpretending, services; and these, whose coming along the way, this body and blood, I learned also to withhold my thoughts as to the mode of this great unpretending, services; and these, whose coming along the way, the way as a mystery to "adore it." With the unpretending, services; and these, whose opinion alone is entitled to respect, cannot but smile at the palsied imis entitled to respect, cannot but smile at the palsied impotence, while they pity the venomous rancour, with which the Baptist Register (an obscure organ of a modern sect,) has striven to shake its well-carned reputation. He who has penned this humble but hearty defence of calumniated worth, must ever entertain towards Upper Canada College the strongest feelings of affectionate respect and gratitude.

Your's very sincerely,

An Ex-Collegian.

Libelieve, the true meaning of our Church,)* I could not but speak of the consecrated elements as being what, since he has so called them, I believe them to become his body and blood; and I feared not, that, using their language, I should, when speaking of Divine and "spiritual" things, be thought to mean otherwise than "spiritually," or having disclaimed all thoughts as to the mode of their being, that any should suppose I meant a mode which our Church, disclaimed all thoughts as to the mode of their being, that any should suppose I meant a mode which our Church disallows.

It remains only to say, that the notes (with a few exceptions) are such as, amid hurry and severe indisposition, I could, when my sermon was demanded, put together, with the view at once of shewing those who were to pronounce upon it that I had not used high language of my own mind, and that they might not unconsciously blame

The appendix is now drawn up by a friend (the writer being disabled) with the same view, that some might be saved from objecting to what, though often 'aught, may be new to them, when they see that the same, or things much stronger, have been taught by a series of Divines in our Church. It is not meant that some of these writers (e. g. Mede) are always consistent with themselves; it is meant only to shew what has been taught, partly without rebuke, partly with authority, in our later English Church. Nor has it been the object to select the strongest passages of our writers; on the contrary, some stronger than any here quoted have been purposely pas-sed by, out of a writer so universally received as George Herbertf. The general tone of doctrine has been the object chiefly had in view in the selection. Some of the materials of the Catena have been already used in previ-

ous explanations on the doctrine.

Passages or phrases, here and there, in the sermon, were, on account of the length of the whole, omitted in the delivery; they were inserted in the copy called for in brackets, as making the whole more authentic; these dis tinctions are now omitted, as needlessly distracting such as may read for edification, since in one instance only did the passages so omitted contain doctrine—viz. the words from the Fathers from "and by commingling" to "Divine

And now, may God have mercy on this His Church! It is impossible not to see that a controversy has been awakened, which, from the very sacredness of the subject and the vagueness of the views of many and the irreve rence of the age, one should, of all others, most have deprecated. Yet, things are in His hands, not in man's; and He, who has so mercifully overruled every trial and every strife hitherto, to the greater good of this His Church, will, we doubt not, if we obtain from Him patient hearts, so overrule this also; and if, since I can now speak in no other manner, I may, in this way, utter one word to the young, to whom I have heretofore spoken from a more solemn place, I would remind them how, almost prophetically, 16 years ago, in the volume which was the unknown dawn and harbinger of the re-awake-Barrow, next to Jeremy Taylor, the most poetical prose writer perhaps of all our Divines, was almost enthusiastically attached to the poetry of Ovid: he could read his verses over and over again, and discern fresh hearties. There have been many totally attached to the poetry of Ovid: he could read his verses over and over again, and discern fresh hearties. searses over and over again, and discern fresh beautics fold tokens, that patience is one great grace which God is now calling forth in our Church. "The wrath of man worketh not the righteousness of God." Sore then his single line, they might be read for something more his single line, they might be read for something more though it be to see, as we must see, the truth of God cast han the mere harmony of the metre, or the sweetness of he language. The fountain is a picture of human learn-they who love it may well be patient, when He whose truth it is bears so patiently with us all; sure, that even when it seems to be trampled upon, it will thereby but sink the deeper into the "good ground" of the "honest and good heart," thence to spring up multiplied, in His good time, "thirty, sixty, and a hundred fold."

Christ Church Ember Week, after Feast of Penticost, 1843.

* As shown py the use of the ancient words, "The Body of our Lord Jesus Christ," (rejected in Edward VI., 2nd book.) Rubric for "the Reverent eating and drinking" of the consecrated elements which remain, and the article, which, while declaring that "the Body of the consecrated elements which remain, and the article, which, while declaring that "the Body of the Christian and eaten in the Support only after a spiritwhich remain, and the article, which, while declaring that "the Body of Christ is given, taken, and eaten in the Supper, only after a spiritual and heavenly manner," by the use of the words "given" and "taken," shows that it calls that "the Body of Christ" which is "given" by the Minister, "taken" by the people (See Knox's remains, ii. p. 170.) In like way, the Catechism teaches that "The Body and Blood of Christ are verily and indeed taken and received of the faithful, in the Lord's Supper". The very strength of the words of the Rubric denying "the corporal Presence of Christ's natural flesh and blood! In itself implies (as we know of those who inserted that Rubric) that they believed every thing short of this.

"A Both a bia Foems and in his Country Parson, which forms part of the Clergyman's Instructor, a work printed by the University, and recommended by Bishops to candidates for ordination.

of the Clergyman's instructor, a work printed by the University, and recommended by Bishops to candidates for ordination.

‡ Tracts. No 81; Mr. Newman's "Letter to Dr. Fausett;" Bishop of Exeter's Charge; ms "Letter to Dr. Jelf;" "the Dectrine of the Catholic Church in England on the Holy Eucharist.

§ Is., xxx., 27. Motto to "The Christian Year" 1827.

EXETER .- Ottery St. Mary .- On Monday last, the subscribers to the Day and Sunday Schools gave the children their annual treat. They assembled at 2 o'clock, with their respective teachers, near St. Saviour's Bridge, to the number of 450, and marched in procession to the Church, attended by the five Clergymen attached to the parish Church and St. John's Tipton, and preceded by the Ottery Brass Band. Bishop Coleridge, and a large body of the supporters of these excellent institutions, joined them on their way. The Rev. H. T. Thomson, the chaplain priest, officiated in the Church, and the Psalms, the Magnificat and Nunc Dimittis, were chanted with the Gregorian tones by the excellent Choir, a young amateur gentleman presiding with great ability at the organ, in the unavoiable absence of the organist. After the second lesson, a class selected from the several schools was catechised "openly in the Church" by the Vicar-After Divine Service, the children proceeded to the spacious play grounds attached to the King's School, where they were entertained with cakes and tea, and spent the evening in rural sports and merriment. The band gave their servi-ces gratuitously, and the bells pealed merrily at intervals throughout the day. The number of children in these schools is greatly increased of late, and (with the addition of above 100 children educated at the sole expense of Sir John Kennaway, in connexion with the Church of St Philip and St. James, at Escot,) exhibit above one-eighth part of the entire population of the parish receiving their education in the principles of the Church .- Exeter and Plywouth Gazette.

[We insert the above paragraph, as showing how a

school treat may best be conducted in accordance with sound Church principles. These little relaxations, when judiciously mauaged, are productive of good effects in many ways; and therefore we would glday see them, as on the above occasion, connected with those religious services, for a due participation in which it is the especial

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