

All Sweden's, and must continue, members of the National Church, no dissent from her communion being tolerated. The Church law imposes a fine on such Sweden's as go to hear a minister of another communion, and threatens such as leave the Lutheran Church with confiscation and banishment.

The children born are, of necessity, baptized by the parish clergyman or one of his assistants; the youth arriving at a certain age are placed under a course of training for confirmation, and a first approach to the Lord's table, after which, at least an annual appearance there is deemed indispensable.

The certificate of the parish clergyman as to age, requirements, and character, is a document important to all, especially the dependent classes, and a mighty disciplinary power is hereby lodged in the hands of the pastors.

Each parish clergyman must keep a correct register of every individual, young and old, in his parish, record all the changes by removals, deaths, &c., and furnish an annual return to the government. He is also expected to see all his parishioners not less frequently than once a year, and a system of domiciliary examination is maintained, which, when wrought by pious and zealous men, may be productive of important results.

If orthodox be vital religion, if uniformity be a church's unity, then the Swedish Church furnishes an almost unequalled example of unity. If comprehensiveness to the embracing of a whole population, and the effectual prevention of separate, and in some respects rival, denominations, be the best condition of a church for developing the principles and practices of our holy religion, we may then look for a flourishing state of things in Sweden.

Watching into prayer.—I prevented the Dawning of the Morning, and cried: I hoped in thy Word. Mine eyes prevent the night-watches, that I might meditate on thy word.—Ps. cxix. 147, 148.

When the heart is really engaged for God, time will always be found for secret duties, and rather will be redeemed, as with David, from sleep, than lost from prayer.

When we see a man, like the King of Israel, engaged in the most active employment of life, yet sanctifying such frequent seasons, in the short period of each successive day, with the Word of God and prayer, we cannot want a clearer evidence of the insincerity of the excuse, that professes that no time can be spared from the pressing avocations of the day, for the service of God.

It is not that such men are busy, and have no time for prayer; but that they are worldly, and have no heart to pray.—Bridges on the 113th Psalm.

It has been in the inscrutable counsel of God to remove another Clergyman from his earthly sphere in this Diocese. The Rev. C. J. Morris, whose illness we mentioned in our last, expired on the morning of Tuesday last, of the disease contracted in pastoral attendance upon the sick and dying at the Quarantine Station.

Mr. Morris, who was one among the senior Clergymen of the Diocese in respect of age, though not many years in the ministry, was the oldest son of the late Hon. C. Morris, Surveyor General of the Province of Nova Scotia, and one of the earliest Alumni of King's College, Windsor, where he attained to the degree of Master of Arts.

He was originally trained to the profession of arms, and bore a commission in the Royal Artillery, from which, however, he retired after a few years' service and devoted his time to the instruction of youth, and theological literature, in which he was deeply and accurately read.

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making provision in her will for her relatives, domestic &c. by bequests amounting to £1,250. left to the Lord Bishop of Montreal the sum of £500 for widows and orphans of the Ministers of the Church of England in Lower Canada: £200 for the poor of the Church of England, in the Parish of Quebec; £1000 for the Orphans of the Church of England in Quebec, to be placed at interest for their use.

Died at Waterloo, C. W., on the 11th ult., the Rev. Samuel Young, of New York, aged 41, leaving a widow and eight children. The deceased had caught the prevailing epidemic in Montreal, on his route, but was still able to reach the Queen's Bush, where he preached to the coloured people, for whose interest he was a zealous advocate. He had assisted an innocent slave from Maryland to escape to Canada, but having reason to believe that he would be demanded as a fugitive from justice for a capital crime, he went to Montreal and gave such information to Government as defeated the ends of the slaveholder, whose emissaries he met there, and to whom he boldly avowed the part he had taken in rescuing the slave. At the desire of his friend and attendant during sickness, the Rev. Hiram Wilson, his body was interred at Waterloo among his coloured brethren.—Galt (C. W.) Reporter.

The Roman Catholic Bishop in Toronto, Dr. Power, died on the 1st inst., of typhoid fever, contracted in the performance of his duties among the Emigrants.

The Jesuits in the United States.—In 1822, the society in this country consisted of twenty-six fathers, forty-one scholastics, and twenty-six lay brothers, of whom fourteen scholastics and four lay brothers were in the novitiate. At that period, they served the college at Georgetown, a theological seminary at Washington, the novitiate at Whitmarsh, Maryland, and seven or eight missions in Maryland and Pennsylvania.

At the present time, the society in the United States numbers about one hundred and thirty priests, seventy scholastics, and one hundred and twenty-five lay brothers. They have under their charge two novitiates, one in the province of Maryland, and the other in the vice province of Missouri; two diocesan seminaries, those of Cincinnati, in Ohio, and Fordham, in New York; and seven colleges, as follows: Georgetown, D. C.; Fordham, N. Y.; Holy Cross, Worcester, Mass.; St. Xavier's, Cincinnati; University of St. Louis, Missouri; St. Charles, Grand Coteau, Louisiana; Spring Hill, Alabama. In these institutions about seventy fathers are employed; the rest are engaged in different missions, chiefly in the archdiocese of Baltimore, in Missouri, and in Pennsylvania. Three fathers are charged with the mission among the Potawatamies and other tribes in the Indian Territory; and ten are labouring with great zeal and success among the natives of Oregon. In the Indian territory the Jesuits have about thirteen hundred Catholics under their care; in Oregon, they have admitted into the church upwards of five thousand Indians, and fifteen thousand are under preparation for baptism.—Southern Churchman.

ECCLIASTICAL.

Diocese of Quebec. INCORPORATED CHURCH SOCIETY.

Table with 2 columns: Name and Amount. Includes entries for Sept. 6 Bonner, J., annual Subscription, and others.

FUND FOR WIDOWS AND ORPHANS OF THE CLERGY. Sept. 20 Collection at the Cathedral, Quebec, 64 13 3

Collection at Trinity Chapel, Quebec, 8 11 4

21 Collection at Nicolet, per Rev. H. Burges, on account, 1 10 0

22 Collection at Sorel, per Rev. W. Anderson, £10 15 0

Donation per ditto, 6 0 0

Collection at St. Peter's Chapel, Quebec, 4 10 9

23 Collection at St. Paul's, ditto, 3 0 9

25 Ditto at All Saints' ditto, 1 15 7

£100 16 8

N. B. A Donation of £1 15 0 for the fund in aid of the Family of the late Rev. W. Chaderton, received from the Rev. W. Anderson, Sorel, has been paid to H. Jessopp, Esq., in charge of that fund.

T. TRUDGE, Treasurer, Church Society.

QUARANTINE STATION.—GROSSE ISLE.—The Rev. C. MORRIS, Missionary at Lacole, went down on Tuesday morning, to take his turn of ministerial duties at the station.

The Rev. J. BURLEN returned, in good health, on the evening of the same day.

The Rev. R. ANDERSON, whose illness is probably a case of the seed of disease having been sown some time before the need of medical treatment was perceived, has been in an alarming state since Monday; accounts till last evening spoke of no improvement.

MEETING OF TRINITY CHURCH FOR TESTIMONIAL TO THE LATE REV. MARK WILLOUGHBY.

[From the Montreal Herald.]

Dr. HOLMES was called to the chair, and W. C. EVANS, Esq., requested to act as Secretary.

After some preliminary business, the Chairman addressed the meeting to the following effect, remarking that the meeting had been convened chiefly for an object in which all their hearts must be deeply interested, viz., the testifying in the most becoming manner their appreciation of the value of their late Pastor.

I shall not ask, he said, whether we are sensible of the advantages we enjoyed in the ministry of the late Rev. Mark Willoughby, for the question would be supererogatory. I take for granted that the feeling of deep regret for his loss is universal—a regret founded on personal and on general grounds.

Who that anticipated (as all must) confinement to a sick room did not look confidently to the affectionate visits of their Minister? Who that looked

with anxiety to the spiritual condition of their relatives did not seek for his assistance in awakening them to their danger? Who that had children did not rejoice in having him in the Sunday School to allure them to instruction?

But these are selfish considerations. There are more general, and therefore more generous ours. We saw in Mr. Willoughby a man devoted to the cause of his Master; doing honour to his vocation; realizing the Apostolic precept of "spending and being spent" in that Master's service, and we saw the result of such devotedness in the success of his ministry. We saw him devising new plans and overcoming by his energy all difficulties in carrying them out;—and, seeing such success arising from the blessing of God on his exertions, no one who had the cause of religion at heart could doubt the value of Mr. W., or not feel his loss to be a public one—a loss not to ourselves only, but to the community, and to the Church at large.

These reasons seem quite sufficient to warrant me in concluding that we all felt the advantages of having a Minister like Mr. Willoughby; and if so, a spontaneous feeling would naturally arise in our minds of showing that we honour worth like that we have lost, and are grateful for the benefits we have received.

We are now, therefore, met to consult, not whether a Monument shall be erected to the memory of our late Minister, for to that every one will say, yes—but to consider what kind of Monument would be most appropriate.

On this occasion permit me, who, perhaps, have known Mr. Willoughby as long as any in this room, to say a few words of him as Pastor of this congregation.—Mr. Willoughby, as you know, was not educated for the ministry; nor, I believe, did he accept ordination till after it had been repeatedly offered him, nor till his friends had urged upon him the acceptance of it. It has been supposed by many, that he was ordained with a title for Trinity Church, but such was not the case. His ordination had no reference to this church, nor, I believe, did he contemplate taking any settled charge, but intended to have continued his itinerating labours as General Agent for the British America and Newfoundland School Society—an office which he had held for several years with very great advantage to the cause of Education and Religion. It was only some time after his ordination that he was selected by Major Christie, and urged by him to fill the situation of Minister, and it was not without much hesitation on his part, and with prayerful consultation with friends in whom he confided, that he finally consented to assume the responsibility.

The success which attended Mr. Willoughby's ministry is a strong proof, that shining talents, or extensive erudition are not necessary to constitute a most useful, and therefore the best kind of Minister. Aware himself of not possessing those prominent qualifications which are too often eagerly sought after, and ready to acknowledge his deficiency, he was the more strenuous in the performance of those duties which he had the power to fulfil; and God, in answer to his zeal and devotedness, by permitting him to build up a large and attached congregation; to found one of the largest and most efficient Sunday Schools in this Province; and to devise and carry out, by means of visiting and missionary operations, many plans for the temporal and spiritual benefit of his fellow men not only here, but in other parts of the Province, and even in distant lands.

By many it is thought, that an indispensable requisite for a successful Minister is oratorical power; and no one can doubt the utility of that important gift—but Mr. Willoughby proved clearly that the want of it could be supplied by less showy possessions. I well recollect the doubts and misgivings with which his appointment was first heard of by those friends with whom Major Christie usually consulted, but to whom he had not referred in selecting Mr. Willoughby. His deficiency in oratorical power, was thought an insuperable bar to his success as a Minister. Yet, what have we seen since? A Church filled to overflowing—a congregation firmly attached to him, and liberally supporting him in every good work; and his sermons, plain and unadorned as they were, delivered with little other attraction than his own earnest desire shining through them to make them useful, were listened to with pleasure and with profit.

In contemplating what he has accomplished, we use the word of the Prophet—"Not by might, nor by power, but by my spirit, saith the Lord of Hosts;"—and indeed we know that he abounded in that which could not fail to call down the blessing of God upon his labours, viz.: Prayer—and hence the secret of his success—for God has said—"Them that honour me, I will honour."

Mr. Willoughby was particularly assiduous in visiting his flock. Missing them from their accustomed seats, was sufficient reason for a visit of inquiry; but it is especially for his zealous and assiduous attendance on the sick, that he was to be admired. He was ready, day and night, to give his spiritual assistance to those that needed it.—The poor, like the rich, partook of his care and he counted no trouble or fatigue too great, which gave him hope of bringing a soul to the saving knowledge of Christ—and many a rich consolation had he in the evidence of the success of his labour.

Mr. Willoughby was also always ready to aid those whose temporal necessities required assistance.—The poor partook largely of his bounty; but to many, who could not be classed among those to whom we ordinarily apply that name, he was very liberal. Several young men, while preparing for the ministry, have owed much to his assistance. His less liberally furnished brothers in the ministry, were often benefited from his purse. His contributions to charitable and religious societies, were very large, for a man of moderate income; and in fact, he seemed to realize that he was but the steward of the gifts put into his hands by God.

The Chairman then said, he would leave the details of the proposed plan, to the gentlemen who would speak to the resolutions; and called on General Evans to propose the first.

The following resolutions were then severally put and carried, without a single dissenting voice, from among the many members of Trinity Church there assembled; indeed, never did this united congregation act more unanimously, than they did on this occasion. The gentlemen who spoke to the resolutions, were most happy in their remarks, evidencing what they professed, real feeling, and genuine sympathy, which appeared to strike a chord in the hearts of all present.

Moved by Major Genl. EVANS, C. B., seconded by Mr. J. H. WISE.

Resolved 1.—That this Congregation, anxious to testify to the affectionate and prayerful care, the judicious assiduity and untiring zeal with which their late deeply lamented pastor, the Rev. MARK WILLOUGHBY, watched over their spiritual interests and efficiently performed the duties of a faithful Christian Minister, feel most desirous of doing so in some permanent manner, commemorative at once of his services and their grateful recollection of them.

Moved by Col. CAMPBELL, R. A., seconded by Mr. MONTZAMBERT, and supported by CAPTAIN MATLAND.

Resolved 2.—That the most appropriate testimonial for him whose life was devoted to labours for the good of his fellowmen, would be that which would be a memorial of his worth, and at the same time adapted to continued usefulness, so that it might be said of him in the words of Scripture, "He being dead, yet speaketh."

and that this purpose would be appropriately effected by having regard to one of the chief objects which occupied his attention, viz.: the improvement and convenience of his Sunday Schools.

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Moved by Col. HOLLOWAY, R. E., seconded by THOS. TAIT, Esq.

Resolved 3.—That in accordance with the last Resolution, measures be immediately taken to raise a subscription which, added to the fund already collected by our late Minister, be applied to the erection of a building, adapted properly to accommodate the large and flourishing Sunday School of Trinity Church, which shall bear the name of the "Willoughby Sunday School."

Moved by ROBT. MCKAY, Esq., seconded by C. BOUWSE, Esq.

Resolved 4.—That for the purpose of carrying the foregoing Resolutions into effect, the following gentlemen be appointed a Committee with power to add to their number:—

- Mr. DAVIDSON, Mr. MCKAY, Dr. CRAWFORD, Mr. POLLOCK, Capt. FOWNSHED, Mr. PIER, Mr. C. S. ROSS, Dr. BANGLEY, Mr. BOUWSE, Mr. THOMSON, and the SUNDAY SCHOOL TEACHERS, Mr. VERT, ex-officio.

Moved by SIMON COFFIN, seconded by MAJOR BEAN, R. A.

Resolved 5.—That as it is very desirable that every member of the congregation should participate in this tribute of respect to their late Pastor, the Ladies be requested to form a Committee, to assist in carrying out the foregoing plans.

W. C. EVANS, Secretary.

Montreal, September 22, 1847.

Diocese of Toronto.

The following appointments have recently been made by the Lord Bishop of Toronto:—

The Rev. ARNOLD ST. GEORGE CANTRELL—To take charge of the late Rev. George Pettie's Mission, Barford and parts adjacent, for the present, 16th September, 1847.

The Rev. JOHN RUSSELL SALTER, A. B.—Assigned to the Townships of Moore, Seaton, and Plympton, 20th September, 1847.—Lancet.

Diocese of Ohio.—The Annual Convention of this Diocese assembled in St. James' Church, Zanesville, on Thursday, the 9th of last month, at 10 o'clock in the morning, and opened with morning prayer and a sermon.

After divine services the Bishop took the chair, and called the Convention to order. A list of the Clergy constitutionally entitled to seats in the Convention was then furnished by him; and the names being called by the Secretary of the last Convention, 37 Clergymen answered and took their seats—whose number was afterwards increased to 42.

The list of parishes was then read, and the certificates of Lay Delegates were laid upon the table; the Bishop appointed a Committee of three for the purpose of examining these certificates; and another of two to report on unfinished business.

The Rev. Wm. C. French was appointed Secretary by a unanimous vote; and by him the Rev. J. R. Taylor was appointed Assistant Secretary.

The Convention having adjourned for a short time, resumed its sitting at 2 o'clock, p. m., and after singing and prayer proceeded to business. The Committee of examination reported in writing at two different times on certificates of Lay Delegates, and it was found that 31 parishes were represented by 61 Delegates. The same Committee having reported verbally, that the certificates of Lay Delegates from Grace Church, Cleveland, were found deficient in not stating that the said Delegates were communicants in good standing in said church, the Rector of Trinity Church, Cleveland, and others, certified orally to this fact; upon which the Delegates from Grace Church were unanimously received, and their names placed upon the list.

Three new parishes, at Cleveland, Canfield, and Mansfield, were reported upon as having complied with the provisions of the canon for the admission of new parishes; and were received into union with the Convention accordingly.

The Bishop announced the appointment of Committees on Canons, Finance, and Missions. He then delivered his Annual Address.

Upon motion of the Rev. Dr. Brooke, a Special Committee was appointed to take into consideration so much of the Bishop's address as relates to the 15th canon; that Committee, at a subsequent stage of the proceedings, made its report, recommending the substitution of the following in lieu of the 2nd section of the said canon as it formerly stood:

"Upon the application of any communicant not under ecclesiastical censure to the Minister of his parish, or in case there be no Minister, to the Senior, or in his absence to the Junior Warden, for that purpose, it shall be the duty of such Minister or Warden to give such applicant a certificate of good standing as a communicant. And no communicant of one parish shall be admitted to record as a communicant in any other, without producing satisfactory testimonials of being a communicant in good standing to the Minister of the parish with which he or she may wish to unite. But in case such Minister or Warden shall, in consequence of the applicant being under censure, refuse to give such certificate, he shall give to the applicant his reasons for his refusal in writing." Their recommendation was adopted.

The Rev. Dr. Brooke proposed the following preamble and resolutions, which were on motion laid on the table, and made the order of the day for the following morning at 9 o'clock:

"Whereas the Church has been for several years seriously disturbed by a system of doctrine essentially Romish, called 'Tractarianism,' which has been from time to time ably and faithfully exposed, in the Episcopal charges and other more extended publications of the Bishop of this Diocese; And whereas the open perversion to Romanism, within the last three years, of the chief propagator and ablest advocate of the said system, with a considerable number of its adherents in England and this country, leaves no reasonable doubt of its fatal tendency; And whereas there is reason to believe that the heaven of the said heresy is still working its mischievous and corrupting effects upon the doctrinal purity and practical piety of the Church:—We the Convention of the Diocese of Ohio deem it right, expedient, and consistent with our heretofore uniform, decided, and avowed opposition to the afore-

said heresy, to reiterate and respectfully republish our sentiments respecting the same in the two following brief and general resolutions:

"1st Resolved, That in the judgment of this Convention it is the solemn duty of every true and consistent Protestant Episcopal Churchman, to oppose, in every appropriate position and by all proper means, all the essential and distinguishing features of that system of error which is known by the name 'Tractarianism.'

"2nd Resolved, That our delegates to the next General Convention be and they are hereby instructed to confer with the delegates to that body from other Dioceses who are opposed to Tractarian errors, and to take such action against the same, as such a consultation may indicate to be wise and expedient."

The Convention met again on Friday at 9 o'clock in the morning and, after devotional exercises, proceeded to business. The discussion on Dr. Brooke's preamble and resolutions took up the time until the hour of divine service arrived, when the Convention adjourned till 2 o'clock p. m. Having met at that hour, and engaged in devotional exercises, the Convention resumed the discussion, which was not brought to a conclusion when it became needful to adjourn till the following day.

The Convention met on Saturday at 8 o'clock, and, after singing and prayer, proceeded to business. Reports were received from different Committees; and when the discussion upon Dr. Brooke's preamble and resolutions was resumed, a fruitless attempt was made by one Lay Delegate to have them indefinitely postponed. The time for divine service caused an adjournment till 4 past 1. The Convention having met again, business was resumed after devotional exercises, and it was resolved to take up Dr. Brooke's preamble and resolutions separately, and the vote was ordered to be taken by orders (Clerical and Lay) and by parishes, the yeas and nays to be recorded.

The vote upon the preamble stood as follows: Clergy.—Yeas, 30; Nays, 2.

Lay.—Yeas, 30; Nays, 1. [All the Lay Delegates from one parish having one joint vote.]

The vote on the first resolution was the same.

The votes on the second resolution stood as follows: Clergy.—Yeas, 34; Nays, 3.

Lay.—Yeas, 26; Nays, 3.

A majority of both orders having voted in favour of the resolutions, they were declared to be adopted.

The election of Trustees to the Diocesan Theological Seminary, and of Delegates to the General Convention, occupied the remainder of that afternoon's session. Another adjournment having taken place, the Convention assembled again at 7 o'clock, p. m., and proceeded to business after the usual religious exercises. The Standing Committee, Sunday School Committee, and Missionary and Education Committee were appointed; also a Committee for equalizing assessments upon the parishes for the purpose of raising the necessary funds for ordinary Diocesan expenses.

Besides a vote of thanks to the congregation of St. James' Church, and to the citizens of Zanesville generally for their Christian hospitality and kindness to the members of the Convention (it is usual on such occasions to accommodate all the members free of expense in private houses), also votes appointing a Treasurer, and assigning a salary of \$500 to the Secretary of the Convention, the following resolutions were passed during the evening session:

"That the report of the Synodical Convocation on the subject of 'worldly amusements,' just informally read to this Convention, be printed as an appendix to the journal, and that the Bishop be respectfully requested to address a pastoral letter to the Diocese on the subject of that report, to be read in every church in this Diocese, in the stead of a sermon, on some occasion of the administration of the Holy Communion."

"That the Rev. Bishop of this Diocese be requested to set apart a day of solemn fasting and prayer to Almighty God on account of our national sins, and that he prepare a suitable service for the several parishes on that occasion, adorning the God of nations and the Saviour of men to turn from us the judgment we have so justly deserved, and to impart to our rulers and magistrates that wisdom which results from the fear of the Lord."

After singing, prayer, and the apostolic benediction, the Convention adjourned sine die.

We have endeavoured to condense the proceedings of this interesting Church Council, from the detailed account given in the Western Episcopian, so as to afford to our readers a sufficient insight into the mode of proceeding. It cannot but be exceedingly gratifying to find that in this most important of the Western Dioceses an overwhelming majority was found in favour of a public testimony against the heresy which has too long threatened the character of our reformed Church, pledging the great body of Churchmen in that Diocese to a vigorous stand against a perversion which, while it claims the monopoly of the cure of souls, would send its deluded victims to destruction with a lie in their right hand. We copy with pleasure the following from the Editor's remarks upon the result of this discussion:

"We are happy to observe, that not one in the Convention appeared disposed to advocate that system of doctrines known by the name of Tractarianism, against which the resolutions of Dr. Brooke were directed.—There were a few, however, who questioned the expediency of further agitating the subject and reiterating what had been substantially affirmed by the Convention, three years ago, when the same subject came up before them; while others were opposed to the principle of instruction and therefore voted against the 2nd resolution. The decisive vote which was given upon the preamble and first resolution evinced most clearly the gratifying fact, that in relation to the errors of Tractarianism, which for some years past have greatly disturbed the peace and harmony of our Church, the Diocese of Ohio stands precisely where she did at the meeting of the last General Convention."

THE EDITOR OF THE BEREAN begs to acknowledge a donation of Five Pounds "from one charitably disposed towards the orphans of Clergymen, but no Contributor to the Church Society"—which he has paid into the hands of H. Jessopp, Esquire, as Treasurer of the fund for the special purpose named by the Donor.

HENRY JESSOPP, Esquire, requests us to acknowledge also the receipt of Two Pounds Five Shillings from A. B., towards the fund above mentioned.

PAYMENTS RECEIVED.—Major Robertson, No. 157 to 208; Messrs. O. F. Timins, No. 167 to 218; S. Goddard, No. 157 to 260; Wm. Allen, No. 174 to 199; J. Fletcher, No. 181 to 232; Mrs. Whiteford, No. 183 to 208.