value and esteem of the Doctor, and for fear so great a man tic friendship—the other smote to the dust the hopes of they were shed by the widows and orphans whom their should want any necessary comfort from the things of this immense country." Sermon, p. 6. world, in such a gloomy season, my Lord sent him a supply of fifty pounds from his own bounty. An action for which his Lordship had the repeated prayers of a dying saint, and for which all learned and good men must praise him, and which will be a comfortable part of that strict account which he must give at the great Tribunal. And I have farther reason to believe, that his Lordship designs to have a CENOTAPHIUM erected in St. Paul's, or St. Peter's at Westminster, to perpetuate the memory of so much piety, and so much learning, which seldom meet together in such great perfection as they

THE CHURCH.

TORONTO, SATURDAY, DECEMBER 11, 1841.

We coppy the following announcement from the Hamilton Gazette of the 6th instant:-

"We beg leave to announce to our readers, especially those of them residing in Oakville, Trafalgar, Palermo, Esquesing, Norval, &c., that the Lord Bishop of Toronto intends holding a Confirmation in the Methodist Chapel at Oakville, on Sun

day, the 12th inst. Divine Service to commence at 11 o'clock.

"And on Monday morning, the 13th inst, at ten o'clock, his
Lordship will meet the inhabitants of Oakville, Township and vicinity, for the purpose of considering the best means of pro-curing a place of worship for the members of the Church of England in that town and neighbourhood.

His Lordship's object, we understand, in going to Oakville, is to endeavour to form a congregation, and make arrangements either for building a Church, or for purchasing a house of worship, which, we believe, the Methodists have erected, but are now willing to

The Rev. George Graham avails himself of the opportunity presented by his Lordship's visit, to bring forward as many of the youth of his different congregations as are prepared for confirmation.

The Rev. A. N. BETHUNE, having been appointed Professor of Theology by the Lord Bishop of the Diocese, begs to announce that he will be prepared to commence a Course of Divinity Lectures, at Cobourg, on Monday, the 10th of January next. Candidates for Holy Orders, desiring to avail themselves of this instruction, would find it advantageous to commence with the regular Course at that period, as it is designed that it should be regularly and systematically pursued. The Text-Books required for the First Term of the Course are, -the Holy Scriptures and Greek Testament with Parkhurst's or Schleusner's Lexicon, Grotius De Veritate, Tomline's Elements of Theology, Horne's Introduction to the Scriptures, and Potter on Church Government; but in addition to these it would be desirable that they should be furnished with as many as possible of the Books for the use of Students in Divinity, a list of which was published by authority of the Lord Bishop in The Church of the 4th April 1840. It is requested by the Professor, that Students designing to place themselves under his charge at the period above specified, would be pleased to signify such intention to him as soon as possible, and also to state with what Books they would be enabled to come supplied at that time.

Our brief review of the Rev. W. A. Adamson's Sermon on the Death of Lord Sydenham is perhaps fresh in the recollection of many of our readers. Having expressed a decided opinion on its merits, we intended to let the matter rest, and purposely forbore to enter into a full exposition of the reasons on which our judgment was founded. A disinclination to deliver our real and unqualified sentiments with respect to the deceased nobleman, and an equally strong dislike to say more, with reference to the Sermon itself, than was absolutely indispensable to the discharge of a sacred duty, were the principles upon which we acted. A writer in the Examiner, -not the editor of that journal, for he, we firmly believe, is too much of a gentleman to approve of the coarse attack made upon us, through his columns, while he human being. was absent from Toronto, -a writer in the Examiner upon us to notice the Sermon again. However, we avail ourselves of this occasion to say to the writer in the Examiner, that in ascribing to us such base and vindictive motives, he has grievously and, we fear, deliberately, violated the truth. We never asked the slightest favour, directly or indirectly, from Lord Sydenham, or any of the gentlemen who composed his administration. We had, and have, in our possession documents which would have rendered our access to the late Governor General an easy matter, and have predisposed him to listen with favourable ear to any an enemy to the Church of England. Thus much to the writer in the Examiner.

gracious manner, not usually exhibited towards us by that very respectable journal. Though the language of our contemporary was painful and offensive to us, -though he condescended to make use of a vulgar error, thereby to throw disparagement upon the scriptural and sublime Burial Service of our Church,we let the matter pass, being loth to enter into controversy at all, and especially with a contemporary whom we respect, and with whom we wish to remain on friendly terms.

These provocations would never have been alluded to by us, had not the whole subject been unfortunately revived by a letter, signed CANDOUR, which appears in the Montreal Herald, of the 2nd instant. It proceeds, confessedly, from the pen of a Clergyman; and as the writer most thoroughly dissents from our opinion of Mr. Adamson's Sermon, -denies that it is censurable, as we maintained it was, for "extravagant eulogy" on the character of Lord Sydenham, -and, on the contrary, pronounces it "well guarded, and, at the cism was founded. It is an unwelcome task to which we address ourselves, but it is forced upon us.

The gist of our objection to Mr. Adamson's Sermon, our review: it contained an "extravagant and un- tribulation, that a withering despair, that a total prosmerited eulogy" upon the deceased Governor General. tration of hope ever existed anywhere, but in Mr.

"If imagination were tasked to devise an event that united the extremes of corporeal suffering and national calamity, that combined all the anguish of mortality. with the more tremendous impressions of eternity, imagination itself would faint under the burden of conceiving a portion of that evil which bows us down before God in grief, in terror, and I trust in repentance this day." p. 7.

"The image of a young and wealthy and intellectual English nobleman, bound to existence by so many delightful ties, the honoured of his country, the favoured of his Sovereign, sacrificing health, enjoyment, AND LIFE ITSELF in the service of this our country, requires scarce an additional feature to interest every man for his welfare, -add, that the hearts of thousands are knit to him as the heart of one man, that the hearts of those who differ most widely from his policy, honor his integrity and throb for his safety, that the hopes and prospects of peace for this vast Province are centered ours, look anxiously to his wisdom to guide us through the ocean of perils by which we are surrounded, and surely our knees would be instantly and eagerly bent in supplication for the preservation of his life." p. 7.

"NO EVENT OF GREATER HORROR AND ANGUISH EVER DESOLATED THE ANNALS OF THIS PROVINCE, no event of similar importance has left its awful track upon the page of its history. But from history we turn at this moment, with disgust: at such a moment as this, like this might have been excused, but, recorded in print, we seek, like Joseph, a place where we may weep, and it deserves the severest condemnation. It pronounces go to our chambers and weep there. This is a case with bold certainty that the departed has ascended up in which even Man weeps; and no one can chide his to heaven,-it compares him to Elijah, the divinelytears, and no one can dry them." p. 8.

coherent manner—the event—the terrible event is rushing on our souls at every moment, and defeating by the the reverend author has long since detected and force of its recollection, the utility of those lessons its recollection should teach." p. 12.

"His universal benevolence." p. 13. chose welfare HE LITERALLY DIED A MARTYR, may

be hallowed to its good." p. 13.
"He is gone—WHILE HE IS ASCENDING MAY WE CATCH HIS MANTLE, AND FEEL "sacrifice life itself in the service" of Canada; and THE INSPIRATION." p. 13.

"This tremendous dispensation." p. 13. "'Eternity-eternity' seems to be in the very echo of that blow, which has smitten us to the dust." p. 13. review of this untoward Sermon, and that we have posterity shall deplore—resigned himself without a eulogy." We shall not stop to inquire at any length, urmur to the will of Heaven." p. 14.

These are the passages, which compelled us to proounce an unfavourable opinion on Mr. Adamson's determined enemy of the Church both in England and Sermon, and we place them before the public, fully on this continent-whether Mr. Adamson knew that and fairly, under the strongest conviction that no per- his Lordship had voted, as a Member of the House of son, of right feeling and sound judgment, can read them without deeply regretting that such language to the Society for the Propagation of the Gospel in was ever delivered from the pulpit,-was ever diseminated through the agency of the Press.

Sydenham's death we have long since expressed ourselves with as much kindliness to his Lordship's me- continuing those exertions in England, which ultimory, as was consistent with our sense of duty and mately set aside his Lordship's Bill for the partition truth; and some of our Montreal contemporaries, of the Clergy Reserves, and led to the more favourable principal supporters and admirers of the deceased no- Act of the Imperial Parliament. Perhaps Mr. Adamdeman, declared themselves gratified at the tone of our Obituary notice. We cannot, therefore, be ac- known them, he might have qualified his praises, and cused of wishing to treat the memory of the dead, even delivered a Funeral Sermon less open to the utmost with that latitude of expression to which a public Journalist is fairly entitled. We have purposely abstained, as much as possible, from a full and formal review of the acts of the late Administration. To this course we shall still adhere; and in the few comments which we are about to make, we shall keep back much that we might fairly adduce, and confine ourselves mainly to the objectionable character of

British Empire, toppling down cities, and swallowing on, he sarcastically alludes to the wisdom of the Editor assailed us with officer personances, respecting the review in question, and attributed to us a feeling of up millions of human beings—had the Cholera ramalignant hate against Lord Sydenham, on the alleged vaged England, carrying off the Sovereign, the Duke anonymous clerical incivility. With scarcely an excepscore of our having received some slight at his Lord- of Wellington, and Sir Robert Peel,—had Canada tion, we have received the most generous support score of our naving received some singular at his Lord-ship's hands. We should never have alluded to this fallen a prey to the Patriot-Bandits, and British do-from the Clergy of the two Dioceses, and not a few of minion been for ever expelled from America,—had them have cheered us in our labours by assurances of system" is almost sure to prevent the expulsion of others. ces, which will presently appear, imperiously called the most astounding and sweeping national calamity approval, which we highly value. With most of them occurred, that, to use Mr. Adamson's words, had ever we enjoy confidential intercourse, either personally, or not see how "annals" can be "desolated,"—it would not see how "annals" can be "desolated,"—it would communication, we would readily have inserted it, had immorality in the Church Clergy be constantly referred to, and have been impossible for Mr. Adamson to have pitched he persisted in his wish, after hearing, privately, our sectarian teachers, equally guilty, be passed over in silence? have been impossible for Mr. Adamson to have pitched he persisted in his wish, after hearing, privately, our his language in a higher strain, than that to which he reasons to the contrary. Standing, therefore, in such Governor General. It is "an extreme of national that one of their number has attributed the severity calamity"-"imagination itself would faint under the of our criticism to such a low motive, as personal burden of conceiving a portion of that evil which bows pique. Such a charge, from the writer in the Examiner, us down before God in terror,"-"no event of greater was not surprising,-but proceeding from a Clergyhorror and anguish ever desolated the annals of this man, and directed against an individual, who surrenrequest which we hight have producted. But we never awful track upon the page of its history; but from the Clergy, it is a matter of astonishment and regret. sought to see him,—and our opposition to him was history we turn at this moment with disgust,"—"no It is an accusation, made, we willingly believe, in comthe result of our conscientious conviction that he was one can dry the tears' shed upon the occasion—"the plete ignorance, and one which, we are sure, will be terrible event," in another place called "tremendous dispensation," "is rushing on our souls at every mo-We were also attacked by the Montreal Gazette, in ment." Really when we reflect upon these exaggereference to the same review, in a dictatorial and unbearance of our first critique,—at the lamentable injudiciousness, shown by CANDOUR, in dragging us reluctantly to the proof,—at his unguardedly pronouncing these expressions to be "well-weighed", "studiously sparing of praise", and "scrupulously sparing" of commendation. Supposing Lord Sydenham to have been a greater and better man than even his warmest Extract of a letter to a friend in Hamilton, from Kingston, admirers painted him, would such unmeasured eulogy be justifiable? Are the hopes of Canada centered in one man,-buried in the vault at Kingston? Is the British Empire so destitute of statesmen that one, never recognized in England as belonging to the highest rank of public men, should be lamented with such a mingling of "grief," and "terror?" Are our hopes really "smitten to the dust?" Did an "awful murmur of involuntary grief," (p. 8) at the moment of his Lordship's death, "echo through this vast continent?" Did that numbing, stupifying sorrow, described by Mr. Adamson, really bathe the face of every man with tears, and drive him to his chamber, to weep like Joseph? Assuredly all these exclamations,—these bursts same time throughout, full of faithful warning, gospel truth, solemnly and eloquently expressed,"—we have no alternative left, but to revert to the Sermon, and the series of the Sermon, and the series of the Sermon, and the series of the Sermon, and the sex clamations,—these bursts of over-wrought grief,—are essentially ridiculous when will happen next? for with all their vigilance, the shop of Stennett was opened the other night. My poor cow looks pityful. Her Majesty's horses (gude bliss them) eat up all adduce the passages on which our unfavourable criti- the feeling of the Province upon the late melancholy occasion. That Lord Sydenham was sincerely lamented by a majority of the people of Canada, we freely admit, -that all commiserated his untimely end, may be fairly stated in the few most forcible words of we readily concede,—but that an intense agony of

not only gratified him in what he desired, but to shew his great mightiest bonds—one edge severed the ties of domes- Adamson; "tears were shed for them indeed; but swords had made. But he is mourned by the tears of those, from whose eyes he never drew a tear, but the bitter one that drops upon his grave." What slanderous aspersions upon the Church, her Clergy, and her does this mean, but that the laurels of Wolfe, because besmeared with hostile blood, are inglorious,-that Brock, whose death-bed was the battle-ground, should not be lamented, though he was and is lamented to this hour,-that the fame of Nelson must pale its star before the superior brilliancy of Lord Sydenham's reputation -and that time-honoured Wellington, when gathered to the glorious dust of Westminster or St. Paul's, will have no friendly tears shed for him, -because, in the discharge of his duty, he was God's instrument for making wives widows, and children orphans?

In truth, the more we dwell upon the Sermon, the more visibly do its defects, both of matter and manner, rise upon our view. We would that we had exhausted the severity of that criticism, into which we have been driven by the ill-advised interposition of CANDOUR .-But we have weightier reasons for censure in reserve, in him, that England, and England's Sovereign, and and, having commenced the subject, we are determined to go through with it.

At p. 8, Mr. Adamson abruptly exclaims: "All panegyric is idle and profane." We do not go to such length as this; but to say, with reference to the deceased, "He is gone, WHILE HE IS ASCEND-ING MAY WE CATCH HIS MANTLE, AND FEEL THE INSPIRATION, is, without question, 'idle and profane." In the heat of delivery, language gifted, the miracle-working servant of God, -and is "It is impossible that the first instructions we take altogether such a fearful and unhappy application of from calamity should be taken, or given in a collected, | Scripture, that we will no longer dwell upon it, but leave it in the hope, that it was an inadvertency which lamented. We might animadvert, besides, upon the impropriety of stating that Lord Sydenham "died a Martyr for the welfare of this country,"-and upon "Let us pray, and let us each individually endea- the infelicity of such an expression, when applied to a our, that his death in the service of this country, for nobleman who met with an accident, and, in consequence of such an accident proving fatal to a shattered constitution, unfortunately died. Lord Sydenham did not "die a Martyr" for this country-he did not the panegyric, based upon such an assumption, is "idle and vain."

We consider that we have now fully justified our first "He whom we deplore-whom perhaps our latest proved it to contain "unmerited and extravagant as to whether Mr. Adamson was aware that Lord Sydenham had constantly shown himself a bitter and Commons, against continuing the Parliamentary grant Foreign Parts, which it had so long enjoyed, -and whether Mr. Adamson knew that his Lordship had On the melancholy circumstances attending Lord endeavoured, unconstitutionally, in a Speech from the Throne, to deter the Clergy of this Province from son was a stranger to these facts! Perhaps, had he severity of criticism!

We proceed to say a few words to CANDOUR. The commencement of his letter bears the appearance of courtesy towards us, but comparing it with subsequent expressions, we are forced to consider his courtesy, in the first instance, as merely ironical. He has ventured to insinuate that the severity of our criticism on the Sermon would have been lessened, provided the author Mr. Adamson's language, when applied to almost any had honoured us with the first copy, fresh, and moist from the press. To this he has sneeringly subjoined, Had an earthquake been felt throughout the whole How gracious, hind, and condescending!—and, farther "desolated the annals" of the world,—though we do by letter; and had CANDOUR forwarded to us his has carried it, when alluding to the demise of the late a relation to the Clergy at large, we sincerely regret Province, no event of similar importance has left its ders his whole being to the cause of the Church and pronounced by every Clergyman, who knows any thing about the Editor of The Church, as unjust, uncalledfor, and necessary to be retracted by any one advancing the slightest pretensions to CANDOUR.

> Incredible as it may appear, the following extract is really copied verbatim and literatim from The

"Say to our respected friend, the Rev. Editor, that I am much pleased with the production.—[The Catholic]—He is still the unwearied champion of the cross. *** The Episcopalians have suddenly contracted their steeple for the want of pull-fam'd thing, like an lucre, covered it with zinc, turned an ill-faur'd thing, like an ill shap'd pumpkin, set it up on the zinc dome, and raised an ugly shapen cross on the top of all, to the great diversion of the waggish Catholics. **** Report says that 50 houses have been built in Kingston this summer. The folks are daft. "Seat of Government" is the cuckoo song from morn to night. What an host of strangers here !- Messipotamians,- Medes, Persians, Elemites, dwellers in Toronto, and strangers from the gulf of St. Lawrence. * * * Mr—teaches the ladies the gulf of St. Lawrence. ** Mr—teaches the ladies to pound the piano, and skirls away on Sundays upon that wild-beast organ in the stone-house. J. B. struts about with a queer blue dress and a Zany cap, in the character of a policethe hay (20 dollars per ton) in Canada."

Communication.

THE "CHURCH" AND THE "METHODISTS." To the Editor of The Church.

boldness in saying, without his adducing a shadow of evidence, "We deny the truth of them in toto." It is against much in a station to notice the Caractic (which he could not refute by arguments), by shouting nation to notice the Guardian at all: but his vindictive and Members, especially in his paper of the 17th of November, which contains as great slanders as ever issued from any press, prevent me from remaining silent any longer.

Of the Liturgy he says, "Forms of Prayer," in the Primi-

tive Church, "except the Lord's Prayer, were unknown." To this remark I need only say, that the Editor is either deplorably ignorant of the usages of the Primitive Church, or guilty of wilful misrepresentation. It is well known to every person, who has examined impartially the history of the Church, that the Jews worshipped God by precomposed set forms. That Christ, his Apostles, and the Primitive Christians approved of forms, we have innumerable proofs. That they joined in extempore prayers, is more than what the Guardian and his Again he says of the Church, she "teaches the regeneration

of infants by baptism." The Editor must have been aware of the falsity of this assertion when he penned it. In the Catechism, the judgment of the Church is stated with the greatest plainness; she clearly declares, that "baptism is an utward and visible sign of an inward and spiritual grace;"that grace is imparted to infants, whereby they are regenerated or born again, and original sin washed away. Thus far, the Church teaches the regeneration of infants by baptism, a doctrine which is founded on the words of our Lord. Let us now see whether the Founder of Methodism will agree with the Church on a subject which the Guardian so freely condemns; in his "Treatise on Baptism" he asks, "What are the benefits we receive by baptism?" Mark the answer,—"The washing away the guilt of original sin by the merits of Christ's death; y baptism, we are made, 'who were the children of wrath,' the hildren of God and heirs of heaven; by the water of baptism, as a means, we are regenerated or born again, whence it is also called by the Apostle, 'the washing of regeneration.' Our Church, therefore," he continues. "ascribes no greater virtue to baptism than Christ himself has done." The same sentients are contained in his volumes of Sermons, to which every Preacher, received on probation, is bound to assent. Now, it clearly follows, that every Methodist Preacher, including the Editor of the Guardian, whose views do not coincide with the regoing extracts, is guilty of as much dissimulation, evasion,

and "hypocrisy," as any that ever subscribed to the Articles.

But supposing the Church held the views on baptism attributed to her in the Guardian (which we deny) would they, on the whole, be more destructive to the souls of men, than the unscriptural and, it is to be feared, dangerous custom so much encouraged and practised among Methodists? We mean, that of dragging persons to the "Altar" to be prayed for, without the least sign of penitence, or desire on their part, with the constant cry of "Do you feel peace?" How many, alas! say peace at those times when there is no peace; instances are known of persons answering in the affirmative, that they might be permitted to depart in peace,—and this is called conversion, regeneration, or being born again. Let the Editor deny this if

Another passage is, "the Church teaches that Bishops have power to confer the Holy Ghost." Let him produce his proof. No Bishop in the Church ever pretended to such power. In the form of the ordering of Priests, the Bishop prays that they may receive the Holy Ghost, after the example of the Apostles, who prayed that the Samaritans might receive the Holy Ghost; and the same form has been continued and retained in the Church on account of the antiquity of the custom, and the universality of the practice. Another assertion, as untrue as the former, is, that she "teaches that her Priests can forgive sins." The Church does no such thing; no Priest pretends to convey actual pardon by any power or authority inherent in him, but simply, as the authorised Ambassador of Christ, he leclares God's willingness to pardon all who come within the declares God's willingness to pardon all who come within the terms proposed, namely, "all them that truly repent and unfeignedly believe his holy gospel." The Church "teaches that all who die go to heaven." How regardless of truth he must be! The Church, in "the Burial Service," neither professes nor believes in the sure and certain hope of a resurrection to endless joy and happiness, to every one committed to the grave; it is not His or HER resurrection that is meant, but THE resurrection in general. She publicly acknowledges her belief in the resurrection of all men, "the just and the unjust, at the second coming of our Lord Jesus Christ."

We now come to his malevolent and unprovoked attack upon the Members and Clergy of the Church, and shall presently see how much they will suffer by a comparison with the modern Montanists. The Editor says, "if the Sacraments" of the Church "be saving, why are the youth of the establishment so ungodly?" May we not also inquire, if the system of Methodism be as perfect and efficient as it professes to be, why are such numbers of the Methodist youth sceptical, infidel, and scoffers of religion? We venture to assert, without fear of successful contradiction, that some of the greatest profligates in the Province may be found in their ranks. He asks, further, "Why are her Members so worldly, so corrupt?" We were not aware before, that they were more worldly or corrupt than other professing Christians; but why, if Methodists be as perfect and oly as they profess, thanking God that they are not as other men, why, I ask, is there so much backbiting amongst them,why so much love of the world, its honours and profits, such conformity to its maxims and customs? Why are they so proverbial for taking advantage of the ignorant? Why so much hypocrisy and dissimulation in class meetings? Why so many untruths uttered there by persons destitute of the power of nity not exceeding their number. And as to the boasted discipline of his so-called Church, it is in very many instances but a "dead letter." It is no secret, that many cases of improvality are a bounded to trial and that the first repulse in the passive resistance offered by the seven bishops to improvality are a bounded to trial and that the first repulse in the passive resistance offered by the seven bishops to mmorality are never brought to trial, and that the "voluntary

Of the Church Clergy he says, "in many instances they lead improper, immoral and dissolute lives." That any instance of immorality should be found among the Ambassadors of Christ in any Church, is deeply to be regretted; but why should It, however, ill becomes the Guardian to be casting stones at others, for it is well known that Methodist Preachers have not always led the most proper, moral, and continent lives. It must, however, be a very extreme case that shall induce me to escend into particulars with reference to this branch of the Guardian's calumnies against the Church. Such a course of argument can never be justified except in self-defence, and then the exposure which must necessarily ensue, and which will confirm the atheist in his unbelief, and the profligate in his hatred of religion, will be chargeable solely to him who first used such weapons. I will, however, add this caution to the Guardian, that I am in possession of facts which I hope never to be compelled to make public.

JONATHAN.

Canadian Ecclesiastical Intelligence.

CHURCH LOAN LIBRARY AT MONTREAL. At a Meeting held on the 25th ultimo, at which the Rev. William Thompson was called to the chair, among other Resolutions the following were moved and carried:

1. That it is desirable that an effort be made for the diffusion of Scriptural truth, and that a Loan Library of

which shall be the diffusion of Bible truths.

Secondly.—An annual subscription of 5s. currency (in advance) shall entitle to membership, (including privilege

Thirdly.-The affairs of the Society shall be managed a President, (who shall be a Minister of the Church England), one or more Vice-Presidents, Secretaries, Treasurers, and a General Committee of twelve members, with power to add to their numbers), three of whom shall constitute a quorum; and a paid Librarian shall be engaged to superintend the Library, giving out, and receiving the books, &c.

Fourthly.-The Society shall meet annually, (the day meeting to be determined on by the General Committee, and notice thereof to be given in the several Churches of this city), for the election of office-bearers, &c. The officers of the Society shall be ex-officio members of the

in one or more Churches previously.

Sixthly.—No publication shall be issued by this Society

With a view to render the Libraries accessible to all classes, the following very low rates of subscription have

een determined upon;—
(Bye-Law No. 6).—A subscription of 7½d. for three conths, of 1s. 3d. for six months, or of 2s. 6d. for twelve of one months, (in advance), shall entitle to the use of one volume, to be changed at pleasure, whenever the Library shall be open for such purpose.—Montreal paper.

English Ecclesiastical Intelligence.

The Bishop of Ely, in the presence of a highly respectible assemblage, consecrated the new church of St. John, Bury St. Edmunds, on Thursday; it is an elegant structure, capable of accommodating upwards of 800 persons. The Marquis of Bristol and Earl Jermyn, in addition to being donors to the building fund, have endowed it with 1001. annually for ever, and the valuable communion service was the gift of the amiable marchioness and a few other ladies of the neighbourhood. The collection after the sermon in the morning amounted to 2111. 5s., in the afternoon, 771. making a total of 2881. 5s. It may be remarked that 1001, of the total amount was collected from the pew occupied by the Marquis of Bristol and family. The Duke of Rutland, who was on a visit to the not marquis, was present at the ceremony. The Rev. Mr. Rashdall is the Incumbent.

Church Extension.—The Bishop of Winchester will

onsecrate three churches, recently erected in the neight bourhood of Birmingham, during the present week. are very nearly ready for consecration in the neighbouring

tocese of Lichfield and Coventry.

The Bishop of Norwich, who is acting for the Bishop of Salisbury, consecrated the new church at Stanton Gabriel on Friday last, and on Monday, Cheddington 10th church, and on the following day a new church at Marsh The right rev. prelate has confirmed nearly 4000 young persons during his tour.

A new church is building at Ryde, Isle of Wight, which

is to accommodate 800 persons; 500 of the sitting

GLORIOUS MAJORITY IN FAVOUR OF A CHURCH RATE AT GEDNEY.—In this parish, where, for the last few years, the opponents of the Church have refused a rate with large rities, a vestry meeting was called, and the rate of a penny in the pound proposed. The old enemies again proposed an amendment, but with a different result. The rate was carried by a large majority. A poll was then demanded, which, during the whole of Thursday and Friday, the 21st and 22d inst., was in favour of the rate. The numbers at the close were—161 for the rate, and 86 against it.

Lincolnshire Chronicle.
FALSEHOODS of the Dissenting-Radical Conference! The two dissenting delegates who attended the Manches ter Conference from Poole, in reporting an account of their Mission, thought right, among other "facts" will which they respectively crammed their wondering au-diences, to assert that it had been stated at the Conference, that so great was the destitution prevailing in the agricultural districts, that in the town of Frome a considerable number of persons, who were once masters of manufactories there, had been compelled to apply to the Board of Guardians for relief. As there was a discrepancy in the statements on the subject,—one of the "reverend" worthies alleging that fifteen persons were thus circumstanced, whilst the other would not be satisfied with less than fifty—inquiry was made of the first inquiry. fifty,—inquiry was made of the functionaries at Front with a view of deciding between the learned and disagreeing doctors; and we earnestly entreat the attention of our readers to the following copy of the answer, shewing the whole statement to be a gross fabrication, worthy of the ingenious and unprincipled league that concocted it, and of the willing tools who have been sent all over

the kingdom to trumpet forth the forgery:

"Poor Law Union Office, Frome, Sept. 20th, 1841.

"Frome Union Weekly Meeting, Tuesday.

"Sir,—In answer to yours of the 17th instant, I beg to inform you that I have not had one application from any master manufacturer, nor have we above two weavers in our Union House, and no able-bodied man receives relief out of the keitling. The reverse was best of work; of that building. The weavers are very short of works but the town of Frome must not be complained of, whilst the adjoining towns are in a worse state

"I am, Sir, yours respectfully,
"D. WRIGHT, Relieving Officer." This is one of the instances of "corn law distress;" and in regard to the thousand and one other exaggerations, the old maxim of "Ex uno disce omnes," may very safely

the old maxim of "Ex uno disce onnes," may very saled be adopted.—Dorset County Chroniele.

The Pope.—The Pope made his entrance on the 15th into the town of Ancona. The entrance was a triumphatone. The populace took the horses from the carriage of his holiness, and drew him to the Church of Santo Agostino, where he pronounced a benediction on the people. In the evening there were grand fireworks let off, and in one of the halls of the Town-house took place the ceremony of kissing the forehead of the Pope's white mule! His holiness was seated on a throng, his foot resting on a red holiness was seated on a throne, his foot resting on a red velvet cushion, and the mule was richly caparisoned in the same colour, with a cross of gold over the back.

THE CHURCH, THE FRIEND OF LIBERTY.—It is WOT thy of remark, that in the two most critical periods of her history, England is indebted for liberty to the Bishops of the Church. 1. The person who headed the barons in extorting Magna Charta from King John, was Stephen Langton, Archbishop of Canterbury. 2. When James IL lending the pulpits of their clergy for the proclamati the monarch's illegal ordinances.—Chamberlain's Help to

THE CHURCH.—I am a sincere Churchman, because experience convinces me that an uniformity in the religion of my country is a most desirable thing; because it reasonable and just that those who have had neither hope. nor land, and who are the millions of a country, and per-form all its useful labours, should have a church, a church yard, a minister of religion, and all religious services performed for them at the expense of those who do possess the houses and land. In a word—in the church and its possessions, I see the patrimony of the working people, who have neither house nor land of their own private property. An established church, a church established on Christian principles, is this—it provides an edifice sufficiently spacious for the assemblies of the people in each parish. It provides a spot for the interment of the dead at provides a teacher of religion to officiate in the sacred to go to the house of the interment. edifice—to go to the houses of the inhabitants—to administer comfort to the distressed—to counsel the way ward to teach their children their duty towards God, their parents, and their country—and particularly to initiate them in the first principles of religion and morality, and to cause them to become members of Christ's Church.

THE RICH PARSONS .- There is a popular error, int which the enemies of the Church fall, reference must here also be made. A Dissenting m ter, or a Dissenting deacon, sees the clergymen parish dress well, keep a comfortable and respectable ta is really copied verbatim and literatim from The Catholic of the 8th instant, a journal advocating the cause of the Romish Church, and edited by the Very Reverend Vicar General McDonald:—

That the following Constitution shall be denominated "The Church Loan Library of Montreal," the main object of Church!" But what are the facts of the case? The clerk is a small private fortune—the lady he has a small private fortune—the lady he has gyman has a small private fortune—the lady he married has also £100 or £200 per annum—and Church yields him from £100 to £200 more. He enter the Church, not to live by the Church, but rather to assist the Church, and all who belong to it to live upon him; and whilst the Dissenting minister derives from the town or hamlet in which he preaches all his income, and brings nothing to the parish but his sectarianism—the clergyman and his family derive not more than one-fourth of their means of existence from the parish, and yet spend the other three-fourths of their income in a parish from which they derive so little.

Persecution by Dissenters .- A violent and popt outcry has often been raised against the Church, because at the Restoration in 1660, those of the holders of livings who refused to conform were ejected from their benefice But it will be well to see how the case really stands Seven thousand English Clergymen, having refused to take General Committee.

Fifthly.—The Constitution may be altered by a majority of two-thirds of the members present at any General Meeting of the Society. A General Meeting may be called upon a requisition of any seven members of the General Committee, addressed to the Secretary; but such be compared to the Secretary; but such be compared to the Secretary of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at that period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to of the Church of England at the period ought never to meeting shall not be valid unless notice thereof be given in one or more Churches previously.

Self-stated to the Secretary, stated to the Secretary, the Restoration it was required those persons who had thus become possessed of the property of the English Church, should either conform to property of the English Church, should either conform to property of the English Church, should either conform to property of the English Church, should either conform to property of the English Church, should either conform to property of the English Church, should either conform to property of the English Church should either conform to property of the English church should either conform to property of the English church should either conform to property of the English church should either conform to property of the without the sanction of the Committee of Examination—which shall consist of the President, (whose approval shall in all cases be necessary), the Vice-Presidents, and not less than four members appointed by the General Committee. preface:—
"The destroying Angel bore a two-edged weapon, as subtle as it was potent, fine enough to divide the most exquisite ligaments, strong enough to burst the exquisite ligaments, strong enough to burst the exquisite ligaments, and at a loss to account for, the unchristian and malicious attacks of the Editor upon a diately appointed to carry into for, the unchristian and malicious attacks of the Editor upon a diately expected elergy of the Church property; so that many of the previously ejected elergy of the Church for, the unchristian and malicious attacks of the Editor upon a committee.

Committees were subsequently appointed to carry into for, the unchristian and malicious attacks of the Editor upon a diately be opened at the Free Chapel in Wellington Street, to their own, were sorely disappointed and cruelly used.

Church but for which he would now, in all probability, be immersed in all the errors and superstitions of Popery. I was exquisite ligaments, strong enough to burst the ligaments, and at a loss to account for, the unchristian and malicious attacks of the Editor upon a diately strong the Church property; so the Church property; so the committee.

Committees were subsequently appointed to carry into for, the unchristian and malicious attacks of the Editor upon a diately strong the Church property; so account for the Church property; so and still retained possession of the Church property;

THE LORD LI Earl De Grey to t Trinity College, o would be that of anxious wish (say good opinion; an perfect abstinence mpartiality in the without bias or and to administer ich and to the p who are not resol calculated to cou alienate one port however, his Ex tain and Irela will not encourage O'Connell and h that the governm be Roman Cath be vindicated w and the confider IRISH POLIT lately gave an o of provocation, kerchief, resolv commenced ins for her Majest her sex, her co

Fro

sufficiently nur A "LIBERA BOROUGH.—E decidedly "cor estimation of time, has bee having given the last election dictated, but confidence of the confide of his Lordship W. Cape, Mr. were threaten period arrives their yearly te of political ar against mono people, and ar Lord is he wh presided, avo lately enjoyer occupying ter (for which da Lordship or t majority in) was all gener personification people to vote of the Refor change has c proved the adversaries.

period here

petty scheme in this city; that this che

these cases |

gave a polit given by M

steward) w —viz., "H Mrs. Corne

ware, in Pe

is a zealou mistaken z

The attempt w

quit to one her wishes, object of en house of M ment by the of Peers, 1 Northampt nominee of borons leaves borough by easily to be e doubt a driver too slavery, an flinching w ordinary pa fact that william's simonine of feeling of disposed pinds a par in Carnew which see Simonine 21, Standard. Standard. Standard. Master of Fitzwilliam in the Church of the Church of

tyrannical
WHIG
Sessions, a
against Jo
for Wareh
by which Mance On Thurs members rooms, M that the take the take the was unat amongst amongst seemed to

> from his "Sir,was yeste
> uncertain
> the meet
> inclosed
> may be p
> the use of
> self; but
> in time,
> "His pondent, teeth, su every ex gentlems ing infor

have suc the palar extraord beautifu

Holy W in seeing you and prove th But let a few ye digging tremend