THE CHURCH.

TORONTO, FRIDAY, SEPTEMBER 17, 1847.

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man Life.

oir of the late Rev. W. Things declared to be impossible may often be done.

ary Notice of the late Rev. Garner—Bishop Horne; Rev. B. Obituary Notice of the late Rev. Garnet B. Nicholls, M. A.; Bishop W. Dawes.
Eng. Ecclesiastical Intelligence, M. A.; Rev. J. F. Russell; Bishop Patrick.

THE LORD BISHOP OF TORONTO requests that the next collection on behalf of the Incorporated Church Society of the Diocese, be made in the several Churches, Chapels, and Stations thereof, on Sunday, the 17th October next, in aid of the fund for the support of the WIDOWS AND ORPHANS of Clergymen in the Diocese.

In consequence of a severe domestic affliction, which has obliged him to return suddenly to Cobourg, THE ARCHDEACON OF YORK is under the necessity of suspending his official appointments from Lloydtown onwards, until further notice.

ST. CATHARINE'S BAZAAR.

We are requested to state that the BAZAAR opened on Thursday, the 23rd inst., at 12 o'clock, in Mr. Towers's large room, Main Street. oven, 1s. 8d. Currency; little

Children half price

By kind permission of Col. Newton, the fine Band of the Royal Canadian Rifle Regiment will attend.

PUBLIC AMUSEMENTS.

use, so we discover in regard to pleasure, that they exile. who make a practice of laying hold upon it in almost But the election of the celebrated financier, coupled every shape, rarely evince much discrimination or with the Prime Minister's declaration, is calculated to principle in the choice of their amusements.

or popular description. But we do see great cause of course that he remains true to his own creed) it for censure and regret in the increasing number of our can only be by abolishing the distinctive character of public spectacles. If they were even morally harm- a Christian Senate which the British Parliament has quency, we think, must go a great way towards un- Catholic Emancipation Bill was regarded as one of sideration of higher and better things.

objections alleged by serious Christians against this legion corruptions Romanism acknowledges the Godmost productive nursery of dissipation, intrigue, and ship of the crucified man of Nazareth. vice, have been so often and so powerfully stated, that Surely, however, matters will not be forced to such they are quite familiar to the minds of all who choose a deplorable pass. Tainted as our modern statesmen to trouble themselves in any degree about them. We are with the virus of "liberalism," (falsely so called) need not repeat them here. Let it be sufficient to we cannot allow ourselves to suppose that there will say, that, whilst the moral evils attendant upon this be wanting a majority of them honest and conscienpoor utilitarian plea, that the effect of such exercise which she is threatened,—the disgrace of numbering did not wish to make conspicuous, by giving unnecessary which she is threatened,—the disgrace of numbering did not wish to make conspicuous, by giving unnecessary prominence to their own more Scriptural and Catholic however applicable it may be to the condition of an Gospel as "a cunningly devised fable." old country—has no point at all that we can see when Should the dreaded event take place, gloomy innew country like our own, much of which remains in anticipate for our beloved father-land. Britain,tinuance of that which is morally wrong.

there prevails in this city a passionate fondness for THE ORDER OF REDEMPTION" upon Baron Meyer this species of amusement. From an advertisement Charles De Rothschild. Comment on such a prowhich we have seen in one of the city papers, we are ceeding is altogether unnecessary. It is the very apprised that renewed attempts are being made to extacy of blasphemy and contempt of sacred things. re-establish a Society of Amateurs. Every encourage- A Jew invested with the memorials of one whom he ment, we believe, is held out to "junior performers" looks upon as an impostor! Poor Edward Irving, a to appear on the stage; if they are possessed of natural man of towering but irregular intellect, was of opinion taste and talent for scenic representations, they are that we were on the threshold of universal apostacy. doubtless strongly tempted to display their powers in The event to which we have been referring gives an air this way; and we must beg leave to express our firm of no small probability to the conjecture. persuasion, that a more effectual method could scarcely be found out for alienating the minds of young people, not merely from devotional exercises, but from the necessary duties of life.

By the warm-hearted and self-denying St. Paul, both the race and the theatre are employed to teach, in a familiar way, very important truth; the one being used to illustrate the competition for the mastery, (1 Cor. ix. 24.); and the other exhibiting, in its changes of scenic decorations, the instability of earthly things (1 Cor. vii. 31). But this faithful apostle, we presume, was not in the habit of frequenting either; and the truth is, when Christians come to appreciate and to experience the feelings of St. Paul, they soon perceive that their spirits can be kept very cheerful, and their life made perfectly happy, without the aid of

either theatres or races. THE CIRCUS, by displaying its oft-repeated indelicate exhibitions, and carrying away to a foreign land a local and social characteristics of Canada. This to impoverish the Province. The recent wanderings as regards the parent country and the land of our of some of these equestrian companies through the adoption. country, have provoked, we are glad to see, a welldeserved expression of displeasure and condemnation from the most respectable papers in the Province. It is notorious that there is much in the feats of these sume that importance amongst us which it so well strolling performers that offends modesty, and pain- deserves; providing, as it does, a certain means of fully conflicts with refined and virtuous feeling; but procuring to the friends the Assured a certain sum of even if they were perfectly decent, pure, and irreproachable, it would still be both imprudent and peratively required, viz., at the death of the Assured. unjust, to enrich foreigners with that money which is

There is yet one more particular to which we must advert before we close our remarks on this head. In cept at a ruinous sacrifice. the cities of Quebec and Montreal, the VIENNESE CHILDREN—the frail and interesting natives of a distant land—have been very lately entertaining delighted, have lately been formed with special reference to the multitudes with the exquisite gracefulness and elegance of their stage-dancing. The exhibitions to which the Canada Life Assurance Company, established these little children have been so successfully trained, 21st August, 1847, at Hamilton. This new Compaare attractive, we are told, beyond anything that can ny offers to take Assurances lower than any other are attractive, we are told, beyond anything that can be imagined. But what are the true merits of this Company that we are aware of. The Licenced Victory are too evidently in favour of the truths you are opposite to be fairly met. I appeal, therefore, to any unprejudice matter in a religious point of view? These young tuallers Company in England, is the nearest, they and helpless creatures have been separated from the charging the sum of £1 16s. 4d., per annum, for the endearments of home; defrauded of a father's guar- insurance of £100, payable at the death of the indianship or a mother's love; exiled to a strange sured—he being 26 years of age at the time the As- I have stated. country far removed from the place of their birth; surance is effected. The Hamilton Company proand—what is worse than all this unkindness and highest rate charged by any office appears to be the subject to the will of those who are not their kindred; injustice—exposed, at the most susceptible season of Alfred, which charge £2 9s. 1d. for this risk. life, to the hardening influences and irreligious associations of the stage. Do the pleased spectators who managed (and from our knowledge of the Provisional contemplate with such unbounded delight the graceselves, what is to become of their neglected souls? the Companies of the same kind in England, it is of a Is it right to encourage such heartless trafficking? Is to this city; but, as their appearance here seems premium, than those who have no further interest in probable, we cannot refrain from entreating every the concern than the amount of their insurance. mother who may read these remarks, to consider very thoughtfully the effect which such an exhibition is likely to have upon taken her own children to see it.

The make an earling the fight, six the Church and dengatianty situated, the purposes, it withstanding the adroit way in which you get rid of what this can be done in no other way, but by our church choirs is still, at least for any thing you have addinced against it, this can be done in no other way, but by our church choirs is still, at least for any thing you have addinced against it, this can be done in no other way, but by our church choirs is still, at least for any thing you have addinced against it, this can be done in no other way, but by our church choirs is still, at least for any thing you have addinced against it, this can be done in no other way, but by our church choirs is still, at least for any thing you have addinced against it, this can be done in no other way, but by our church choirs is still, at least for any thing you have addinced against it, this can be done in no other way, but by our church choirs is still, at least for any thing you have addinced against it, this can be done in no other way, but by our church choirs is still, at least for any thing you have addinced against it, this can be done in no other way, but by our church choirs is still, at least for any thing you have addinced against it, this can be done in no other way, but by our church choirs is still, at least for any thing you have addinced against it, this can be done in no other way. It is to erect a residence. The Binton of with the understination in the Constitution, or in the constitution of what the adroit way in which you get rid of what the adroit way in which you get rid of what the adroit way in which you get rid of what the adroit way in which you chart the adroit way in which you get rid of what the adroit way

to be held by the Ladies of St. George's Church, St. Russell having volunteered a significant hint that the Catharines, for the purchase of an Organ, will be obstacles which at present intervene to the Baron's assuming his seat as a Bratish Senator, would in all probability be removed immediately on the assembling

of Parliament To Rothschild, personally, we have no objection to urge why he should not act as one of our national Representatives. His character, both in a public and private point of view, we are assured is beyond the reach of censure. Nor would the mere fact of his Persons who are living to the world, may be said to being a Jew influence us to cherish the slightest premisspend their lives either in amusing or enriching judice against him. On the contrary, we regard the themselves. There are some who give their time and children of Abraham "according to the flesh," with affections wholly to one or other of the two engrossing deep feelings of interest and affection. We cannot pursuits, -money-making, and pleasure; but the forget that they were once the peculiarly loved people greater number diversify their service of the world, of Jehovah,-that still they are the objects of his by applying themselves to both with suitable alterna- discriminating care, - and that they are destined, protions. And as those who "make haste to be rich," bably at no distant period, to be restored to the Holy are too often unscrupulous in the means which they Land, after their dreary probation of suffering and

inspire every Christian patriot with feelings of the We do not, of course, pretend to condemn any deepest and most painful apprehension. If Baron moderate and innocent amusement, whether of a social Rothschild be permitted to take his seat, (assuming less-which many of them are not-their very fre- hitherto maintained. By many good men the Roman hinging the mind, and turning it aside from the con- the most deadly blows which could be inflicted upon ideration of higher and better things.

Our Constitution, but we are now threatened with an evil a million times more disastrous, for with all its

amusement are in every country the same, even the tions enough to save England from the disgrace with and training is to give spirit and speed to the horse- among her lawgivers one, who professedly regards the

transferred to the totally different circumstances of a deed are the prospects which we shall be forced to its natural wildness, rough and stubborn; and requires, speck as she is on the terrestrial map, -has become therefore, for its improvement, a race of animals not "Great" because as a nation she acknowledged and swift and eager, but possessed of patience, strength, did homage to the "King of Kings and Lord of Lords." and endurance. But perhaps it is almost beside the If she now permits the crown of Emanuel to be spurnquestion to notice this excuse at all; since no useful- ed by one of her chosen and recognised lawgivers, the con- most assuredly history will ere long have cause to tell of her "Ichabod, Ichabod,-the glory hath departed."

As connected with the above we may remark, that vogue; and truth compels us to acknowledge, that the King of Greece has conferred "THE CROSS OF

THE MAPLE LEAF.

We are glad to observe that our enterprising publisher, Mr. Rowsell, has in preparation a new volume of this very interesting and beautiful Annual. cordially wishing him every success, we are certain that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that we express the feelings of all who have at heart that the feelings of the the literary and artistic reputation of our Province, a reputation which was most worthily sustained by the publication of last season.

The publisher, we perceive, requests that contributions for the forthcoming work may be forwarded to him without delay, and we cannot doubt but that this call will be promptly responded to by all who may be competent to further the objects of the undertaking. Perhaps we might be permitted to suggest that, as far as may be, the articles should bear reference to the would add greatly to the interest of the volume, both

LIFE ASSURANCE.

The subject of Life Assurance is beginning to asmoney, at a time when, of all others, it is most im-Who, though he may probably be possessed of thounow so urgently needed for the relief of our sick and sands of acres of land, may leave his family in temporary pecuniary difficulty, owing to the impossibility of selling land in this Province for immediate eash, ex-

> Several of the old-established English Companies, Colonies. We also have before us a prospectus of pose to take the same risk at £1 15s. 8d.

We doubt not, that if this Canada Company is well ful movements of these poor children, ever ask themit humane to countenance this mercenary triffing with and admits of two classes of insurers: those who do, it humane to countenance this mercenary trifling with the immortal destiny of these defenceless lambs of the and those who do not participate in the profits—those and only judge in matters of faith." My space and time, flock? We know not whether they will be brought who participate in the profits paying a larger sum for as you must

Communications.

[We deem it necessary to follow the example of the London Church

(For the Church.) THE HOLY SCRIPTURES AND THE CHURCH.

Sir,-As I intimated in the postscript to my last, I shall so far depart from my resolution not to be drawr into a long controversy, as to endeavour to answer whatever seems to require answering in your second and third letters respecting my first three; but any rejoinders you may see fit to make to these I do by no means promise to notice,—I have neither time nor inclination for profitless paper strife; and the broad principles of the truth I wish to unfold with the chief arguments in its favour will new uphold, with the chief arguments in its favour, will new before the members of Christ in this diocese, with answers to the principal objections that can be advanced With respect to your first objection in letter second,

that our Church does not claim to be "the Divinely ap-pointed interpreter of Holy Scripture and only judge in matters of faith," I can only say, that I should be very sorry if she did, for that such presumption is one of the very worst features of the Papal heresy! But here you have again fallen into your old error, of mistaking a part for the whole. Our Articles, however, I am happy to say, do claim for the Church, i.e., the Church Cathilic, "authority in controversies of faith." The extent of this "authority" I, of course, judge of by the teaching on this subject of the Catholic Church; and, in truth, "authority" which was to be contravened by every man's propule which was to be contravened by every man's preat judgment would be no authority. It is therefore juit evident, that the Catholic doctrine on this subject is n where contradicted by our own branch of the Church and that she asserts this and some other similar Church principles, notwithstanding their high importance, mo lestly, we need not to wonder, when we consider the the effects of which she had herself but just escaped; and also her kindly feeling for the imperfect state of the Conmany reasons, we may well believe, our own Reformers position, especially so long as those communities them-selves were bitterly lamenting that incompleteness as a grievous hindrance to their fully sharing in the union, privileges and promises of the visible and Catholic Church.

My argument from analogy was of course not designed as positive, but as highly presumptive, evidence. You simply endeavour to explain it away. I complain not, however, because it is the very same treatment which the your way, receives at your hands. Did you attempt fairly to answer my arguments, or to present positive views of your own, I should know how to meet you; but for our adoration, and a co-ordinate triune operation in the regeneration of the infant, namely, the Spirit, the nembers of the Church, there is a sacred triad still, Spirit, the Written Word, and the Church, all, in ordinary circumstances, absolutely and essentially necessary; whose

whom, to such as believe, grace is conveyed.

Your quotation from Chillingworth, and the remarks upon it, are irrelevant, because again you put "a part for

You ask, "Where it is declared that Christ gave to His Church the key of knowledge to unlock the Scriptures? For an answer to this I really must refer you to all that For an answer to this I really must refer you to all that I have written on this point in my former letters, and to the ample quotations from Scripture to that effect which I have there made, premising, that I do not contend for the word "key," though it is a Scriptural one, but to the idea it conveys. Your remarks respecting the "lawyers," however, is surely "unfortunate." You cannot mean to say that they had "taken away" from the people the pretation. Really, Sir, I thank you for adducing this fact; for by it my argument is fully supported, so far as it goes. The people had the Written Word, but the Keepers of the Law having corrupted its interpretation, or, to use our blessed Lord's phrase, "having taken away the key of knowledge" from it, it—the Written Law—was useless to the people! This being so, from the evidence of our Lord himself, your attempt to disprove it, by pointing to the evils resulting from the abuse of this power by the Jewish lawyers or teachers, is of course of no avail. the Jewish lawyers or teachers, is of course of no avail But indeed it only applies in a very limited degree to my argument, which admits, as by this time you must be aware, that any number of Ministers may err in their teaching, or interpretation of God's Word, and are con-sequently, whenever we fear that they do so, to be tested by the authority of our own Church, we being already satisfied that it is in accordance with the Catholic Church

Your objection, that an appeal to the judgment of the Church during any portion of her history, since the days of the Apostles,—as to the nature of her mission with respect to the interpretation of Scripture, and her authority in matters of faith,—is "ex-parte;" sounds very strangely from a believer! Could a Hume, or a Gibbon, treat the Church of Christ, yea, His Church, baptized with the blood of her martyrs, with more cool contempt. But, Sir, you meant not-you could not mean to insinuate—that the Church—that Church in which Christ so positively promised "always" to dwell-has ever been so full of promised "always" to dwell—has ever been so full of unholy ambition, that her testimony, as to the powers with which she was invested by Christ and His Apostles, is not to be trusted! And indeed, as far as the argument is concerned. I have already shown that if the judgment of the Church, primitive and universal, could be mistaken in one thing, from whatever cause, it might be so in all, and hence every security for the truth, genuineness, and authenticity of revealed religion, as made known to us, either by the Written Word or the teaching of the Church, is nutterly "taken away." Ah Sir, the lawyers "took is utterly "taken away." Ah, Sir, the lawyers "took away the key of knowledge" through their corruption, let us take heed that we take it not away through prejudice,

rashness, or even any worse principle!
Your observations respecting the testimony of St.
Irenæus and of Origen, are simply a painful effort to fritter away the meaning of plain words, the force of which person whether their testimony does not clearly prothat they understood the doctrine of the Church in day, respecting the points under consideration, to be what I have stated. That their declarations agree with the promises of our Lord, I am glad you perceive, and that these promises were understood by them as securing ulerring guidance, or "infallibility" to the Church Unive also, I think, quite evident, notwithstanding that sal, is also, I think, quite evident, nowithstanding that the faith of some Protestants falls far short of the truth, in this matter. Thank God, however, that the number of Protestant Catholics is fast increasing,—men who earnestly protest against Papal errors, while they fearlessly contend

for Scriptural truth, and determinately cling to Catholic You are quite mistaken in supposing that I have given the weight of the testimony of antiquity, with regard to the fact that the primitive Christians regarded the Church so, even had I the necessary works at hand for the purpose; and I need not to be anxious respecting this inability, until you have more satisfactorily and fairly answered and me

Meanwhile, we commend to all kind and greatle hearts the sweet of a mother's voice, in the following the with highly respectable credentials, and we trust that the sweet to cent of a mother's voice, in the following the with highly respectable credentials, and we trust that the sweet to cent of a mother's voice, in the following the with highly respectable credentials, and we trust that the sweet to cent of a mother's voice, in the following the with the sweet to cent of a mother's voice, in the sweet to cent of the point is an important one. I will, for the saw of the point is an important one. I will be given a more of the point is an important one. I will be given a more of the point is an important one. I will be given to committee the community of which he is a understood to be even more forming of the whole from the community of which he has become a mother.

The title children of prevents world, the will be point in a said and the point is an important one. I will be given to committee the community of which he is a understood to be even more forming as the point is an important one. I will be given to committee the community of which he has become on Saturday, night and the point is an important one. I will be given the committee of the committee of the committee of the point in like manner to the fact that the doctrine in question was held by the Church in their day. Now, Sir, this being proved, my argument, that "the whole primitive Church could not err, or that otherwise the very foundations of Christianity would be shaken," remains in all its force; for even you did not attempt to gainsay it, if the fact, that such was the doctrine of the primitive Church, were proved! Permit, however, one other evidence that such was the doctrine of the primitive Church, namely, that the Council of Nice appealed to tradition, that is, to the interpretation and opinion of the Church, as well as to the text of Scripture, to prove the consubstantiality of the Son. the Son.
I admire your prudence more than your earnest-mind-

I admire your prudence more than your earnest-mindedness, in so coolly passing over my remarks upon the
awful consequences of the early Church being mistaken,
for they embody arguments which, being simply truthful,
I feel convinced cannot be overturned.
With respect to your supposition, that the whole Church
was in error previous to the Reformation, thank God, that
so far as our argument is concerned, it is only a supposition. I am not contending, remember, that every popular
opinion or superstition, which may nervade almost the tion. I am not contending, remember, that every popular opinion or superstition which may pervade almost the entire Church must needs be correct; but that all the acknowledged authoritative acts of the Church Universal, whether as regards doctrine or discipline, must be so. I again put it to you therefore, Sir, to point out one single error which the Church, either ancient or modern, both in the east and west, has concurred in solemnly sanctioning. You surely recollect, Sir, that even the greater portion of Romish error received its first authoritative sanction, even Romish error received its first authoritative sanction, even from the Romish Church itself, since the Reformation, at the Council of Trent; and that, too, under circumstances of outward influence and oppression, which deprive it of all weight, even as a provincial synod. And you must also be aware, that to Romish errors the Eastern Churches have never given their official sanction, either before or nce the Reformation.

Your question respecting Wickliff and Luther, will, I am sure, upon reflection, be seen by yourself to be wide of the subject. For I am satisfied that you will not contend that they were both guided into all truth. Did they even agree in all things together, would you be willing to

abscribe to all their tenets? You seem surprised at my intimating that we need the Church's guidance, "rightly to understand even the influences of the ever blessed Spirit." I must, however, still needs believe that it is so, until you offer some still needs believe that it is so, thin you die some stronger argument against it than your astonishment.—
For, alas! I have too evident proof all around me, that such a necessity does exist. Some professing to be under the especial guidance of the Spirit, leave the Church and join, it may be, the Plymouth Brethren; others, under the same rlea, stay away from Church altogether, thus never partaking of the blessed Eucharist, and yet joining no other communion; others, professing to have the same blessed teaching, administer, though only laymen, the blessed teaching, administer, though only laymen, the Holy Communion to their own families; while others, on the same pretence, occasionally trample upon all the Having published Mr O'Meara's letter, you will oblige me not these, and ten thousand such, in these days, need the of the real facts of the case. Church's authoritative guidance to teach them what are,

and what are not, the motions or influences of the Holy Spirit within them?
Your extract from the Bull of Pope Pins the Sixth the Romanists in general fall into the very same error that you have done, as I have already stated, throughout your letters, that of "putting a part for the whole:" in their case, putting the Romish for the Catholic Church. I will, therefore, answer both you and the Pope in the spirit and almost in the words of the Protestant Chillingworth, when a similar question was asked him. If you understand by the Church, the Church Catholic, probably should subscribe to the portion of the Bull you quote. Indeed, I think that you and I have already promise very much the same thing, even with regard to the Church

England alone! Look at the third promise we made in the service, when we were ordained priests.
You ask, "On what do we base the superiority of the Church of England to the Church of Rome?" From our own answer it seems that you base the superiority of the former upon the bare fact, that, in your private judgment, it teaches more in accordance with the written Word of God. Now, Sir, you will not deny that I can Word of God. Now, Sir, you will not deny that I can find plenty of Romanists, whose piety and learning I cannot doubt, with every feeling of respect for you, are equal to yours, and yet their private judgment leads them to believe exactly the opposite. Thus you see, Sir, at once, that the purity and truth of your respective Churches become immediately the mere sport of your individual opinions. I am thankful, therefore, that neither I, nor yet the Church of England herself, place her superiority over that of Rome upon any such sandy foundation as the private judgment of any man, or any number of men, however excellent, but upon her having cast off those Romish novelties which were plainly repugmant to the Romish novelties which were plainly repugnant to the Written Word; and her receiving nothing as the true interpretation of that Word, or as of Apostolic authority in the organization of the Church, but what has the sanction of the primitive Catholic Church. And this, as you will doubtless remember, was the standard to which the doubtless remember, was the standard to which the Anglican Reformers continually expressed their determination to adhere, and which is appealed to both in the two prefaces to the Prayer Book and in that before the Ordination Service. And in so triumphant a position has our adherence to Catholic antiquity placed us, that Rome bas been compelled to abandon it, and to substitute in its place a theory of "Development," by which she professes to know more of the mind of the Spirit, than did the primitive Church! Let Protestants beware that they fall not into a similar error! Extremes are wont to meet!

You harp upon my having named the Church during the "first three or four centuries," as being a peculiarly safe guide. I did so, not critically, but simply as a conventional phrase, implying the period before any serious disruption took place in the Church. And, taking the phrase as not including the Apostolic Church, with which our argument was not originally concerned, it would not be far from correct, as the last of the four great Councils, which our own Church appears to receive as ecumenical, was held A.D. 451; but, as there were two others, though not so important, which "have been universally received by the Catholic Church," the last of which was held A.D. 680, I ought to have spoken, as you suggest, with more precision, and have extended the period of the Church's precision, and have extended the period of the Children united decisions to the ninth century, shortly after which period the schism between the Eastern and Western Churches became, alas! to the present time, irreconcilable. You will, of course, now understand that I appeal to the early Church for its Catholic decisions, not, as I think I have stated before, because God's promise was any more sure to His Church then than now, but because, since the early period above referred to, the Church has been so divided that it has not been in circumstances to give a

united and authoritative decision upon any point.

As I see you have written a third letter, and I have undertaken to answer this first series of objections, I fear that I must trespass upon the columns of "The Church" with another communication on this subject.

Your's truly, A CATHOLIC. The Glebe, 7th Sept., 1847. As intimated last week, the controversy between A Catholic and H. C. C. must now be considered closed as far as our Journal is concerned. We do not think ourselves called upon to insert the last communication of H. C. C., because, so far as we can judge, it introduces a new topic, which of course would call forth a rejoinder from his opponent.]

To the Editor of The Church.

SIR,-I have a very short answer to make to the remarks of piece of music TO BE LISTENED TO can be most impressivel erformed, I would at once say, by all means let it be sung harmony; but this is not the question in debate, it is how a congregation consisting of high and low, rich and poor, servant and master, can best be enabled to practice their undoubted right, as the Church directs, of singing audibly and heartily the

sult seems only to be the extinction altogether of congrega-tional singing. I have, without mineing the matter, stated what I feel certain is the cause of this melancholy fact, and which is felt by every Churchman who has an ear in his head. Fortunately the accuracy of my opinions may easily be tested. Let but the Old Hundred Psalm, as originally set by its illusrious composer Dowland, with the tune in the tenor, or the Benedicite, as set by Merbecke to the Peregrine Gregorian une, be sung on any Sunday in the Cathedral of this city, and if the walls of the capacious edifice do not ring with the joyful notes of its congregation, I shall be quite contented to bear the brand which Musicus has affixed to me of striving to restore in church music the barbarisms of the 16th century.

To the Editor of The Church.

Toronto, September 11th, 1847. Sir .- I was much surprised, and I will confess a little annoyed, at having my attention called, a few days since, to a etter published in the Church, from the Rev. Mr. O'Meara, complains of some statements published in the Canadian Gazeteer, respecting the Indian Mission on the Island, as being incorrect, and leaves it to be inferred by your readers that if not guilty of wilful misr epresentation, I am at least liable to he charge of great carelessness in not obtaining my information om what he terms the "right quarter." Now, had Mr O'Meara been really ignorant from what source I obtained the statement he disputes, I should have had little cause for complaint at the publication of the letter in question. Such, how-ever, is not the fact. Mr. O'Meara could not in any case have "the Superintendent reports"; --but independent of this, Mr. O'Meara called upon me in Montreal, in the early part of last summer, when I distinctly told him that the whole of the state ment he complained of was taken, word for word, from the "report" of the Indian Superintendent, published in the Journals of the House, and he left me with the avowed intention of immediately examining the Report himself. I think, therefore, that I have great reason to consider the conduct of the Reverby the authority of the " House " was not correct, it most certainly ought to have been, and I could not suppose it necessary

the same pretence, occasionally trample upon all the authorities God has placed in His Church. Now, Sir, do by inserting this explanation, that your readers may be aware

Your most obedient Servant, W. H. SMITH,

Author of the Canadian Gazeteer. [We publish the foregoing as an explanation due to the haracter of the gentleman who sent it. His work was falieved then, that it was compiled, on the whole, with remarkable diligence and accuracy. In the present instance, it appears sort of error into which the

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO. The Church Wardens of St. George's Church, St.

George's Square, Toronto, have much pleasure in acknowledging a gift of 287 acres of land, which has been conveyed by Colonel Loring, one of the congregation, to The Church Society of the Diocese of Toronto, in trust for the uses of that Church. On behalf of the Church Wardens,

WM. H. BOULTON, Toronto, 16th Sept., 1847.

LATE VISIT OF THE LORD BISHOP OF TORONTO TO

LAKE SIMCOE. On Thursday, the 2nd instant, the Lord Bishop of Toronto proceeded to visit a small portion of his Diocese, at the head of Lake Simcoe, which he had been constrained to pass by in his episcopal progress in the year 1846, in consequence of the boisterous state of the wea-ther, which rendered it impracticable to cross the Lake n an open boat, and obliged him either to pass by that portion of the diocese, or to subject the remaining stations throughout his journey to the disappointment of delay.

The Bishop preferred the former alternative, and thus left unvisited, at that time, the townships of Orillia, Mediants of Britannian and Parts of Britannian and Britannian an

He therefore left Toronto at the time we have mentioned, accompanied by the Hon. Chief Justice Robinson, and by the Rev. Dr. Beaven, Professor of Divinity in King's College, who was to act as his Chaplain, pro tem.
They reached Holland Landing the same night, and proded, by the steamer Beaver, by way of Barrie to Orillia. The voyage presented many points of beauty, in skirting the borders of the Lake, and passing the islands, and headlands, and scattered clearings. Lake Simcoe, though not so grand in its proportions as Lakes Ontario and Erie, appears to possess more features of natural beauty, and seems likely, at some future day, to have its shores studded with village spires, and with the private residences of a class which is sure to spring up, the professional and mercantile aristocracy of Toronto; and whenever that takes place, and we can see the smoke calmly ascending amongst the trees of the forest, and the larger and smaller cattle grazing on its slopes, or repos-ing under its shades, or cooling themselves in its waters, —and oars and sails skimming across its surface,—it will be difficult to find any part of the waters of Upper Canada so beautiful as Lake Simcoe. In its present state the portion towards the Narrows, with Lake Couchiching beyond them, exhibiting most variety of outline, affords con-sequently the largest proportion of natural beauty. The little village of Orillia, which was reached at an

early hour on Friday evening, is prettily situated on the West side of Lake Couchiching, reposing in the forest amphitheatre which surrounds it. The only thing it lacks is some marked feature to distinguish the village Church, and to indicate what it is. The truth is that Orillia was formerly an Indian settlement, in which the Church had not been planted; and when, consequently, a long square building had been erected, which, when divided into two portions, served for a school-house and council-house. The Indians have since given way to the white way and this had been erected. the white man, and this building, no longer divided, is fitted up in the usual way, and employed as a Church whilst the house originally built for the Indian Chief has now become a comfortable village parsonage, and has been occupied for 6 years past by the Rev. John McIntyre, the Incumbent, who has the pastoral care of the Townships of Orillia, Medonte, part of Oro, Rama, and

The population of Orillia contains between 200 and 300 souls, of whom the larger portion are Churchmen, although several families were brought up in other com-

Saturday was spent partly in discussing various affairs of business connected with the Church, and in making arrangements for the coming Confirmations, partly in visiting the incipient village of Atherley, the property of Captain Creighton of Toronto, and near which, on a point of land delightfully situated, he purposes, it

this had is not vided, will had

impracticable by most of those whom he consulted; consequence of which the rest of the party proceeded thither in a bark canoe; but the Bishop, seeing the great probability that the lake would be impassable for canoes in the evening, determined to take a route by which, however rough and difficult, it would at least be possible to return the same night. Luckily twelve men had been doing statute labour on it the preceding day; and the canoe party having arrived in good time, sent on a party of Indians to meet the Bishop and his friends. These zealous young people, in honour of the first visit of their Diocesan, threw down portions of the fences between the forest and the village, and thus materially shortened the way, shortened the way,

A long tin horn being sounded, the Indians of both

sexes and all ages came trooping in, completely filling, the village school-house, in which divine service is held; the wall of which, with commendable zeal, they had of their own accord white-washed inside, at the same time washing the floor quite clean. The service was read with great distinctness by the Rev. J. McIntyre in the Chippeway language, and the responses well made hand such of the Indians as could read and were provided will books. After divine service the 100th Psalm was correctly sung in Chippeway, to the old well-known une, and then 17 Indians came forward for confirmation, out of 21 who had been under instruction. No one who is acquainted with the roving unsettled habits of Indian life will be surprised at the absence of 4 of the number; and acquainted with the roving unsettled habits of Indiau will be surprised at the absence of 4 of the number; and the presence of so many shows the hold which the Church and its holy influences is gaining over them.—
The Head Chief, Yellowhead, and second Chief, Bigwind, were among those confirmed; and the names of Lightning and Rocky-mountain, which appeared in the list, are equally characteristic of Indian nomenclature. It was very striking to witness the carpest humility of list, are equally characteristic of Indian nomenclature of It was very striking to witness the earnest humility all. The preface of the Confirmation Service and most of the prayers were interpreted by a young Indian engaged for the occasion; but the prayer which accompanied the imposition of the Bishop's hands, was repeated in the imposition of the Bishop's hands, was repeated in the imposition of the Bishop's hands, was repeated in the late of the occasion. The Bishop's address, which was brief, owing to the lateness of the hour, was likewise interpreted sentence by sentence.

After the conclusion of the service the Bishop shook hands with those whom he had confirmed, and the whole party returned by the forest road. A person who never travelled on such a road before would have prone to the property of the prope nounced it terribly rough, from the natural inequal of the ground, and the unremoved stones and stumps scattered over it,—to say nothing of a corduroy bridge or two in all their ratios. or two in all their native nakedness; but any one what accompanied the Bishop in his progress of last sum as in mer would have pronounced it an excellent road; as indeed, from the great skill and care of the driver, it was perfectly easy to any but a delicate person.
part of the road was cleared before dusk, and all were

alad to sit down to a comfortable dinner at a late hour. glad to sit down to a comfortable dinner at a late hour.

Monday morning presented a delightful autumn day, and after breakfast the whole party proceeded, in a comfortable open waggon, behind four good horses, on the road for Medonte. The former part of the drive was along the road from Orillia to Sturgeon Bay: the latter part was a narrow but excellent track through the woods,—through which it is quite safe to say a four horse team had never before been seen to travel. As the little wooden church was approached, it became quite clear that it had been designed by some person who had taken eare that it should not be mistaken for any thing but a church. There was the chancel and the south porch, and the vestry attached to the north wall near the chancel, and the roof was of a high pitch. Inside the same care was evitable to the north wall near the chancel, and the roof was of a high pitch. Inside the same care was evitable to the north wall near the chancel, and the roof was of a high pitch. Inside the same care was evitable to the north wall near the chancel, and the proof was of a high pitch.

were designed in a grave antique taste;—the timbers the walls and roof appeared, and the panels of the of the seat-ends were heavy and deep. The entrance of the chancel was marked by a low screen, and there was a raich the sacret. of similar character before the altar, on which the vessels and the white linen cloth (rolled up) we placed. Every seat in the Church was filled as fall as could hold,—the responding was universal and distinct, and the chanting was simple and effective, and the chanting was simple and effective. psalms were sung to simple old tunes;—and all was cteristic of the best English country churches, good people were first ministered to in private houses the Rev. Geo. Hallen, now resident in Penetanguishene, but the and the church was erected under his direction; present congregation has been now six years under care of Mr. McIntyre, who has revived and this prekept up the good spirit called into action by his predecessor. The number confirmed was 19, but others were kept away, by the death of a reliable to the specific case. kept away by the death of a relation or by sickness. The interest was increased by the consecration of the church and church-yard, which was solemnized with his accustomed rites. After the service the Bishop and his parts of the church and church-yard, which was solemnized with his accustomed rites. After the service the Bishop and his parts of the church and the church are the service the Bishop and his parts of the church and the church are the church and the church are the church as the church are the church and the church are the church party, together with some of the neighbours, we pitably entertained at the residence of George Esq., son of the clergyman above mentioned. A pleasant drive home terminated a day full of interest applications. leasure to all who were engaged in it; and the next orning the Bishop returned by the steamer for Torons uch gratified by what he had heard and seen.

We should not omit to mention that on the return the Bishop from Medonte, Chief Yellowhead waited him with an offering of a bark basket full of maple sugar to confer with him on the subject of the erection of a church at Rama; and on his Lordship's assurance of a church at Rama; and on his Lordship's assurance of a conference of the church at Rama; and on his Lordship's assurance of a church at Rama; and on his Lordship's assurance of a church as a church said the church sa sistance from the Church Society, and the promis similar aid from himself and the Chief Justice, it was ed to proceed with it forthwith. - Commun Orillia, September 8th, 1847.

DIOCESE OF QUEBEC.

The following Circular has been addressed to the Clergy of the Diocese of Quebec having pastoral charge:

Quebec, 14th Aug., 1847,

"REVEREND SIR,—I have to request the favour of you

"REVEREND SIR,—I have to request the favour of Sto preach the annual sermon for the Diocesan Charen ciety, towards the relief of the Widows and Children Clergymen, who have served within the Diocese, on Sunday, 19th September next. And I may perhaps not in properly mention, that there is now among us the large family of a more supported. day, 19th September hext. And I may permiss the large properly mention, that there is now among us the large family of a most exemplary and most devoted Clergymbid left wholly unprovided for by his recent death, which was caused by his contracting the prevailing malady in the discharge of his official labours.

"I am, your affectionate brother,

(Signed) G. J. MONTREAL"

(Signed) G. J. MONTREAL The funeral of the Rev. Mr. Dawes took place the day before yesterday, at St. Johns. The greatest demonstrations of respect were paid to the memory of this lamented clergyman. All the shops were shut, both those in the occupation of Romal Catholics and Protestants, and persons of all denominations tended the funeral. The church, which was hung with mountain many from different country parishes attended in their robes, the vice being performed by the Rev. Dr. Bethune and the W. Thomson. We understand that all the expenses of the neral were discharged by the parishioners, an evidence love and respect in which Mr. Dawes must have been held

QUARANTINE STATION—GROSSE ISLE.—By late accompressive from this station, we are happy to learn that the Reference of the Refe health, actively engaged in their auduous but interesting

The Rev. Wm. King, missionary at St. Giles, is lying stoped the ously ill of typhus fever, contracted by his attendance on full sick immigrants at the Quarantine Station. We are thanked however, to be enabled to state that good hope is entertained by the ultimate reasonary. his ultimate recovery. The last advices respecting him received yesterday, and were favourable.—Ibid.

UNITED STATES.

The General Convention, which meets triennially, is the month of October, is composed of the House of Bish ops, consisting of all the Diocesan and missionary ops in the United States, and of the House of Cleric Lay Deputies, consisting of four clergymen and four men from each Diocese. It legislates for the Amer Church within the limits of the United States, make no alteration in the Constitution, or in the little and offices of the Church, unless the same has been ad ted in one convention and submitted to all the Dioce