

is physically single in the one, is joint, or morally single in the other. National influences form much of our individual characters. National rewards and punishments, whether by direct or circuitous visitation, influence and modify the individuals who form the mass. National will and agency are indisputably one, binding either a dissentient minority, or the subject body, in a manner that nothing but the recognition of the doctrine of national personality can justify. National honour and good faith are words in every one's mouth. How do they less imply a personality in nations than the duty towards God for which we now contend? They are strictly and essentially distinct from the honour and good faith of the individuals composing the nation. France is a person to us, and we to her. A wilful injury done to her is a moral act quite distinct from the act of all the individuals composing the nation.

Upon broad facts like these we may rest, without resorting to the more technical proof which the laws afford in their manner of dealing with corporations. If then a nation have unity of will, have pervading sympathies, have the capability of reward and suffering contingent upon its acts, shall we deny its responsibility; its need of a religion in order to meet that responsibility? Of that religion of grace, by which alone human responsibilities can be met? If these or any of them be denied, let it be shown us what broader or surer basis can be laid for them in the case of an individual, or how the responsibility of an individual, and with it his consequent need of the grace of Christ, can be proved either from his constitution or from experience, without at the same time shewing, even though implicitly and unawares, that the case of a nation or combination of individuals is analogous, and that they have, with the same liability, the same necessity. A nation then having a personality lies under the obligation, like the individuals composing its governing body, of sanctifying the acts of that personality by the offices of religion, and thus we have a new and imperative ground for the existence of a State Religion.—*The State in its Relations with the Church, by W. E. Gladstone Esq. M. P.*

#### IMPORTANCE OF CHURCH ESTABLISHMENTS.

Rising above the influence of mere sectarian feelings, the Methodists are anxious that the religious wants of the nation at large should be fully met; and comparing the utmost of what the Dissenters and themselves have done, or are able to do, with what remains to be done in the land, they are persuaded that the cause of our common Christianity so needs the extensive provision of some means made by the Established Church, that were also overthrown, a vast proportion of our teeming population must be left in utter destitution of even the outward ordinances of religion. By the overthrow of the Church, we do not mean her ceasing to exist as a Church, but her being removed from the protection of a State Religion. Our argument is, that it is because the Church of England is established by law, that she is able to provide a much larger amount of religious instruction for the nation at large, than she could do were she subverted as an Establishment.— *Wesleyan Methodist Magazine for April, 1834.*

#### SCRIPTURE AND TRADITION.

We receive such tradition for this one reason—because it deserves the name of JUST and PROPER EVIDENCE. It is authentic testimony. It is a part of the materials from which even the external evidences of Christianity itself are derived. It furnishes the most powerful historical arguments in support of our faith. It is amongst the proofs of our holy religion.

But evidence is one thing; the rule of belief another. Not for one moment do we on any or all these grounds, confound the history and evidences of the divinely inspired rule of faith, with that rule itself. Not for one moment do we place tradition on the same level with the all-perfect Word of God. Not for one moment do we allow it any share in the standard of revealed truth. Scripture and tradition taken together are NOT—we venture to assert—"the joint rule of faith;" but "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith." And tradition is so far from being of co-ordinate authority, that even the Ecclesiastical writers who approach nearest to them, and are read in our churches—which not one of the Fathers is—"For example of life, and instruction of manners," are still, as being uninspired, not to be applied to establish any one doctrine of our religion.—*Dr. Wilson, Bishop of Calcutta.*

#### THE CHURCH.

COBBOURG, SATURDAY, NOVEMBER 23d, 1839.

We alluded last week to the duty of our Legislature to institute an inquiry into the conspiracy alleged to be still existing for the overthrow of our monarchical institutions, and the destruction of the loyal supporters of the Government. While such an inquiry should be entered upon with caution and pursued with delicacy,—while it should be characterized by calm, dispassionate, equitable, and merciful dealing; we cannot but recommend it on moral and religious, as well as upon political grounds. A careless inattention to gross and glaring and awful violations not simply of human but of the divine laws, cannot but foster that moral laxity and that disregard of holy and solemn sanctions, which must, sooner or later, if unchecked and uncorrected, lead to the utter disorganization of society and the complete prostration of honest and virtuous principle. If the legitimate protectors of our liberties and the constituted guardians of our laws, evince an indifference to the violation of such obligations, we cannot wonder if new conspiracies should be undertaken and fresh outrages committed. Should the results of such an inquiry fail to confirm the public impressions upon this point, it will be a relief to discover that we have been affected by a groundless alarm; and it will be a satisfaction to every well-constituted mind to know that the crime of treason against the most paternal of governments had not spread so far or so deeply as general rumour had given us cause to fear. But should the discoveries made serve unhappily to confirm the public apprehensions, it will be a satisfaction, however melancholy, to know the extent of our danger and to provide more effectually for our future security. An opportunity may also, by this means, be afforded to the guilty of arriving at more wholesome convictions; of retrieving the errors of the past; of becoming better subjects and better men. If we contemplate the probability of a change so happy and desirable, it must, we know, be preceded by penitence and remorse; and we can understand as well, that the discovery or the confession of guilt must first be made before the tear of sorrow will be shed, or the work of reformation in earnest entered on. We believe, too, that this fair and open canvassing of the question would be to roll away the stigma of reproach and the suspicion of guilt from many a one to whom it now most undesirably attaches.

Flagrant and awful in the sight of God and in the face of men as we would have the sin of rebellion understood to be, no sense of private wrong or of public injustice will allow us to close our eyes to the fact, that the guardians and defenders of the laws themselves have very much to answer for as respects that very crime. In tracing up effects to their causes, we cannot fail to come to the conclusion that treasonable conspiracies such as those we have been deprecating, are ascribable, in a very great degree, to the SPIRITUAL IGNORANCE of the people,—to the want of that regular, wholesome, and reiterated admonition to Christian duty, without which no nation can be politically virtuous or happy. While our legislative halls have rung with eloquence in support of plans for improving our jurisprudence and for promoting the physical advancement of our country, the discussion of

the means for securing and perpetuating religious instruction to our people and bringing the Gospel to every man's door now and for ages to come, has generally been approached with coldness, with caution, with fear; and has too commonly ended in angry declamation and bitter invective without one alleviating practical result. We may amend and improve our code of laws; we may augment the means of carrying them more promptly and satisfactorily into execution; but the surest way of promoting a veneration and obedience to those laws, is to disseminate the principles of Gospel truth, and graft in the heart that fear of God and love of God which is the best, the only guarantee for the faithful and conscientious performance of social and civil duties.

It is worse than idle to ascribe the late conspiracies against the peace of the country and the constitution of the realm, to an impatience of ecclesiastical supremacy,—to the desire to be rid of the domination of the Church! We say it is worse than idle, because that is a supremacy which has never been exercised—a domination which has never been felt. Any attempt to coerce the conscience would be as unsupportable as it is absurd; and any endeavour to exact a compulsory support to a single form of religion would here be as improper as it would be vain; but where was such coercion ever implied, where was such compulsion ever intended in the scriptural and Christian desire to see the provisions of our Constitutional Act carried out for the universal dissemination of religious instruction in this Province, and by a uniform mode of worship?

We contend—and every honest reasoner, every careful observer of passing events will support us, we are sure, in the argument—that the late exhibitions of treason against our mild and fostering government, are ascribable, mainly and primarily, to that want of religious principle which is a certain effect of the absence of religious instruction. This, if communicated in an irregular or desultory manner, we further contend, is inadequate to the object aimed at; it must be steady, consistent, and permanent. By this means alone can any lasting impressions be produced or any salutary principles confirmed; and by this means alone can the effect of false teaching be counteracted. For it is unhappily the fact that, in not a few instances, the very persons ostensibly engaged in this desultory religious instruction, were themselves participators in the plots and conspiracies which have lately been the cause of so much disorder, discomfort, and disaster in the land.

How painful, then, must be the reflection that, in enforcing the laws, we are allowing its rigour to bear upon those who have never been faithfully or assiduously instructed in the only certain means of giving reverence to their sanctions and obedience to their requirements! How painful to know that the very persons whose melancholy duty it becomes to put those laws in execution, are themselves in a great degree answerable for the crimes they are called upon to punish! It is true that these are charges which apply, in strongest force, elsewhere; it is true that we are to ascribe this neglect and its consequences rather to imperial than to provincial indifference; but have our own public men nothing to answer for in this solemn and important matter? Let those reply—and we trust they will not do so without a serious and prayerful consideration—who, year after year, have voted for the alienation to mere worldly purposes of the very means which had been set apart for the religious instruction of the people; who would leave the unprovided and the uninstructed to glean their spiritual sustenance where they can; or, as the heart and the taste of man is naturally averse to this boon, to allow them to perish in their ignorance. We cannot pretend to understand, and therefore we shall not be so uncharitable as to condemn, their motives; but we contend that the only satisfying proof of their consistency in advocating the voluntary principle as all-sufficient for the supply of the religious wants of a nation, would be in their appropriating from their own private estates that seventh, which after being granted from the property of the Crown, they have sought to wrest from its legitimate application and convert to secular purposes.

We would, with every courtesy, assure the editor of the *St. Catharines Journal* that we have always drawn a line betwixt the disaffected and the deluded, and have never denied that amongst the advocates of that wild and impracticable theory of "Responsible Government" which has been so mischievously agitated in these Provinces, are unhappily to be found some of the most loyal men of which the country can boast. We must not, however, be so uncandid as to disguise from our contemporary our conscientious belief that the number of the truly loyal advocates but a very small proportion to the really republican advocates of that mischievous theory; while all who aim at the entire subversion of our monarchical form of government and desire to substitute the intolerable evils of a pure democracy in its room, are found to rank themselves amongst its most zealous supporters. We believe, too, that many of the sound-hearted who unfortunately have been entrapped into an approbation of that republican scheme, have begun to discover its actual tendency; and we do not despair of soon perceiving the whole of that honourable and meritorious class separating themselves from this unintentional alliance with the known enemies of the country, and directing their honest energies to some better means of ensuring the wholesome and impartial working of our untried Constitution.

That meetings should be held or conventions formed for altering the Constitution of our country, we must, with every deference to the opinion of our contemporary, pronounce to be unlawful and seditious. If a doubt exists as to our possessing in its purity the deservedly praised Constitution of Great Britain, and if the object of such meetings be simply to discuss and ascertain that fact, the character of the question becomes materially changed; and unsuitable as we deem even such a discussion in the present temper of the public mind, we should grieve to see any subject of our honoured Queen debarred the privilege of constitutionally expressing upon that point his honest and conscientious sentiments.

We have no desire to enter into any argument with our contemporary upon the late meeting at Yonge Street: statements differ; and if we are bound to respect the declarations of gentlemen of undoubted integrity on both sides, the safest conclusion at which we might arrive would perhaps be, that there were faults on both sides. That violence, in the discussion of political questions, is confined to the Conservative party, it is absurd to assert: the account of the outrage at Brighton (which will be found under our Colonial head, and which, though particulars have not reached us, is believed in its general features to be true,) will prove that the individuals who style themselves Reformers cannot arrogate to themselves all that is peaceable and orderly in society. We are far, however, from desiring that any infractions of the public peace, by whomsoever committed, should be passed over in indifferent silence; yet if they chance to be of a character so serious as to warrant the interposition of the authorities, we conceive the wisest and safest course to be that which is recommended by our respected Lieutenant Governor,—to appeal to "the legal tribunals of the country."

We extract from the Bermuda *Royal Gazette* the following notice of the newly created Bishop of Newfoundland, the Right Rev. Dr. Spencer,—formerly Archdeacon

of Bermuda, and under whose episcopal charge that island will still be retained. It is very gratifying also to observe the kind and complimentary terms in which their late Diocesan, the Lord Bishop of Nova Scotia is spoken of by the conductors of the *Royal Gazette*; and we doubt not that such are the sentiments entertained of the venerable prelate by the entire population of those interesting islands:—

While we express our unfeigned pleasure at this appointment—an appointment, which, at the same time that it continues to us an appointment, which, at the same time that it continues to us the services, with increased means of doing good, of a Dignitary, who has been so long resident, and so long in energetic professional employment among us, as to be almost one of ourselves, will not fail of being regarded by a portion of the Church of England in this Colony as a source of pride and congratulation—we cannot forbear tendering a parting tribute of respectful gratitude to the Bishop of Nova Scotia, now that the spiritual connection between us and that Prelate is about to be dissolved.

Bishop Inglis, in addition to his earnest piety, his sober zeal, and acknowledged indefatigable exertion in the great cause in which he is engaged, possesses a courteous and collected serenity of manner, a gentle kindness of language, and, as far as our personal experience goes, an unrivalled fluency, aided by a most sonorous voice, and a neatness of expression, which never fail him either in private conversation or in public address. With these qualifications it is not to be wondered at that he made a deep impression during his first visit to these Islands—which impression has never been effaced. His subsequent sojournings among us have but confirmed the high opinion we had formed of him, and bound him more closely to us by the less excited but firmer feelings of tried intimacy. The affection which his Lordship conceived for this Country at a very early period, has experienced no abatement. He has never lost an opportunity, we have reason to know, whether public or private, of speaking its inhabitants in language that has been to them a source of interest and instruction, which was held of cordial regard.—At a late meeting of the Society for the Propagation of the Gospel in Foreign Parts, and at which he was the deserving object of very marked attention and high encomiums, he alluded to Bermuda in the most creditable terms, as may be seen from the following extract from the *Oxford Herald*, in notice of his Lordship's Speech on the occasion:—

"With this sad picture of some portions of his Diocese, the Bishop gladly exhibited the contrast which is afforded by the condition of the Bermudas, where, although enough has not yet been effected for the religious instruction of the whole of the community, there was some regard to the religious wants of the Colony from its earliest settlement, and churches were erected along from the earliest buildings. Provision, though insufficient in amount, was also made from the beginning, and has since been continued there for the support of a ministry of the Church of God. The result has been a more general regard to the service of God and the obligations of the Gospel, and a more general and affectionate adherence to the teaching of the Church than can be found in any other part of the Diocese. Much is also done for the religious improvement of the coloured slaves in those Islands, where the Society have built, and are building, chapels and school-houses for their special benefit, and have assisted in the enlargement of the Churches for their accommodation, and providing for their missionaries and school-masters."

We are always gratified when we hear Bermuda well reported of, and more especially, when we observe that it is honourably remembered, and brought forward to the notice of our distant fellow subjects by those, who are distinguished among the truly great and good, as Bishop Inglis is in the Parent Country. We soon shall cease to be a portion of his Lordship's Diocese, but we feel a satisfaction in the thought, that we shall ever occupy a place in his good wishes and fervent prayers. May he be long spared to the Church, of which he is so bright an ornament—and, when his time of departure hence shall arrive, may he receive a blest and eternal reward!

Under our head of Ecclesiastical Intelligence, will be found a Letter from the Lord Bishop of Montreal to the Earl of Durham, on the subject of the destitution of the Canadian Church. We have already made some extracts from this useful document, and stated that it formed part of the Appendix to the celebrated Report of that noble Lord. We understand that the Rev. Mr. Waddilove, always actively engaged in behalf of the unprovided flocks in Canada, had caused a large impression of this Letter to be circulated in England,—as powerfully seconding his own eloquent and unwearying appeals to the British public for the supply of our religious necessities.

We cannot advert to the services of the Bishop of Montreal in behalf of this Diocese,—especially at a time when, from the erection of Upper Canada into a separate see, his official connexion with it has necessarily become dissolved,—without bearing our testimony to the high regard and warm affection entertained for him, we believe we can say without an exception, by all the members of his late charge. We should be insensible, indeed, to those engaging qualities which distinguish his private character, and to those high endowments of learning, piety, and zeal by which his exalted station in the Church is adorned, if we neglected to pay this parting tribute to his Christian worth.

We feel, as do the members of the Church in Bermuda, a peculiar satisfaction and thankfulness that, in the necessity which existed for the division of this vast Diocese, there has been selected from amongst ourselves one so eminently qualified, by his knowledge, ability and zeal, for the oversight of this portion of it, as the prelate into whose hands it has been confided; yet we cannot allude to our late connexion with the Lord Bishop of Montreal without expressing our own humble and grateful sense of his past services, and our fervent prayer that he may long be spared to exercise the office of an overseer in the Church of God.

To the Editor of the *British Colonist*, and all others who seem fond of indulging in "railling accusations" rather than in solid argument, we must—without meaning the slightest disparagement to the meritorious exertions of others—reiterate our assertion that the Lord Bishop of Toronto has done more for the cause of education in Upper Canada than any other individual within its bounds. In this assertion we are very sure we shall be sustained by the honest and impartial verdict of the country. If, under his auspices, the University of King's College has not reached that stage of advancement which the wants of the country so obviously demand, the blame must be laid, not to him nor to the Council with whom he acted, but to that factious opposition which, at every step of their proceedings, it was their misfortune to encounter. From 1827 to 1837 obstacles were successively thrown in their way, more it is to be feared from an unworthy jealousy than from any real anxiety for the country's good; which, with a patient industry and a firm adherence to principle, they laboured to surmount. But when, at length, these difficulties seem to have been removed, and active measures were in progress for starting the Institution, suddenly a fresh Legislative interference is made, and a new system—curtailing the proposed University most seriously of its respectability and its efficiency—is determined upon!

For the honour of the Legislature, and for the good of the Province, we hope soon to see this hasty and injudicious step retraced, and something speedily done correspondent to the munificent endowment of the Institution itself, and commensurate with the wants of our rising country.

#### COMMUNICATION.

##### THE CROSS ON ST. JAMES', TORONTO.

To the Editor of The Church.

REV. SIR,—Several friends having since referred to a paragraph in a sermon delivered by me on the Sunday after the erection of the Cross on the Cathedral Church of St. James', in this city, I have been induced to transcribe it for insertion in *The Church*. I will first, however, venture to throw together a few remarks and extracts on the subject of the Symbol of the Cross, for the satisfaction of those who, for want of information, are offended at that Symbol.

The use of the Cross as a Church-ornament is to be defended on grounds analogous to those upon which the ceremony of the Cross is retained in Baptism. Hooker, after drawing in his masterly manner, the line between use and abuse in the matter of

the Baptismal Cross, and shewing that its abolition is not to be argued from Ezekiel's destruction of the brazen serpent,—(2 Kings, xviii. 4.) thus concludes: "Their course which will remedy the superstitious abuse of things profitable in the Church is not still to abolish utterly the use thereof, because not using at all is most opposite to ill-using, but rather, if it may be, to bring them back to a right perfect and religious usage, which, albeit less contrary to the present sense, is notwithstanding the better and by many degrees the sounder way of recovery."—Bk. v. s. 65. Yes! far be it from us to discard a time-honoured hieroglyphic because once it was the badge of superstition, or because now some persons so close their eyes to its significance. On the contrary we ought to be glad that we have an opportunity of triumphing over a prejudice, and rescuing a profitable symbol from an exclusive and usurped use. The explanations given by the Anglican Church of her intention relative to the sign of the cross in baptism apply equally to its use as a material symbol on her edifices. The Canon (the XXXth) referred to in the rubric at the close of the Public Baptismal Service, thus speaks: "It must be confessed, that in process of time the sign of the Cross was greatly abused in the Church of Rome, especially after that corruption of popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that as the *Apology of the Church of England* confesseth; it doth with reverence retain those ceremonies, which do neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders." It was the determination of St. Paul to glory only in the Cross of Christ, and to know nothing among his converts save Jesus Christ and him crucified. In like manner the early Fathers fixed their undivided gaze upon that sacred object until their mental retina became so impressed with its image, that which way soever they looked, they saw it. "Nature itself, according to them," says the Rev. I. J. Blunt, (Sketch of the Christian Church of the two first Centuries, p. 212) "bears the mark of the cross in almost every feature that presents itself. For the ship cannot sail, says Justin, without the rigging forming it; nor the earth be tilled without the plough representing it; nor labourers or mechanics do their work without tools shaped like it. And moreover man himself differs from the brutes in that he stands erect, and stretches out his arms, after the fashion of a cross; and again his nose and forehead combine into the same figure." No wonder therefore if the sacred emblem was soon embodied and fixed in conspicuous places as a standing admonition to all men. It is however difficult to ascertain when it was first used as an architectural ornament in or upon Churches. "That they (crosses) were not in use" says Bingham, (*Christian Antiquities*, B. vii. c. vi. s. 20.) "for the three first ages seems evident enough from the silence of all the writers of those times, and from Eusebius, who has frequent occasion to describe minutely the churches of Constantine and others, but never once mentions a cross erected in them, though he speaks frequently of crosses set up in other public places; as a learned writer [Dalleus] has judiciously observed out of him, who thinks they began not to be set up in Churches till after the year 340."

Although we thus see the Cross to have been not a primitive, it was nevertheless certainly a very ancient symbol in Ecclesiastical buildings. But even were there no authority of this kind for its use; were its erection an idea of yesterday, its appropriateness is so evident, its appearance so graceful, and its associations so sacred and spirit-stirring, that the sight of it, far from being loathed, must ever be hailed and venerated by the enlightened Christian.

The Paragraph above alluded to is as follows (the text was, *THY KINGDOM COME*):—

"\* \* \* \* \* 'Were there a reigning anxiety within us, each to have the Kingdom of God's peace established in his own heart, what a different world would this seem to us! How altered would be the spirit of men! What a one-ness of mind would there be among all! And how would all the machinery of our life upon this earth, which now so often grates harshly, and sometimes even almost refuses to move, then work easily and quietly. Did every community act under the influence of our redemption. May it be a kingdom for whose advent we pray, how quickly would cease that conflict of feverish feeling and mutual rancour, those heart-burnings and discontents, and complainings in our streets, which now distract us, which now interfere with the peace of the most peacefully inclined. Let it be our prayer and effort that a knowledge of the principles of that peaceable kingdom of the Saviour may, without adulteration, be disseminated throughout the length and breadth of the land in which we live,—being assured that those are the only infallible principles whereupon we can hope to build for ourselves a permanent happiness and prosperity. May we all be convinced of this truth and act upon it. And may that Cross, which we have all doubtless with joyful and thankful hearts, seen within these few days, tower so beautifully above the roofs of this city, be long a blessed emblem to remind us of our high vocation and privilege as subjects of a heavenly kingdom, as servants of a crucified Saviour. May that most expressive sign, that epitome of our Faith, now glittering upon our sky, be a constant monitor to us, amidst our week-day callings and all our secular occupations, pointing us to Heaven, and shewing us by a visible symbol the method of our redemption. May it remind us of the comfort which unites us all as Christians. May it have an anxious effect upon the spirits and disposition of all, reminding us that if Christ so loved us as to breathe out his life for us upon the cross, we ought also to love one another, and do good to one another. Thus shall we practically and most effectually co-operate with the prayer which we utter, *THY KINGDOM COME*. By thus contributing ourselves as willing subjects, to that kingdom, we swell its ranks, we enlarge its borders, we bring glory to God, and hasten the day, when, as on yonder emblem, the cross shall really surmount the globe, and the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ.'"

Believe me to be, Rev. Sir,

Very truly Yours,

H. SCADDING.

Toronto, Nov. 15, 1839.

#### ECCELESIASTICAL INTELLIGENCE.

WINDSOR NEW CHURCH.—We have the greatest pleasure in informing our readers that active measures are in progress for the erection of a new church in the lower part of Windsor. The plan is intended to include accommodation for the regiments who have hitherto been unable to attend Divine Service in any consecrated place of worship. A book has been opened at the Windsor bank to receive the names of subscribers; and donations to the amount of £800 have already been announced. The committee of the Church Union Society have agreed to recommend a grant of £30 to be made from the general fund of the Society in furtherance of this plan.—*Windsor Journal*.

The Dean and Chapter of Westminster have given an allotment of ground and £800, and the Dean of St. Asaph £200, towards building the North Hill District Church at Great Malvern.—*Worcester Journal*.

Miss Hickman, of Newham Nell, has given the site for the new church at Davenport, and £200 towards its erection.—*Northampton Herald*.

DIOCESE OF ST. ASAPH.—The annual meeting of the St. Asaph Society, for promoting the building and enlargement of churches and chapels, was held in the Chapter House, at St. Asaph, on Thursday last. The meeting was most respectfully attended, and the Lord Bishop of St. Asaph presided on the occasion. The following grants were made:—In aid of building a chapel in the township of Distre, in the parish of Mold, £250, ditto at Denbigh (additional), £50; for re-building and enlarging the church at Newton, £300, ditto at Llansainffraid Glyn Conway, £50; and for enlarging the church at Northop, £25.—The extensive benefits already conferred by this society must strongly recommend it to all friends of the establishment in North Wales. Six new churches, in aid of which the society made grants, were consecrated in the course of last year, and one last month. Two churches have also been rebuilt and enlarged.—*Chester Gazette*.

We understand that the Rev. J. McFarlane, of the Martyrs' Church, Paisley, has been appointed minister to the first Scottish

colony, about to proceed in the Bengal Merchant, from Port Glasgow.—*Glasgow Courier*.

The Lord Bishop held his Visitation at Tiverton, on Thursday last, and having returned to his palace in this city, preached at the cathedral on the forenoon of Sunday. To-morrow (Thursday) at 11 o'clock, his lordship holds his Visitation at the cathedral in this city; thus closing his triennial tour through his diocese, which has occupied him more than two months; having, in the course of it, held Visitations of his clergy at 15, and confirmed at 30 different places.—*Exeter Flying Post*.

NEW CHURCHES.—Within the last few days three new churches have been consecrated, all within two miles of Manchester. On Saturday last the church of St. John, at Broughton, for which the inhabitants of that place are chiefly indebted to the benevolence of John Clowes, Esq., of Broughton Hall, was consecrated by his Grace the Bishop of Chester. On Sunday a beautiful new church at Cheatham, called St. Luke's, underwent this ceremony. Monday his lordship proceeded to Openshaw, about two miles east of Manchester, and consecrated the church of St. Barnabas. Each of these churches will contain from 1200 to 1500 persons.

The ceremony of laying the foundation stone of one of the 10 churches in Birmingham took place at the intended site near Great Lister-street, on Saturday. The Bishop of Nova Scotia, assisted by the Rev. Mr. Allport, conducted the solemnities. The stone was laid by Lord Calthorpe.—*Birmingham Gazette*.

The Rev. S. Wilberforce has been on a tour through this county, for the purpose of advocating the claims of the Society for the Propagation of the Gospel in Foreign Parts, which tour has, we hear, been attended with great success. The object of the reverend gentleman, in thus travelling from town to town, and platform to platform, is to rouse all Englishmen to a full sense of the exertions incumbent on them as Christians, to provide suitable religious instruction for the inhabitants of the various colonies and dependencies of this great empire; a duty which, though not entirely neglected, has not hitherto been performed as zealously and as efficiently as might have been the case, had all the resources of the county been directed to its accomplishment. The rev. gentleman recites a number of striking facts, to show the prevailing want of suitable Gospel instruction in foreign parts; and having laid these facts before his auditors, he next proceeds to grapple with the entire subject, and to treat it as a great national question, involving the stability and existence, not less than the glory and honour, of Great Britain. The mind of the reverend gentleman is fully equal to this vast effort, and no one can hear him without yielding a ready and willing, though at the same time painful acquiescence to the justice of his conclusions.—*Western Luminary*.

The fine old church of Ashbourne, in Derbyshire, is at present undergoing a very extensive internal beautifying and repairing.—A public subscription has been raised, and the sum already obtained amounts to upwards of £2000. A bazaar is to be held in Ashbourne at the end of this month, the proceeds of which are to be added to the amount already subscribed. Ashbourne Church is one of the finest, oldest, and largest churches in Derbyshire, and is well worth the repair which it is receiving.

THE BRISTOL CHANNEL MISSION.—The attention of a Clergyman of the Church of England (the Rev. J. Ashley, L.L.D.) was, some time ago, directed to the islands in the Bristol Channel, of which there are four: Lundy, Cady, and the two Holmes. Having ascertained that none of the islands enjoyed public worship he visited Flat Holme and Steep Holme, which lies between Weston-super-Mare and Penarth, and repeatedly performed Divine service in both these islands, which was well attended by the inhabitants and pilots. The result of the Rev. Gentleman's Christian labours has been the formation of the Bristol Channel Mission Society.

DIVINE SERVICES.—An esteemed correspondent has called our attention to an announcement of the intention of the Bishop of Lincoln to take measures to ensure the performance of Divine Service twice on each Sunday throughout the year, in every parish church in that county. He then adds his hope that the Archbishop of York will follow the same good course, first beginning with the city of York. We fully agree with our correspondent that it would be desirable to have double services, where such is practicable, but in York, and probably in some other places, the minister's income in many parishes is so very small, that it is impossible for a clergyman to exist upon it, without holding some other ecclesiastical appointment. The consequence is, they can only give one service; this is no doubt an evil, and the best remedy for it would be to devise some means of increasing the minister's stipend to such a sum as would enable him to maintain himself and his family in respectable circumstances. Then he could devote his whole time to the duties of one parish, and every church could have double services on the Sabbath—as certainly ought to be the case.—*York Chronicle*.

CLERICAL SOCIETY.—Our attention has been drawn to a society comprising most of the clergy residing within a "circle drawn from the centre between Avening and Stonehouse" in this county, the object of which is to promote friendly meetings for the purpose of conversing on clerical subjects. The society has been established about 12 months, and has, we are informed, been productive of much good. The meetings take place at the houses of the different members in alphabetical succession, and are held on the second Tuesdays of every month in the year except January and December. The subject discussed is generally of a practical nature, and as we heartily approve of the objects and constitution of the society, we are induced to hope that this slight notice may excite the attention of the clergy in other districts to the subject.—*Gloster Chronicle*.

ROYAL NAVAL SCHOOL.—The Rev. Thomas Chambers, M.A., of St. John's College, Cambridge, has been appointed Head Master of this institution.

The Rev. W. W. Lutyens, M.A., Curate of St. Paul's, Shalwell, having been appointed one of the Honourable East India Company's chaplains at Madras, his parishioners have acknowledged his worth by presenting him on Monday last with a costly silver tea and coffee service, and pocket communion service.

A correspondent of the *British Magazine* suggests that in order to make up the present very deplorable deficiency of church accommodation in the metropolis, there should be at least five services every Sunday, in all the large churches, and an additional number of curates, to be paid out of a fund to be raised for the purpose.

KERRY.—On Sunday the Rev. Mr. Fleury, of the Molynaux Asylum, announced to his congregation that it was the intention of the committee of seat and pew holders to enlarge the church, for the further accommodation of 150 persons, in consequence of the crowded state of it every Sunday, a circumstance attributable to the anxiety of Roman Catholics to hear the true Word of God expounded. Popery was on the wane, and from letters of a private nature, but which from their importance he intended publishing, he was happy to announce "that the whole of Kerry would shake off the errors of Romanism."

BERLIN, SEPT. 29.—Two more Roman Catholic families, consisting of 19 persons, have lately joined the Protestant Church, because on occasion of marriages the Romish clergy required a promise that the children should be educated in the Roman Catholic religion; a promise which the parties refused to give, and the ceremony performed by a Protestant clergyman, and with their relations quitted the Romish Church.—*Hamburgh Paper*.

From the Colonial Churchman.

KING'S COLLEGE, FREDERICTON, SEPT. 26.—At a Convention, held this day, the Rev. James William Disbrow, A. B.

was admitted to the Degree of Master of Arts. It is pleasing to observe the increasing interest that is evinced in behalf of Sabbath School institutions. An appropriate sermon was preached in St. Luke's Church, Portland Village, last Sabbath evening, by the Rev. Mr. Harrison, on Ecclesiastes, chap. xi. ver. 1.—"Cast thy bread upon the waters; for thou shalt find it after many days"—and a collection (including a gold ring which was redeemed for £1 5s.) amounting to £22 5s. 6d. was taken up, in aid of the funds of the Episcopal Sunday school in that place.—*St. Johns, N. B.*