

NEW CHURCHES IN THE METROPOLIS.—St. Jude's Church, in the Old Bethnal-green-road, being the seventh of the ten, for the erection and endowment of which the liberal subscription of £100,000 was made...

At St. Mary's, on Sunday last, the Lord Bishop of Calcutta preached in behalf of the Cathedral at Calcutta, which he began seven years ago under £42,000...

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for one that is unsound, on the miserably unsatisfactory plea of having been chafed in his feelings, and goaded to a denial of the truth. He should have learned better this duty of taking up his cross, and bearing it manfully and cheerfully under every reproach; while passion and irritation, evil things in themselves and requiring to be subdued rather than fostered, should have been amongst the last motives to so fearful a dereliction of plighted duty.

We are more concerned to notice this, as we believe that a similar excitement of warm and sinful feeling is at the root of more than half the instances of religious apostasy and schism with which we are presented in the world. Some offence of a personal nature, something that touches and wounds the pride of the individual, has as often an influence in provoking an abandonment of their spiritual allegiance, as conscience or conviction. This morbid, selfish, worldly feeling is really, we believe, the cause of more than half the sects and parties which prevail in the world at the present day. There is no reference in the matter to principle or duty; it appears to be no concern of theirs that it is a divine institution they are forsaking, or a mere human device that they are adopting; the only allusion seems to be to wounded pride or rooted dislike, and these bad feelings are made the arbiters in a choice of doctrine or the preference of an ecclesiastical polity.

This easiness of persuasion to schism and error, on pretences, too, which really are an aggravation of the sin, is so common a one in the present day, that it becomes more than ever a duty to lay down fully and clearly the foundation, the order and polity, of the Church as our Lord hath constituted it, that men may thus more clearly see the evil of departing from it, and the sin and peril of creating a schism in His body. We are not to be too ready, in the case of a person rightly instructed in the principles of the Church, and duly informed of his obligations as a member of that holy society, there will be any lapse into the danger of a separation from it. And the world perhaps might be challenged for an example of a solitary individual, of a sound and healthful intellectual temper, thus carefully instructed,—with the principles of the Church laid deep in childhood,—who, in mature years, has ever forsaken her. It has been demonstrated, we believe, that in every case of a lapse heretofore from the Church of Christ in England to the Roman schism, there had been antecedently a looseness of opinion, or a rudeness of conception, as to the constitution and claims of the Church; and consequently when enquiry was entered upon, and the thoughts were diverted into a new channel, the state of transition was one which their fifth temper or erratic understanding was unable to endure, and a wreck of principle has therefore followed. Under different circumstances, with a different impulse and another direction of enquiry and contemplation, the lapse would have been to another quarter. If, in such a case, the corrupt tenets of Romanism had not been adopted, some wild and untenable heresy in another direction would probably have been embraced: the choice of error was an accident or contingency; a defective or perverted principle was the constraining cause. If by such persons Rome with its corruptions had not been adopted, there would in all probability have been an acceptance of some such religious absurdity as that of the Plymouth brethren.

We believe that no person of sound intellect, and capable of correct reflection, would take away his own life; and we feel just as sure that no individual of a healthful mental temper, and duly instructed in the duties of a member of the Church of England, would commit the spiritual suicide of an apostasy to Rome, or an aberration into the perils of Dissent.

The arrival of the *Caledonia* brought us the intelligence that the sense of the House of Commons had been declared by the large majority of 130, in favor of the Ministerial measure for the abolition of duties upon slave-grown sugar. The final success of the Ministry upon this question could hardly have been a more important event, than the temporary depression of the Conservative opposition; the advantageous situation in which the policy of the late Premier has placed his successors,—exacting from them very little more than the small amount of exertion necessary to carry on an undertaking, and to prosecute an experiment, all the difficulty of which has been already mastered by his own consummate skill and management; the bereavement sustained by the cause of "Protection" in the secession of many who were esteemed its firm friends and the guardians of ancient rights,—all these circumstances, most unpropitious as they were to the interests of which Lord Geo. Bentinck is now the acknowledged representative in the Lower House of the British Parliament, afforded a flattering prospect to the new Government, and made it no very venturesome enterprise on their part to attempt this extension of the free-trade system. But even with a full view of all these concurrent influences which have been at work in their behalf; it is somewhat surprising that the vote in the House of Commons should have given them so decided a superiority. It appears that many of the advocates of protection, wearied with the length of the session, and from other motives, had returned to their homes: had these been in attendance when this great question was at issue, their presence would have diminished very materially the Ministerial majority, although as parties are at present constituted in regard to their relative strength, there is no reason for believing that any successful opposition could have been formed.

The friends of Lord John Russell's Cabinet have quoted the result of this discussion with great satisfaction. But if we set aside the political associations of their late success, and examine it in a moral and religious point of view, there may be some persons even of the party who have been crowned with its equal honours, whose conscientious estimate of it is praiseworthy and just will scarcely allow them to speak of the victory with much complacency, or to celebrate it with immoderate rejoicing. It is much to be desired that amongst the statesmen and the legislators of a Christian nation, there should prevail a general agreement, undisturbed by any other alliance or connexion, to weigh in the balance of the sanctuary, and to compare with the Word of God, every matter affecting those divine laws to which all human constitutions must defer. The extreme and through-paid partizan is rarely, if ever, disposed by inward misgivings; for to the mind which has been duly exercised in political artifice, and educated in the school of faction, nothing that promises emolument and promotion can give offence. Politicians of this character will see in the present state of the Sugar Duties question only the elevation of a party, or the further development of the commercial policy which has been ushered in with the scheme for doing away with the Corn Laws. As an evidence that the authors of this measure are, for the time being, in the ascendancy, the good fortune of the Cabinet in this particular, as in every other, is welcomed by all who profess without reservation, the whole of their political creed: the man who acts from mere secular motives, may become reconciled to the innovation by regarding it as the necessary progress of a movement against all kinds of protection which it is no longer in our power to arrest or control; but, besides these two classes, there are many, of differing opinions, who will join in condemning the manoeuvre as virtually, though not professedly, a direct patronage and remuneration of slavery; and will discountenance it, as such, on the high and sacred ground of Christian responsibility. To assert the rights of humanity; to redress the grievances of the defenceless and afflicted; to enforce, by every lawful expedient, the gracious purposes of our Creator, who hath "made of one blood all nations of men for to dwell on all the face of the earth;" to withhold, as far as may be, every incentive to rapine and cruelty and oppression,—this is the general

interest and concern of mankind at large. The aggravation or the suppression of slavery is no party question; and we rejoice to see that so great a man as Lord Denman, one of the fathers of the Whigs, has set the noble example of discarding all sectarian feeling, and denouncing the proposition of his own political friends as a scandal to the honest and humane heart. The opinions expressed, and the fearless language in which they are embodied, are worthy of so high an authority as the Chief Justice of England.—"I blush to read the peddling illustration," are his strong and reproachful words, "from receivers of stolen goods, and lament the quarter whence it came." Indeed I could shed tears at the thought that the triumph which I hope to witness must be gained at the expense of those who still derive all I wonder what Mr. Fox would have said, after abolishing the trade, and the principal customer in the market for the sale of human beings. Or in the great year when the Act of Emancipation passed, and England paid twenty millions to those of her sons whom her own evil practice had betrayed into the relation of master to slaves, what if parliament had been moved to give a new stimulus to the trade, to try a great experiment in political economy at the expense of some generations of negroes!"

Thoughts like these could have flowed only from a man accustomed to think with freedom, and to act with perfect sincerity and honour. Lord Brougham, however, shares with him the credit of this noble testimony. On Monday, the 27th July, he stood for the word in the House of Lords as the defender of the African-Indians, and declared against the proposed measure in an oration of which Wilberforce would have been proud. The occasion of his admirable speech was one of many affecting recollections. It was the presentation of a petition from the British and Foreign Anti-slavery Society of London, signed by the venerable Thomas Clarkson, who, with his estimable and devoted fellow-worker in the cause of humanity and of God, whose ashes are fragrant with the sweet-smelling savour of a well-spent life, may well be called by Wilberforce's name,—"the new Las Casas of a ruined race."

We have observed, not without dissatisfaction and sorrow, a disposition to place this important matter on a level with an ordinary commercial speculation, —to let it pass by almost unheeded, amongst the routine of the day, it is conceived, must follow in the train of the free trade movement. The moral principle which it involves takes it altogether, we imagine, out of the catalogue of political schemes possessing a purely secular bearing, and endangering no religious obligation. It adds fresh fuel to that unquenchable avarice which has brought the spoiler to the shores of Africa, by increasing the value of the captives he enslaves, and enlarging the profits of his execrable traffic. No coast-lect, let it be as effective in every point as the largest possible outlay can make it, will counterbalance the evils of this change in our commercial affairs. No provision for seizure and restraint will be at all equal to the new temptation this held out to the slave-holder to embark in a wicked commerce which has been lucrative to many even under adverse circumstances,—a commerce which is considered profitable, though only one out of every five slaves should escape the usual mortality of their frightful voyage; which selfishness,—the only check on covetous minds,—does not soften; in which interest itself interposes, to a very small extent, to diminish the amount of suffering, and to limit the destruction of human life.

It is idle to say, as some have alleged, that it is inconsistent to exclude sugar, and (amongst other articles produced in the same way) to admit cotton, raised by the labour of the slave. To create a new evil, from free-will and choice, and to prolong, from partial, if not absolute necessity, an evil which already prevails are two distinct actions, and imply a very different degree of moral delinquency. And if, as we have seen, it is not to be considered a crime to elect any good at all. Besides, this plan, however confidently advanced now, could not have been accounted conclusive by the champion of the injured negro, or Wilberforce would never have proposed Emancipation; for if the argument be sound and valid now, it is equally so then; and if it can be fairly and suitably insisted upon, at the present time, to justify the removal of restriction from territories which are filled by compulsory and unrecouped toll; it would have been a sufficient reason, at a time when every excuse, however shallow was pressed into the service of the hostile party, for resisting the manumission of those who were languishing in bondage upon West Indian plantations.

It may be that the apprehensions entertained by others as well as ourselves, are not warranted by the reality of the measure we have been discussing. We believe, however, that it will entail upon England all the mischievous consequences we have described, that it will expose our rulers to the charge of contending against the slave-trade in one way, and fostering it in another, than which no inconsistency can be more notorious or more discreditable; and, with these impressions on his mind, it is natural,—it is in fact a part of his profession and his duty,—that every Christian man should regard with jealousy and dislike and fear any policy, although indirect and undesigned, which is likely to renew the blood-guiltiness from which our country has been happily relieved. That stain upon our national character has been done away. God put it into the hearts of good men to attack a public iniquity which sooner or later, would have eaten like a canker into our honour and our fortunes. In the Spirit of the Most High they fought against it and prevailed. The holy war was undertaken by religious men, and conducted in a religious temper.—We doubt not that a blessing has been drawn down from heaven upon the nation through their exertions; and it would be a sad thing to neutralize their labours, and to forfeit the Divine favour, by building up what they had destroyed.

And as to the Reverend Professor himself, to whose hands has been committed, and most safely committed, the charge of this Institution, we are fully and confidently satisfied for every reason, that his standing is deservedly high, and his orthodoxy undoubted, in the Church. What more is required? Is this Institution of our Church then likely to suffer in such hands as these? Surely not. It is far too valuable for her welfare to allow even one single doctrine to be infringed upon, without being the first to raise her voice in her defence, as faithful watchmen on the walls of our beloved Zion.

I for my part, rejoice that we have such an Institution, and one, too, so ably and judiciously conducted. It can not fail, by the blessing of God, to confer upon the Church throughout this Diocese incalculable and lasting benefits, by means of the number of young men who are here instructed in sound Church principles, and then scattered through the length and breadth of the land, to exercise the functions of the ministry, namely, "to teach and preach, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." If you think these few remarks, hastily thrown together, worthy of a place in your columns, they are at your disposal.

A few weeks ago, we were pained to learn the fact that a Church-elderlyman—formerly a school-master of ours—had left the Church and become a Romanist. In his case, too, we were acquainted with some of the facts, and we think he would have found himself at Rome. He does not appear to have stopped long even there; for a relation of his lately informed us that, though still a Romanist priest, he has become quite sceptical, and is much inclined to doubt the whole account of revealed religion. Such is the brief history of one who has turned from the Church, and returned to the Church, but for ever.

Monday, July 28.—(This morning, after breakfast, we proceeded towards the mission of Delaware. We stopped to look at an acre of land, which had been in a very eligible position, which had been left many years ago by Mr. Schramm for the site of a Church and Burial-ground. The legacy had been forgotten, and the will lost, till it was discovered by Colonel Burwell among some old papers, and, on reference to the son, he found him anxious

to confirm his father's gift: the son indeed came to the Bishop with a copy of the will, and has since given a deed in trust for the property. The land, though small in extent, has, from forming the corner of two great thoroughfares, acquired a considerable value; and it speaks for the honesty and correct principle of the donor, that Mr. Schramm, that he came of his own accord to inform the Bishop of the fact, and to give a conveyance in accordance with his father's intention.

We arrived at the beautiful village of Delaware, fifteen miles distant, in the very morning time. Several clergymen, besides the worthy missionary, the Rev. Richard Flood, were in attendance. The congregation was not large, but very interesting; and fourteen were presented for Confirmation. After taking some refreshment at Mr. Flood's, we drove to Muncey town. The Bishop, fearing that his wagon would not bear the roughness of the road, borrowed Mr. Flood's; and in this we were terribly shaken. The Muncey village exhibited very little change since our last visit. The great Chippawa warrior, Cunatung, who was baptized and confirmed on the last occasion, has been called to a better world, but his son, a very promising youth, came forward to receive that rite. The whole of the Muncey tribe, with the exception of two, are now converted through the indefatigable exertions of our excellent Missionary, and most of the Chippawas; but they require a Church very much for the school, which they do not possess. The school is a much too small; not one-half can find room, and the rest are obliged to stand at the door and windows, and this can only be done in fair weather.

The work of conversion is rapidly spreading among the Chippawas and Oneidas, so much so that they have indeed joined the Dissenters, and do all they can to hinder the progress of the Church; but her services are so much superior for the work of conversion and the keeping in unity and concord the religiously disposed, to the meagre and corrupt teaching of the surrounding sects, and the shortsighted policy of the Government, in lessening as much as possible the expense of the Indian Department, even in those things that concern the spiritual improvement of the Red men, operates against building Churches, and the School houses, that the unhappy people were fully represented at home, there cannot be a doubt, that many past sins would come forward to their relief.

It was half-past six before we were able to quit the Indian village; and the night getting very dark, and the road rough and rather entangled, it was nearly nine before we reached the Delaware parsonage. After prayers were read, being not a little fatigued, the Indians, comprised in Mr. Flood's Mission, consisting of families from the Province and purchased a tract of land in the neighbourhood of the Muncey village. Being scattered on their farms, it is no easy matter to get them; but Mr. Flood's heart is so completely taken up with the welfare of the Indians, that he has been able to purchase a tract of land in the neighbourhood of the Muncey village. Being scattered on their farms, it is no easy matter to get them; but Mr. Flood's heart is so completely taken up with the welfare of the Indians, that he has been able to purchase a tract of land in the neighbourhood of the Muncey village. Being scattered on their farms, it is no easy matter to get them; but Mr. Flood's heart is so completely taken up with the welfare of the Indians, that he has been able to purchase a tract of land in the neighbourhood of the Muncey village.

It is impossible to leave this extensive and laborious Mission, without expressing the greatest satisfaction with Mr. Flood; he seems particularly qualified to make an effective Indian Missionary; his kind and affectionate manners, commanding deportment, and untroubled labours win their hearts; and with this combination of advantages, his success, under the Divine guidance and blessing, is certain.

It has been frequently asked why the Bishop has not yet ordained the Indians to act as Missionaries. The answer is that, whatever be the cause, the few instances of such ordinations in the United States, both before and since the Revolution, have not been very encouraging. Until lately, we had not the means in this Diocese of giving them the necessary education, and now, even if we had, it is not probable that they would be able to support the study of their own language. Some attempts are, however, now being made; but great care and circumspection are necessary. It will be found hazardous to admit them without long training, and a moderate salary; and, in a deficiency of natural talent and ability, for the Indian is often found precocious, acute, and discerning; but there appears to be an indolence in his constitution, which looks wistfully for excitement; and to guard against the excess of impetuous excitement, which is his natural bent, we must, and we should, be careful to form him, and to fill such habits as will be part of the man, they cannot be safely entrusted with the instruction of their countrymen, or allowed to have untroubled intercourse with the careless and dissipated portion of the whole population, and, unfortunately, few of the Indians are to be met with living among the Whites, had a fair opportunity of maturing their good qualities; their knowledge of the Whites has been for the most part confined to the selfish traders, who go for their goods, and they may be more easily overreached and robbed them. The principal commodity they bring among them are ardent spirits, called by the Indians "fire-water," and the habitual indulgence in this necessary produces the most deplorable results.

The Indian, in order to give him the best opportunity of becoming what we desire, and in particular a good Missionary, ought to be removed in early infancy from his parents, and brought up in a Christian family where he would seldom or ever see bad examples, or see them only to abhor them. The result, in most cases, would no doubt reward the labour and expense of the experiment, and we trust that some such experiments will now be made.

Tuesday, July 29.—Having a long drive before us, we were up at 5 o'clock; it was no easy matter to get away from the hospitable kindness of Mr. and Mrs. Flood, who gave us an excellent breakfast before we were permitted to depart. It had rained all night, and the road was heavy; but we approached it with confidence, and, in three miles distant, it began to clear up, and we found the people assembling. The Church, yet a mere skeleton, stands upon high ground overlooking the village, and when finished, it will be its greatest ornament. A temporary floor of rough boards has been laid down, and the people were seated on planks so close up to the small low table that the prayers were to be read as to make it rather inconvenient. Mr. McMurray, however, got through the service very well, but when the Bishop stood up to preach and approached the table, it was so low and the people so close that he found it impossible to read his manuscript, and was compelled to preach extempore.—This is a manner of addressing a congregation to which, as a general rule, the Bishop is by no means partial; but on occasions like the present, especially where it can be avoided, it is better to have the table raised, and the Lord's Table, the free and familiar style of exposition which this allows is often attended with great benefit. The effect of extempore addresses, in this occasional way, is very striking in the case of the candidates for Confirmation, who, when the Bishop always appears at the close of the service in this affectionate and familiar manner, and who, as a general rule, the Bishop is by no means partial; but on occasions like the present, especially where it can be avoided, it is better to have the table raised, and the Lord's Table, the free and familiar style of exposition which this allows is often attended with great benefit.

Wednesday, July 30.—This morning, after breakfast, we proceeded towards the mission of Delaware. We stopped to look at an acre of land, which had been in a very eligible position, which had been left many years ago by Mr. Schramm for the site of a Church and Burial-ground. The legacy had been forgotten, and the will lost, till it was discovered by Colonel Burwell among some old papers, and, on reference to the son, he found him anxious to confirm his father's gift: the son indeed came to the Bishop with a copy of the will, and has since given a deed in trust for the property. The land, though small in extent, has, from forming the corner of two great thoroughfares, acquired a considerable value; and it speaks for the honesty and correct principle of the donor, that Mr. Schramm, that he came of his own accord to inform the Bishop of the fact, and to give a conveyance in accordance with his father's intention.

Ministers have decided that Sir Allan Macnab has vacated his seat in Parliament. If there should be no legal objection it is most probable that a writ will not be issued until the return of Sir Allan from England.—*British Courier.*

The Inspector-General is now in England, for the purpose of raising land, of course funds in way, and a most interesting money market, there is little doubt but that he will succeed. The public exchequer being empty, it is stated that upon the success of this negotiation depends the early settlement of the Rebellion Claims.—*Ibid.*

Major-General Sir Richard Armstrong, accompanied by his Aide-de-camp, Captain Moore, (2nd Regt.), was in town on Wednesday last, on tour of inspection; and on Thursday proceeded to Niagara.

The Hon. Mr. Pakenham, H. M. Minister at Washington, has been paying a visit to the Falls, and in the early part of week his Excellency passed through this city en route for Montreal.

The Countess Cathcart is now at the Falls and we are informed the Governor-General is expected there shortly.—*Herald.*

Our town, which has always been this summer almost prostrated by its healthfulness, has been visited of late with many cases of severe sickness. The unfinished state of the Canal is the undoubted cause of this evil. The bed of the river, in regard to the complete state of the health of the whole town. Sincerely do we hope that the managers of the Grand River Company may see the propriety and necessity of placing this great improvement in that state of forwardness as shall enable them to turn a current of water into this excavation, which is all that is required to continue Bradford's health, always been considered, one of the most healthy places in Western Canada.—*Bradford Courier.*

The Deputy Postmaster General has been authorized to extend the northern mail route in Upper Canada from its present termination, Penetanguishene, to the South St. Marie, and Post Offices are to be established at St. Marys, St. Charles, and South St. Marie. The communication is for the present to be monthly; in June, July, August and September, of next year, semi-monthly.

IMPORTANT DECISIONS.—TOLB DUES.—From a judgment lately delivered by his Lordship, Justice of the Peace of Upper Canada, in regard to the execution of levying tolls under the General Road Act, it is clear that toll can only be exacted on a day, and that the one payment entitles the party paying, to the use of the road with the same horse and vehicle for the whole day, without any further payment.—*British Colonist.*

The *Caledonia* says that a run took place on the City Bank of Quebec the previous night, and that some of the small-minded persons presented a cheque for a small sum, to which he received the reply of "no funds." This led to a quarrel, but that the bank itself was "hard up." This rumour appeared, and occasioned a complete stoppage of the business of the bank, the wealthier citizens endeavoured to counteract in the usual way, while some cunning shopkeepers took the notice to payment of 5s. 6d. each, no doubt laying the old keeping open for three times over on the profit. The bank was kept open an hour and a half beyond the usual time, and at a great expense. The time the fully was greatly exhausted.—*Montreal Gazette.*

The subject has been freely alluded to by several of our countrymen, we are perhaps premature in stating that His Excellency the Earl of Cathcart retires, at an early period, from the government of this Province. We are unable to communicate any authentic information as to who is likely to be his Lordship's successor.—*Montreal Gazette.*

WALTON, who has been appointed to the office of the Chief Justice of the Province, is a man of high talents, and is expected to be a most successful magistrate.

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THE CHURCH.

First Page. The Rev. Mr. Mackay's Charge. The History of the Prayer-Book. The Town of Remondouille. Common Swearing. Zeal in the Service of God. Riches and Honours.

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Table with columns for Day, Time, and Location. Includes entries for Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday.

CONFIRMATION APPOINTMENTS BELOW KINGSTON.

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We observe in a late New York Churchman the following paragraph:—

"After the correspondence which has been published between Bishop Hopkins and the Rev. Mr. Hoyt, the detection of the latter to the Romanists can be no matter of surprise to our readers. Having renounced the ministry of the Church, Mr. Hoyt was displaced from the same on the 23rd of July. On the seventh Sunday after Trinity, he was re-baptized and received the communion in the Roman Cathedral at Montreal."

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