the Church is altered, being now "official, not inspired," rests simply upon your assertion, which is in direct opposition to the blessed promises made through the Apostles to the Church for all ages; and by what authority you confine some of the promises so made to the Apostles themselves, and retain others for the Church, I know not. Your remarks concerning the inspiration of the Apostles themselves, and retain others for the Church, I know not.
themselves, and retain others for the Church, I know not.
Your remarks concerning the inspiration of the Apostles
Your remarks concerning the inspiration of the Apostles
Your remarks concerning the inspiration of the Apostles
WR. BROWNSON AND THE AMERICAN DEcessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors, may be correct, but as I have shown that the final cessors in the former days, as cessors, may be correct, but as I have shown that the final decision "what was truth," rested in the former days, as now, not in them but in the Church, they do not affect the question. I have, however, proved once more, from the inspired volume, that infallible judgment was vested in the primitive Church; and as, thank God, I find not the smallest hint that it was ever taken away, but much, very much, to indicate that in this as in other gracious promises, "no Scripture is of any private interpretation," I must believe, in despite of your former remark, that the "character of the Church's authority is the same that it ever was, and that its blessedness, therefore, as the end of ever was, and that its blessedness, therefore, as the end of controversy, belongs to us as truly as it did unto the Fathers. Indeed, you doubtless remember, sir, that the promises of Holy Writ point us to brighter prospects for the Church than any which she has yet experienced; surely these are not to be brought about by curtailing her privilence?

Privileges?
You further demur to the force of my plea, that this your further demur to the force of my pieca, that this power of authoritatively interpreting the Bible must exist in the Church, from the fact of its urgent necessity. I did not give it as positive proof, but I fear not again to give it as strongly presumptive evidence. Let the argument be read as it is advanced in my first and second letters and thou let it be remembered, that unless this power. ters, and then let it be remembered, that unless this power of authoritatively desiding upon the meaning of the Word of authoritatively deciding upon the meaning of the of God, and consequently of settling all religious controversies is in the Church,—that though Christ prayed for the unity of His Church, He left no outward means of securing it, (and He has ordained that while we are in the flesh His influences shall ordinarily be imparted to us through outward means,)—that though He has given us a through outward means,)—that though He has given us a contraction of the Will it yet conveys no certain sound, revelation of His Will, it yet conveys no certain sound,—and that while He has promised us peace in believing, it is yet on many of the all-important matters of faith and practice that He has left us in the most distressing uncertainty practice that He has left us in the most distressing uncertainty,—let, I say, the presumptive arguments advanced be carefully read, and then let these awful effects of the non-existence in the Church of the power in question be duly considered, and then I cannot but think that the unprejudiced Christian will feel that even this presumpevidence requires a very strong negative to disprove it. What then must be the strong conviction of such a pure-minded believer respecting the truth of the doctrine in question, when, in addition, he finds the plain tenor of Scripture, and all the tradition of the Catholic Church

I have been betrayed into a much longer elucidation of I have been betrayed into a much longer elucidation of the argument than I intended, but such is the semiscepticism of the age that it becomes necessary, especially in the defence of doctrines which are opposed to the pride of personal independence and spiritual self-sufficiency, to meet with speciously stated objections, however inherently weak they may be. I regret that this necessity has compelled me to write with such fullness, that I must leave to a second letter the conclusion of my answer to your strictures; which will be the conclusion of what I intend to say, at least in the way of controversy, at present upon this subject.

Yours respectfully, A CATHOLIC. 20th August, 1847.

THE CHURCH AND THE METHODISTS.

To the Editor of The Church. Sig,-The unhappy consequences that naturally result from the strife and contention which divide and distract the Christian world, must be matter of deep regret to all who love our Lord in sincerity, and would maintain the "unity of the spirit in the bond of peace." The true Christian must earnestly pray for union in the Church of from the strife and contention which divide and distract the Christian world, must be matter of deep regret to all who love our Lord in sincerity, and would maintain the "unity of the spirit in the bond of peace." The true Christian must earnestly pray for union in the Church of God, and long for the period when men shall be of the same mind in regard to the highest and holiest truths: and this should not be considered a matter of impossibility, for we are taught by the Church, notwithstanding the various tempers and opinions that prevail among mankind, to pray daily for this blessing. In the prayer for all Conditions of Men, we beseech Almighty God, that "all who profess and call themselves Christians, may be "rected since 1839 in Mahnetooahning: now this is alto-erected since 1839 in Mahnetooahning: now this is alto-"all who profess and call themselves Christians, may be spirit, in the bond of peace, and in righteousness of life." Neither did St. Paul consider this unity impossible; to the Corinthians he says, "I besecch you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." Here we have a strong admonition to all who may be of opinion that religious differences cannot be avoided, and who seem strangely to forget, that the assistance of the same Spirit which kent the Church at unity in itself, with few exceptions, for several conturies after the ascension of Christ, is at hand, if men are but willing to avail themselves of it. To say that God is equally satisfied with all the various sects that God is equally selves Christians, if they are equally pious, charitable, and sincere, is supposing an absurdity.
ritual disunion, as the history of the Church abunda testifies, leads to suspicion, anger, prejudice, uncharita-ble feeling, unholy tempers, evil speaking, backbiting, lying, and slandering, and to "say all manner of evil" of those who may differ from us; which things are sure, if not timely arrested, to end in bitterness, disappointment, Feeling the vast importance, then, of union among religious professors, and the necessity of the removal of the jealousies and suspicions that separate the Christian world, as thereby the cause of God suffers, the powers of darkness prevail, and that there should be unity and grace here, in order to prepare men for unity in glory hereafter. As the Church is a point or centre on which all, the Romanist and Dissenter, may safely meet, we should pray God "that it might please Him to bring into the way of truth, all such as have erred, and are deceived," and bless all who profess His holy name with "unity, peace, and concord." And as a first step toward the accomplishment of this desirable end, the Methodists, for whose special attention and consideration this article is written, should be earnestly entreated to return to that Church in whose Communion the Founder of Methodism lived and died. That this could be attended some time ago with any beneficial result could scarcely be expected, at least as far as some people in Canada, calling themselves Methodists, were concerned, if we may judge from the hostility and hatred which they towards the Church; but now, that a re-union has been effected with that respectable body, the British Methodists, and they are for the future to be more than formerly under the control of the English Conference, it is not unreasonable to suppose that they will now be inclined to be on more friendly terms with the Church, and especially when it is remembered, that the present President of the Canada Conference stated, some years ago, ages, from 15 downwards. before a Committee of the House of Commons, that "the Methodists considered themselves a branch of the Church of England in every part of the world." To the return of the Methodists in Canada to the Church, it may be said, there are many opposing circumstances; I know of but one that is worth mentioning, and that is, that the Preachers would oppose the measure, as they would naturally conclude that their services would be no longer required. required; and many of them, who had given up their worldly prospects by engaging in the work of the Ministry, would be deprived of perhaps even the necessaries of life,—for this a remedy could be provided. The aged Ministers I would have to retire on a moderate allowance to keep them comfortable through life; the few who may have some knowledge of the Classics, I would have pre pared for Holy Orders; and those who have not, the Classics in their case might be dispensed with, and, if found qualified in other respects, or after some training, let them be admitted to the Order of Deacon, with the distinct understanding that they were to expect no further promotion, unless they acquired the necessary lite-rary qualifications. As Deacous, they might be usefully employed, by assisting the Clergy in preaching, in visit-ing the people, and all the other duties of their high and And this would not only raise them to sacred calling. And this would not only raise them to respectability, but the extension of sober, "pure and un-

As you, Sir, may not be aware of the course of study prescribed by the Methodists for Candidates for their Ministry, it may not be amiss to say, that they are received on trial for four years, and that the course of study is accordingly divided into four parts. At the close of the first year, they are avanigad on English Granuse the first year, they are examined on English Grammar ology; the second year on Ecclesiastical History; the third year on Ancient and Modern History; and the fourth on Natural and Moral Philosophy, Logic, and Rhetoric. They are furnished for the whole course with a set of printed questions arising out of the books recom-mended to the Candidates, but as those who have no taste for reading can easily procure the necessary answers, it is not too much to say, that many of them prefer this mode, to the tedious and more difficult process of gathering the answers from the books they are expected to read, so that they may pass the several examinations without increasing much either in knowledge or wisdom. And as it regards the old Preachers, they have never passed what may be called any regular examination. You can now, Sir, form some idea of the severe test exacted of the Candidate for admission into the Wesleyan Ministry, and whether, if they were to make any movement, in the proper direction, those who have Scriptural authority to call and send forth Ministers into this portion of the Lord's vineyard would be disposed to view the matter

defiled religion," would be the certain result, which " the

erection of altar aginst altar" so clearly prevents.

To the Editor of the Church.

REV. AND DEAR SIR,-Permit me to make an observation or two arising out of your remarks concerning the unfortunate demonstration in Dunnville on the 4th of

Agreeing, as of course I do, in the principles involved in your article, I cannot but think that under all the cirstances they were unnecessarily severe. Such dis plays are certainly most out of place in this Province, but surely they are far more excusable in native born United States citizens, than in British subjects. I as sincerely believe as you do that the revolt of the American Colonies was a sin which has yet to be expiated by that people;—but it is almost too much to expect that, at present even honest and sincere-minded American citizens, should thus feel, especially while so many in the British Empire, who are accounted amongst her honourable sons, are not ashamed to propose sentiments, the ultra-demo racy of which would be denounced by thousands of our respectable neighbours, Nay, is it not a fact, that there is scarcely an individual in our own Province who was vernment favour.

I respectfully submit, therefore, that, while we strenuously uphold and diligently teach the divine authority of Government, remembering who has said, "By me kings rule and princes decree justice,"—we should yet, seeing the unhappy sanction that is given in our own High Places to erroneous doctrines on this subject, be very full of brotherly kindness and Christian forbearance in our trickness was a girller with the control of the contro of brotherly kindness and Christian forestance in strictures upon similar errors when manifested by American citizens, who drink in their errors with their mother's milk, and who have few of our opportunities of correcting them, and arriving at more Scriptural views

these important subjects.

I have been led to these remarks by the fact that Mr. Brownson is one of my parishioners, and a young man whose general propriety of conduct made me exceedingly. whose general propriety of conduct made he exceedingly serry to see his name so very improperly dragged before the public as it was by the correspondent of the Colonist. He has been for a considerable time established in a very respectable business as tinsmith and stove-dealer in Dunnville, with credit to himself and benefit to the village end enjoybershood. But severally do I recent the lage and neighbourhood. But especially do I regret the personal attack in question because he is an attendant upon the services of the Church, and an efficient mem-

of course I, as well as you, condemn as ill-judged and highly improper the celebration in question, but I have reason to be satisfied that it did not originate with him, and from his general character I feel convinced that in his case, at least, it was accompanied with no malicious intent or insubordinate feeling, but was simply the result of

a thoughtless nationality.
This much I feel due to Mr. Brownson, as a quiet and respectable inhabitant of my Parish. I remain, your's faithfully.

ADAM TOWNLEY.

The Glebe, Port Maitland, 25th Aug., 1847. To the Editor of The Church.

Manatouahning, August 16th, 1847. REV. SIR,-When one meets with a work professing give statistics and other information, with regard to an asive Colony like that in which we reside, one's first

e way of truth, and hold the faith in unity of erected since 1839 in Mahnetooahning: now this is alto gether incorrect, as is, I think, known to most of your readers, I being still soliciting the alms of Christians in this country and in Britain, for the purpose of erecting one, which the spiritual wants of the people have long

Again, the number of adults baptized in the several years from 1836 to 1841 is incorrect, in the adult baptisms assigned to the last three of these years, the number tion" (we quote the second portion of the title page) in 1839 having, according to the registry which I have before me, been 20 instead of 38, in 1840, 28 instead of 84, and in 1841, 21 instead of 41.

The next statement in the article which I feel myself called upon to correct is that by which the readers of the Gazetteer are led to believe that since August 1841 there has not been come and the same than the s has not been even one adult heathen brought into the Church. This certainly, were it true, would be a strange Church. This certainty, were it the circumstance, and one requiring explanation, if for three years in succession such numbers as are set down opposite to each year, so many adults had been brought into ite to each year, so many adults had been brought the Church, and then the work of conversion have come suddenly to a dead stop: but such is not the case. true, since then, with the advice and approbation Bishop of the diocese, the spirit and letter of the Rubric has been closely followed, the Missionary not admitting any adults to the Sacrament of Baptism, till they had first which has, as was anticipated by him, considerably les sened the number of adults baptized each year. My gistry, which lies before me, shows, from September 1841 to September 1845, the year before the date of the publication of the Gazetteer, the names of 37 adults, re

Begging the favour of the insertion of these few remarks on a subject affecting the interests of one of the Missionaries of our Church among the Red Men of this I remain, Rev. Sir,

Your obedient servant, FRED'K A. O'MEARA. It will be well to remark that the number given by the It will be well to remark that the number given by the Gazeteer of Baptisms for the years 1836, 1837, 1838, 1839, 1840, and 1841 are correct, if they had been given as the gross number of baptisms of persons of all ages during that period. The gross number of baptisms from 1841 to 1845 is 137, namely, 37 adults, and 100 of all ages, from 15 downwards.

F. A. O'M.

To the Editor of The Church.

SIR,—In the last number of your paper there is a letter upon Church Music signed "Tallis" which, from the importance of its subject, and, as I think, the erroneous pinions it contains, calls for a few observations. "Talis" accounts for the silence of our Congregations in this ost essential part of our Public Worship, from the fact, "Our Church Choirs sing the melody of their tunes in the triple (query treble) instead of the Tenor, and in place of singing in unison, as was formerly the practice in the ancient plain song of the Church, make it a point as much as possible to sing in harmony," and, according to his own shewing, harmony has been in use since the ime of Ravenscroft, Dowland, &c., who flourished in the sixteenth century. Are we, therefore, to go back to a period prior to that, when the art of music was in its infancy, before congregations can be brought to join heartily in the praise of God? Surely all congregations have not been "dumb," as "Tailis" expresses it, for the last three centuries! Or shall we take the time of Dowland, &c., when the melody was in the Tenor; if so, what shall we do with our Treble voices? Women and Boys must then learn a new part, and one possessing very little interest or beauty, as it resembles our present Counter-tenor. "Tallis" says further, "that not one man in a hundred can sing a tune in the triple," which means neither more or less, than that not a man in a hundred can sing the air of a Psalm tune:—this needs no com-ment. He then asks, "why then should we not return to the old paths, in the Music of the Church?" I answer, ecause these Old Paths would lead us the wrong road. Antiquity is an excellent argument in Religion, but quite the reverse in music. I would humbly suggest to "Tallis" the path in which his zeal might be better employed. I would have him ask why it is that our Clergy are contented to sit down in total ignorance of an art which is so important a part of the service of the Church? or why it is that Music, the handmaid of Religion, is not made a necessary part of the education of a Clergyman? If "Tallis" will take this hint and employ his pen upon this view of the subject, he will, I am certain, do infinitely more good, than by resuscitating the barbarisms of

> Musicus. REMEDY FOR DYSENTERY.

Sir,-As this complaint is prevailing at present to an alarming degree in our Province, I think it my duty to make public the following recipe for a remedy, which has been attended with the most signal success:— For immediate relief-a tea-spoonful of common chalk

I wish the Methodists will, and would be happy to see them all return into the bosom of the Church, and as they profess to believe in her Articles, and Doctrines, it is to be hoped that their leading men will see the many advantages that would result from the consummation of be obtained, take one tea-spoonful of Epsom Salts in a half pint of tepid water, about a quarter of an hour be-

THE CHURCH.

TORONTO, FRIDAY, SEPTEMBER 3, 1847. CONTENTS OF THE OUTSIDE.

The Plague of London.

The Hermit and the Vision Diocese of Fredericton.
The Parable of the Good Samar The Hermit and the Vision.
Garner—Bishop Patrick; Bishop
Hall; Dr. Lucas; Rev. B. E.
Nichols, M. A.; Archdeacon
Manning; Rev. J. M. Chanter.
M. A.; Bishop McIlvaine.

THE ARCHDEACON OF YORK intends to visit the several Parishes and Missions in the Home and Simcoe Districts, on the days mentioned below .-Morning, or Evening, Prayer will be held in the Churches therein named at the hours stated; immediately after which, the Archdeacon would be desirous of meeting the Clergyman, Churchwardens, and other parishioners of those places, respectively, on business connected with the temporal and spiritual well-being of their parishes or missions. He would, at the same time, be happy to assist at public parochial meetings particularly distinguished amongst the disaffected in the late rebellion, but who has received some mark of Gonamed in the following list.

Any Clergyman within those Districts, who may require to be instituted and inducted into his Cure, will please notify the Archdeacon of such wish as soon as convenient.

HOME AND SIMCOR DISTRICTS			
	WhitbyThursday,		9, 10 A.M
	BrockFriday,		10, 11 A.M
	Scarboro'Saturday,		11, 4 P.M
	Etobicoke Monday,		13, 11 A.M
	Credit "	"	
	Streetsville Tuesday,		14, 10 A.M
	Chinguacousy Wednesday,		15, 10 A.M
	LloydtownThursday		16, 10 A.M
	Tecumseth "		4 P.M
	BarrieFriday,	**	17, 4P.M
	Penetanguishene Saturday,		18, 6 P.M
	OrilliaMonday,	"	20, 4 P.M
	GeorginaTuesday,		21, 4 P.M
	Newmarket Thursday,		23, 1(A.M.
	Markham "	4	+ P.N
	ThornhillFriday,		24, 1 A.N
	York Mills "	"	+ P.N

D'AUBIGNE AND OLIVER CROMWELL.

There are few works published during the list few years, which have more engrossed the attentior of the general reader, than Dr. J. H. Merle D'Atbigne's "History of the Reformation." Beyond all question it is a production of considerable merit, and though we feel ourselves called upon to dissent from nany of the views which it propounds concerning the constitution of Christ's holy Church, we readily admit that much useful information is to be derived from its pages. Graphic are the pictures which the History presents of the leading features of that memorable and forth for our grateful remembrance.

It is with regret that we cannot speak in terms equally favourable, of the volume which Dr. D' Aubigne has just given to the world. Indeed we have seldom met with a production, professing to be of a meral and religious cast, which is liable to so many serious objections, as THE PROTECTOR. When analyzed, it proves to be neither more nor less than "a vindicaof the enormities perpetrated in Britain during the

To prove that this conclusion has not been come to introduction: "The fearful commotion and sanguinary conflicts, which shook the British Isles in the middle of the seventeenth century, were in the main, a direct struggle against Popery. They were like the shakings and shudderings of the earth in a country threatened with conflagration by subterranean fires. If a traveller, in self-defence, slay a highway robber, the responsibility of blood-shed does not rest on him. In ordinary times, his hand would have been pure from the stain. War is war, and calls, alas! for blood. In the days of Louis XIV., and of the Stuarts, it was a real war that Popery waged against the British Isles." The author adds, "Strong measures no doubt were employed, to save England from the danger with which it was threatened; but so formidable a disease could not be averted, except by the most active reme-

This is plain speaking; and, what is most lamentable in a professedly Protestant writer, it is undisguised and unadulterated Popery in essence, if not in name. It is neither more nor less than an enunciation of Dens' pestiferous doctrine, that we may do evil that good may come, when the exigencies of religion seem to call for such a course of procedure. D'Aubigne assumes (and a more unfounded assumption man never made) that Charles I. plotted to introduce Romanism into Great Britain; -and then proceeds unblushingly to argue, in so many words, that the barbarous murder of that monarch, and the sacrilegious spoliation of the Church, were righteous and justifiable acts,-"most active remedies," which it was lawful and proper to

But granting, for the sake of argument, that poor Charles had really been a Jesuit in disguise, and that the leading aim and object of his existence had been to introduce the "mummery of the Mass" into our Cathedrals and Parish Churches, to what conclusion would the Doctor's reasoning lead us? Why simply to this, that treason and murder are to be canonized when exerted against Romanism, or any other form of

inscriptural error. And the author gives us a very decided and signifieant hint that the operation of this precious doctrine is not to be regarded as applicable only to the seventeenth century. He says: "IN OUR DAYS ROME IS STRIVING TO RE-ENTER ENGLAND BY MEANS OF CERTAIN TEACHERS—THEN IT WAS THROUGH ITS KINGS." The conclusion is so obvious and transparent, that a is made to the placard, and "Puseyism" and "Rowchild might draw it. In the seventeenth century it land Hill," are pressed into the service as attractive was lawful to decapitate the Lord's anointed, because he was suspected of a leaning to Popery; ergo, in the nineteenth century it would be a justifitable and "most active remedy," to put Mr. Newman and his fellow perverts to death, inasmuch as they are striving to omanize the British Realm!! Is it not frightful to see such anti-christian sentiments promulgated under the specious mask of zeal for pure gospel truth: sentiments which, if legitimately carried out, would cause the Tragedy of the Commonwealth to be re-enacted,re-establish the horrors of the Inquisition,—and rekindle the fagot fires of Smithfield, in all their pristine or frivolous manner. Every departure from the unity

Cromwell's accidental antagonism to Popery (for it was nothing but an accident) is sufficient, murderer or mirth. Firmly do we believe that "this attempt at and traitor as he was, to invest him, in the eyes of D'Aubigne, with all the attributes of a hero and saint. It is a varnish which gives lustre to the most wicked and flagrant actions. For instance, when detailing the usurper's wanton invasion of Scotland, his injudi- whim to gratify—an object of personal ambition to rocks on which that fortress stands, and blow it into people, must be widened by another wedge. the air. Whilst the miners from Derbyshire were toiling below, the ministers sat qu'etly above." Now who were the parties of whom Merle D' Aubigne writes in a strain of such cool and contemptuous sareasm? bly in the following extract, is well-known in this They were Presbyterian ministers, quite as good Pro- Province. Our sincere congratulations are tendered ciously managed theme,

taken in tepid water. This dose is for an adult, and should be repeated three or four times per diem. J. J. Protestantism, and display his brotherly affection, by We do not know whether he himself has ever been in blowing them up with gunpowder, as if they were a Canada; but we are aware that it has now become swarm of hornets!

> our readers will judge whether we be not justified in in other Colonies. We feel, however, -as Mr. Vancharacterising it as one of the most unscriptural, into- sittart's esteemed connexions have been so long resilerant, and we will add anti-protestant works, to which | dent among us-that we may be pardoned if we regard the prolific press of the present century has given his scholastic success with some measure of Provincial

> > BISHOFRIC OF INDIANA.

It would appear that no small difficulty lies in the way of procuring a bishop for the diocese of Indiana. The appointment was not long ago offered to a clergyman, whose name at the present moment we cannot recall, and on his refusal to comply with the invitation, Dr. Bowman, of Lancaster, was elected by the Committee of Convention; but he has likewise seen it his duty to decline the honour of the Episcopate.

The letter conveying his determination is so excellent, that we are sure our readers will feel gratified by our transferring it to our pages. It is worthy of the best days of the Church, and reminds us of the selfdenying conscientiousness and christian humility of Leighton. With Dr. Bowman the declaration "I am unwilling to become a bishop," is not an empty, unmeaning conventionality of speech.

LANCASTER, Aug. 2, 1847. Rev. and dear Brethren:

I have received your official communication informing me of my election as Bishop of the Diocese of Indiana. I need not say that the announcement came upon me with all the suddenness of a surprise; and I beg to assure you that I receive it with all the grateful sentiments suited to an honour so unexpected, and I must add, so unde-And yet, my dear brethren, I have received your com-

munication with extreme pain; because I cannot persuade myself, that I am in any just measure fitted for the difficult and responsible post to which I am invited—and because it grieves me deeply to think of the disappointment and embarrassment which I may occasion by declining.

But with my present views, what other course is left me? If it were a mere question of personal sacrifices, I hope, by God's grace, I should be able to make them for the Church's sake. But on that head, you have left me no room to object. The provision promised for my support, seems to me generous and ample; and in the assurances you give me of a cordial and hospitable reception

everywhere, you forestall every objection that might be urged on the score of personal and domestic comfort. My difficulties are of an entirely different character. I have a deep, I believe unconquerable persuasion, that I am not fitted for the station, and that my acceptance of it would result in disappointment to the diocese, and in a series of mortifications to myself, so bitter and humiliating, that have not courage to contemplate, still less to encounter them. To see the Diocese languishing or suffering from this inefficiency on my part, to find myself in a position to whose duties I should prove unequal, but from which I could not retire, would distress me so acutely, that I cannot consent to place myself where I should run such a

In addition to these profound convictions of personal In addition to these profound convictions of personal disqualification, must be mentioned, what seems to me a very important fact, viz., that I am entirely unacquainted with Western society and manners—its modes of thought, feeling and action. My life, indeed, has been beyond the common measure a secluded one. The last twenty years of it have been passed in a single Parish of no great extent, whilst my natural disposition and habits have kept me from acquiring that knowledge of men and manners, incalculably momentous purification of christianity from the accumulated rubbish of centuries. Rome is exhibited in all her naked and unscriptural deformity; while the blessings procured for us, through the instrumentality of our reforming forefathers, are vividly held forth for our grateful remembrance.

me from acquiring that knowledge of men and manners, which seems to me nearly indispensable in a bishop. I have now passed that period of life, when the character loses its pliancy, and when one is no longer able, as in more youthful years, to adapt himself to new scenes, habits and associations. Nor am I conscious of any desire or aspiration towards a wider or more dignified sphere of labour than the humble one which I now occupy—which labour than the humble one which I now occupy—which is quite equal to my abilities and my ambition—is endeared to me by a thousand recollections of sorrow and of joy, and where my hope is—if it please God—after an obscure, but not wholly useless life, to sleep beside my own dead, in the quiet churchyard which contains their

My chief anxiety now is, that my motives in declining the Episcopate of Indiana, may not be misunderstood. I am not conscious of the influence of any, but those which I have expressed. The convictions which I have uttered,

however, are deep and settled. -yourselves, brethren, for the kind manner in which without sufficient cause, we invite our readers to mark you have announced their choice to me—to assure you of attentively the following passage, which occurs in the introduction: "The fearful commotion and sanguishould have been, however involuntarily, the cause of a moment's embarrassment to you, and to gray that God may speedily send you a bishop equal at once to the just expectations of the Diocese, and the great demands of the

I remain, reverend and dear brethren, with sentiments of the sincerest respect and regard,
Your friend and brother,

The Rev. Messrs. Croes, Killikelly ?

and Harrison-Committee, &c. THE CHRISTIAN GUARDIAN AND MR. WESLEY.

Our Methodist cotemporary has come out with several lengthy articles, by way of reply to the strictures which we felt it necessary to make upon his expressions and views. A press of other matter has prevented us from doing more than glance at the marks of the Guardian; but, so far as that glance enables us to judge, they contain very little calling for observation at our hands. At all events, we shall suspend our rejoinder till our opponent's "case is closed," as there are too many demands upon our columns to ustify us in occupying them, week after week, with refutations of assertions (arguments we cannot call them) which have been met and answered a hundred times over. In the mean time, we beg leave to call the attention of our readers to the communication from Unitas, which appears in the present sheet; it will repay a careful perusal.

which new sects are hatched into existence. An individual in holy orders quarrels on some pretext or another with his spiritual superior, and relinquishing consequence his legitimate sphere of duty, takes staff in hand and sets forth on an exploratory pilgrimage after the means of subsistence.

Other resources having been tried without success. the adventurer, divested as he is, of all ecclesiastical ties and restraints, engages a public hall, and playerlike puts forth an advertisement purporting that the ospel will be preached by him in a purer and more effective manner than is done at any other "establishment." The first announcement not proving sufficiently attractive to secure an "audience," an addition features in the polemical bill of fare.

How this last ruse will succeed remains to be proved, but in all probability a sufficient number of disengaged "hearers" will be procured to form the nucleus of a "denomination," - and the chances are considerable that after the lapse of twenty-five years the statistical muster roll of our multiform sects will exhibit a column specially devoted to the Anti-Puseyite-Rowland-Hillites.

The topic affords large space for the exercise of the talents of the cynical satirist, but in truth it is too which Christ enjoined his followers to preserve must be suggestive of teelings very far removed from levity Church making is in substance the history of the formation of" most other sects. Too often conscience has as little to do with the matter as it has with the discovery of perpetual motion. An individual has a cious "vindication" observes: "The Edinburgh minis- attain-or a crust of bread to procure, and to gain ters persisted in their determination to remain in the this point, the breach already made in the unity, which castle. It was now resolved to excavate the immense once was the comfort and blessing of Emmanuel's

UNIVERSITY OF CAMBRIDGE.

The name of Vansittart, which appears so credita-

testants (in Cromwell's sense of the word) as he him-self was; and the brigand was about to act out his ourably distinguished himself in his University career. no uncommon thing for our Provincial youth to rise Such is THE PROTECTOR of Dr. D'Aubigne; and to high stations in every profession both at home and feeling :-

> "The two gentlemen who were distinguished by the honour of receiving at Cambridge, from Prince Albert, on the 6th instant, the golden medals, as Chancellor's Medalists, and whose names were omitted in some accounts of the last week's proceedings at Cambridge, were Mr. C. Evans and Mr. A. A. Vansittart. These gentlemen were also bracketed as first in the Classical Tripos; the former is a native of Coventry; the latter, brother to G. H. Vansittart, Esq., the young and active Magistrate of Bisham Abbey, sons of the late General Vansittart, and grandsons of George Vansittart, Esq., who, by many, and grandsons of George Vansi will still be remembered as M. P. for Berkshire for 28 years, and as being through all that period, and to the end of his life, an able consistent supporter of the good old Tory party—ever true to the old pledge, 'Church and State.' —Morning Herald.

> > CITY CHURCHES.

We shall, in compliance with the suggestion of "A Traveller," publish a notice of the hours at which Divine Service commences in the several churches in this city, in our next number. In the meantime, we beg to state that strangers will always find accommodation in any of the churches, and that persons are stationed at the doors, who will shew them to seats.

THE EMIGRANTS.

Wednesday Evening, September 1. Total number at present in Sick Hospital 545 Died during the week ending Saturday, 21st Aug. 73 Admitted this day (Wednesday) Died during the last twenty-four hours

been the very considerable diminution of nearly 300 in the number of the Sick. This extraordinary rein schools and families as a medium of instruction duction has been caused, we are informed, by an occurrence of a somewhat singular nature. Nearly 300 patients, we are told, left the other day without a formal discharge; and therefore, of course, without their recovery having been certified. If many of these, as we must suppose, were still in a sickly, perhaps in a critical state, when they quitted the Hospital, their departure was extremely improper; and precautions, we think, ought to be taken to guard against such an event in future.

Our Monthly Review.

Songs of the Wilderness: Being a collection of Poems, written in some different parts of the Territory of the Hudson's Bay Company, and in the wilds of Canada, on the route to that Territory, in the Spring and Summer of 1844: interspersed with some illustra-tive Notes. By George J. Mountain, D.D., Lord Bishop of Montreal. London: T. & J. Rivington.

The history of this delightful little volume is thus iven by the Right Reverend author, in the preface,— I entered the Hudson's Bay territory without one thought of writing verses. But in travelling weeks after weeks in a canoe through the wilderness, it is not easy to fill up the whole summer's day by reading, conversation, roughly noting the incidents of the way, or simply gazing upon the scenery through which you pass: and the per-fect wildness of your life for the time, together with the character of the objects which surrounded you, cannot otherwise than suggest many contemplations of a etic cast. "While," then, "I was thus musing, the fire poetic cast. kindled, and at the last I spake with my tongue" in the accents which follow." These "accents" fall like sof music upon the ear, and demonstrate that His Lordship's have expressed. The convictions which I have uttered, owever, are deep and settled.

Nothing therefore remains but to thank your Conventual foundation. In "Songs of the Wilderness," the reader will find much to gratify the taste, and what is of more as I do most heartily, for the honour they have done In the morals which are constantly dedu by the Bishop from the phenomena of external nature, we are strongly reminded of Quarles and Herbert, as witness the sonnet entitled,

"RAINY LAKE RIVER. "Well hast thou earn'd the title, goodly stream, Thou borrowest from thy parent Lake of Rain,
If we this livelong day must sample deem, Still mark'd by ceaseless torrents pour'd amain Though "all appliances and means" are vain
To screen us now, and wide the welkin lowers

Murmur we not, it will be fair again—
The God gives sunshine too, who gives the showers:
Nor is this rain the least of Nature's powers,
Whence He our hearts with food and gladness fills, And grain and herbage, trees, and fruits and flowers,

Subserve our pleasures, or relieve our ills. Return not void, ye showers with blessings charged.!" This volume, which deserves a place in every Cana dian Library, is adorned with illustrative shetches exeecuted in the highest style of lithographic art. And as

the profits accruing from its sale are to be devoted to the benefit of Bishop's College at Lennoxville, we sincerely trust that its circulation will be in some degree commer surate with the benevolent wishes of the accomplished A third and concluding volume of Posthumous Sermons

with Pastoral Letters. By the Rev. HENRY BLUNT, A.M., late Rector of Stratham, Surrey. London J. Hatchard & Son.

These discourses fully sustain the reputation of the excellent, and deeply regretted author. Distinguished not so much by profundity, as by a pervading impression of the importance of divine things, they cannot fail to commend themselves to all who can relish the Gospel in HOW "CHURCHES" ARE MADE.

The letter of "S. L. C." published in our last number, furnishes a curious illustration of the method by This may be accounted for partly by the unpretending beauty of the author's style, but mainly we conceive, by e fact that his heart was so deeply embued with love to Christ, as the Saviour of a lost and ruined world. Love glows and sparkles in every sentence, and, electric-like, communicates somewhat of its own warmth to the heart not absolutely petrified by worldliness and sin.

The following passage is eminently characteristic of Blunt's peculiar manner of teaching:—

"I would say to the weakest believer among you, Be not cast down, be not afraid, be not doubtful, but believing. You have to do with a Saviour who rejoices far more in showing the tenderness of His mercy, than in manifesting the dreadfulness of His power. The spark of Divine Grace in your heart may be so small, that you are often tempted to doubt whether it be really there, whether you have ever been awakened, whether can hope that you are indeed among the child Take comfort, then, from the reflection that this is precisely the state of mind contemplated in the consolation of the text, [the sermon is on the Bruised Reed,] that grace is oftentimes perfectly undiscernable to you, when it is perfectly clear and manifest to the eye of God. You see it not, but God sees it; and while you are mourning in secret that there is so much coldness in your love, so much indifference in your devotion, so counces in your love, so much matter the triplet and the first much in your very repentance which needs repenting of, the angels of heaven are rejoicing that one more sinner has been brought home to the Saviour—that one more throne is filled that one more jewel is added to His crown."-p.p. 204, 205. As might have been anticipated, the "Pastoral Letters' ence. There breathes throughout them the earnest spirit of the devoted Pastor; and they evince the

nate anxiety of the Priest whose ordination vows were

orbing desire for his poople was that they might be

ever before him in all their solemn magnitude, and whose

POYNINGS; A Tale of the Revolution. London, J. Masters. When we say that this little work is neatly printed and tastefully "got up," we fear that we have bestowed the highest commendation upon it, which we can honestly afford to pay. "Poynings," one would suppose, is the production of a wrong-headed monk, who mistakes romance for religion, and maudlin sentimentality for principle. We fully grant that the Revolution of 1688 has its lifficulties when considered in a Scriptural point of view, but we cannot sympathize with a writer whose aim is to paint the weak-minded and bigoted James as a Martyr, if not as a positive Saint, and William the Third as an nearnation of all that is treacherous and revolting. In a literary point of view the tale is respectably written, and gives indication of ability, which we will be glad to see the scattered members of the Christian Church exercised upon a better chosen, or at least a more judi-

don: Rivingtons, 1847.

This compilation, as we are informed in a prefixed biographical sketch by Bishop Wilberforce, "is the fruit of the long and patient acquaintance of a renewed soul with the precious discipline of weakness and pain." It consists of a series of extracts from Christian authors, which in "hours of trial bases one with thoughts of which, in "hours of trial, have come with thoughts of strength and refreshment to one true sufferer." They are gathered, continues the Right Reverend biographer "from every source which lay open to her; not from those writers only whose general tone of doctrine would agree with the whole tone of this work, but from all to whom it had been given to make a read. whom it had been given to speak a word in season to one who was bearing the burden of the Lord." The index embraces the names of Adam, Henry, Blunt, Bradley, Cecil, Hare, Bishops Hall, Hopkins, Leighton, and Wiberforce, and of many other worthies eminent for their piety and Christian experience; and demonstrates that the interesting selection was entirely devoid of that uniteresting selection was entirely devoid of that uniteresting selection was entirely devoid of and cannot fail, with God's blessing, to be of profit "the sons and daughters of affliction." There is one extract from the poor pervert Newman, which we perused with deep and sorrowful interest. How strange that the man who could once write in such a strain of Gospe purity should have been landed in the dreary quagmire derror, in which (only for a season we hope) he is now enclosed! gulphed! Most necessary is the warning of the Apostle
"Let him that thinketh he standeth take heed lest he fall.

Short Stories from English History. London Society for Promoting Christian Knowledge. One of the very best books of the kind which we have fallen in with. The subjects are judiciously selected and handled with so much taste and graphic skill as to ensure the interest of the juvenile reader, and incite a more extensive excursion into the region of history.

the Model. By the Rev. John Blackburn, M.A., Incumbent of Attercliffe. London: Rivingtons. Mr. Blackburn's modest little volume is compiled with evident care, and presents in brief compass a vast amoun of information regarding the most interesting of all cite.

It is designed as a hand-book or companion to an ingo sitory of the Church Society, and may be profitably us

> THE LORD OUR SHEPHERD: An Exposition on the xxiin Psalm. By the Rev. John Stevenson, Vicar of Patrixbourne-with-bridge. Third Edition. Low don: J. H. Jackson, 1847.

don: J. H. Jackson, 1847.

In reference to the Psalm which he has selected for exposition, the author well remarks: "There is a depth of meaning in every sentence—a rich variety of experience in every verse—and a fulness of joy from its commencement to its conclusion, which comprehends all that is needed in life and in death, in time and throughout eternity. The memoirs of dearents of chairing amply eternity. The memoirs of departed Christians testify to this fact. How often has the tweatypriate expression of his past experience, his present feelings, and his future hopes. To multitudes of the faithfut the Psalm has, doubtless, proved a rich source of constitution, in every age since it was composed by the sweet incore of Level."

lation, in every age since it was composed by comparing of Israel."
To unfold the beauties of this precious lyric is to Mr. Stevenson evidently a labour of love; and he has ceeded in producing a volume which will form a most desirable addition to every christian library. Whatever to constitute the control of the control and writing from the heart he speaks emphatically ho to the heart. Most heartly do we trust that this valua addition to practical theology will meet with a recept in Canada, as universal and welcome as it has alread enjoyed in the reverse to the second s enjoyed in the parent country.

THE FALL OF CRESUS. By the Rev. W. ADAMS, MA pp. 205.

Mr. Adams, already well known to the younger me has in this work taken up the history of the Lydis King, as related by Herodotus, the venerable father secular history. His object in re-producing it in present elegant garb of language and style is to connect the study of history with a helief in the doctrine of the study of history with a helief in the doctrine. the study of history with a belief in the doctrine of superintending Providence. In following this, Mr. Adams treads in the footsteps of the historian whose tale he had adopted. Whether it be the fall of Empires or the fortunes of individuals he is relating, Herodotts, mingled web of history and Mythology, never rests sais fied with the ostensible causes that have led to events, but if the providence of wise more or by oracles. either by dreams, sayings of wise men, or by oracle invariably rises from the seen to the unseen.

The conversations at the end of this little work are yery interesting and will the control to the control of the cont very interesting, and while they point out the confliction between Paganism and Christianity, they serve also develope more fully the truths contained in the storage of the server and the server are the server and the server and the server are the server and the server are the server and the server are th The interesting suggestions, relative to the nature of the ancient oracles, are by no means in harmony in. rationalistic tendencies of the age we live in

"We must recollect that the Oracles professed to be inspired and moreover, either through a divine or an evil agency, pear at times to have passed the limits of mere human ledge. If, therefore, we find that the influence which the obtained was enlisted on the side of virtue, and so compatible appropriate the side of virtue appropriate the side with a goodness incompatible with the character of e we have a strong argument in their favour. cially the case in the warnings which the Oracles gast.
Cumaeans and Glanens. As predictions, these answer
little value; for they do not so much foretei an isolate
as declare the general working of the laws of God's pro But they do this with an authoritative teaching, which us of the prophetic denunciations against sin contained Scripture. But though some scattered rays of inspirations and the prophetic denunciations against sin contained the prophetic denunciations against sin contained the prophetic denunciation and the prophetic denunciation of the prophetic denunciation and the prophetic denunciation against the prophetic denunciation against the prophetic denunciation against the prophetic denunciation against the prophetic denunciations against the prophetic denunciation against the prophetic denunc have fallen on the Pagan Oracles here and there, we compare them with the clear and distinct light of prop-burned continually in the Jewish Church. The pro-Delphi did not seek counsel from the true God; and believe that she was commissioned by Him to teach, the highest sense of the word, she was inspired by H but it may well be supposed that, from time to time, Ho over and controlled her replies, and employed them as a of communication with the heathen world."

Ecclesiastical Intelligence.

CANADA. DIOCESE OF TORONTO.

MISSIONARY COLLECTIONS.

Collections made in the several Churches, Chpels, To Missionary Stations throughout the Diocess of To ronto, to be applied to the fund for the support Missionaries:—

Previously announced, in No. 103, amount, 235 St. Peter's Church Credit
—per Rev. Jas Magrath ... -per Churchwardens —per Churchwardens

St. Mary Magdalen's, Napanee ...£1 0
Christ's Church, Tyendinaga..... 0 6
Baker's Chapel, Richmond..... 0 5 per Rev. Saltern Givins ... Bell's Settlement Adair's do. 0 15 0

—per Rev. John Gunne

Township of London
—per Rev. C. C. Brough

Palermo—per Rev. A. Pyne

114 Collections......T. W. BIRCHALL Toronto, Sept. 2, 1847.

To the Rev. GEORGE BOURN, Missionary of the Cha

of England and Ireland.
We, the members of the congregation of St. Church, Mono, have, with feelings of the deepe pointment, heard that you are about to be removed among us. It is within your own knowledge, to you were sent to this Mission, we were for a without the advantage of a regular Clergym by whose advice and example we might be gov is needless also to tell you how thankful we fell means of grace were, by your coming, more placed within our reach; and we trust that you seen, from our conduct, that we were not in your teaching, or ungrateful for the valuable

which your stay amongst us conferred. Now that you are to leave us, it may be for a more left us to express our heartfelt sorrow at your dep abiding gratitude which fills us for your ulabours. You have instructed our children Christian duties: you have, from house to hot publicly and privately, instructed us, and, in libshelped and cheered us in the path of Christian duly