

against which the above caveat had been so solemnly and deliberately entered. They withdrew from the outward fold of the Great Shepherd! And what has been the result? "Long experience" has dimly demonstrated that the warning enunciated in 1769, so far from being uncalled for, had a prophetic weight. Scarcely had the ambitious Society usurped the style and functions of a Church, than forthwith commenced a series of desertions from the schismatic ranks. These desertions still continue, and bid fair to grow and increase, ever more and more. On consulting the sad catalogue of Dissent, it will be found that Methodism, young as she is, can now number almost as many *Demominations* as her elder sister of Geneva! Both of these frail Samaritans committed the same fatal error, and both are now writhing under the same bitter, feverish effects! Having sown the wind, they are reaping the whirlwind!

Let us contemplate the present position of Methodism from another point of view.

The annual address of the Conference to the Wesleyan body has just been published. From this document, we extract the following passages, having reference to the discords which at present are convulsing the connexion to its centre; and threaten, ere long, to shatter to atoms the man-built edifice:

"Memorials and letters have been received by the Conference from persons in their individual capacity, and from special circuit meetings. These have passed under a careful examination; the contents of them have been distinctly reported, and have been considered with serious and deliberate attention. For the determination of the Conference upon them, we refer to the minutes which are especially prepared on that subject. But it seems right, and it may also suffice, in this place, to say, that to the system of doctrine and discipline which we have received from our fathers, and which we believe to be in strict accordance with the teachings of the Holy Scripture, we are resolved, by the grace of God, steadfastly to cleave; nor can we, in particular, allow anything to interfere with that great connexional character which is indelibly stamped on our institutions. We cannot violate the trust which has been confided to us; and we affectionately exhort you, dear brethren, to maintain the privileges which you with ourselves, are permitted so largely and freely to share. 'Meddle not with them that are given to change,' or, as the margin reads, with 'changers'; but whereto ye have already attained in the use and application of the manifold helps which you enjoy, seek to 'walk,' as we also would pray that we may ourselves be enabled to walk, 'by the same rule,' and to 'mind the same thing.'"

A stranger to the history of the nondescript "people called Methodists," would naturally infer from the above "pastoral" address, that as a body they had never enjoyed spiritual blessings or privileges in the Apostolic Church of England. He would logically argue, that had that Church not been a mere *caput mortuum*, the same arguments which the Conference of 1850 employ against Dunn and his clever but democratic confederates, would have been equally applicable to the misguided men, who, like Korah and his company, took unto themselves censers, and transformed their "Society" into an independent and antagonistic "Ecclesiastical" organization!

But how stands the fact? John Wesley himself shall answer the question.

"Our little conference (he writes in his Journal under date July 7th, 1778) began, at which about twenty preachers were present. On Wednesday we heard one of our friends at large upon the duty of leaving the Church; but after a full discussion of the point, we all remained firm in our judgment, that it is our duty not to leave the Church, *wherein God has blessed us, and does bless us still.*"

Believing, as we do with all our soul, that the outward unity of Christ's Church is as much a doctrine of Holy Scripture, as the Trinity, or the Atonement, we earnestly implore our Wesleyan friends prayerfully to meditate upon the above quoted words of the great man, whose name they have assumed!

John Wesley distinctly declares, in harmony with his associates in Conference, that it was unlawful to leave the Church. Why was it unlawful? For the simple reason that God had therein blessed them, and continued to do so!

Does it not then necessarily follow, that unless you can prove Wesley to be either a deliberate liar, or a deceived enthusiast, the texts which the latest Conference of your body, have quoted against the troublers of the "Connexion" have all a direct and damatory reference to yourselves?

Oh! come home, poor thoughtless wanderers! Return to the fostering care of the mother whose obedient son your leader ever professed himself to be—and in your venerable and kindly arms he rendered up his soul to God!

"MEDDLE NOT WITH THEM THAT ARE GIVEN TO CHANGE," OR AS THE MARGIN READS, WITH "CHANGERS," BUT WHEREUNTO YE HAVE ALREADY ATTAINED IN THE USE AND APPLICATION OF THE MANIFOLD HELPS WHICH YOU ENJOY [IN THE CATHOLIC CHURCH OF ENGLAND], SEEK TO 'WALK,' AS WE ALL WOULD PRAY THAT WE MAY OURSELVES BE ENABLED TO WALK, 'BY THE SAME RULE' AND TO 'MIND THE SAME THING.'"

PANORAMA OF EDINBURGH.

We have derived much pleasure from a visit to the moving panorama of Edinburgh, now exhibiting in this city. It has, we believe, as yet been visited principally by the younger portions of the community; but we can assure our friends,— "children of larger growth,"—that they would be

repaid by a visit. The spectator without much effort imagines himself borne along at his ease in some gently-moving magic car, through the ample side-window of which he gazes out upon scene after scene of high interest, and life-like truthfulness. He comes away feeling as if he had really beheld Boston, with its wide-spreading, busy environs,—as if he had really traversed the wide Atlantic,—as if he had taken a leisurely stroll round Calton Hill, and visited the various points from which the classically-situated capital of Scotland can be seen to the best advantage. We enjoyed the sea-scenery and its accessories very much. The piano-accompaniment of the exhibition is in good taste, and appropriate. The remarks of the exhibitor are instructive and rational, and much more simple and natural than is often the case in exhibitions of this description. For the sake, however, of the right information of the rising generation attending this very pleasing display of art, we demur conscientiously to the describer's erroneous use of the word "Catholic"—by which he invariably wishes his hearers to understand "Popish"—which it does not mean. [Nothing Popish is Catholic.] We object also to his substituting the unnecessary United States' provincialism, "located" for situated.

REPORT of the Church of England Clothing Society for the year 1849-50.

The Committee of Management beg leave to lay before their friends and the public, the following statement of the affairs of the Society for the past year—in the hope that the benefits which it sensibly confers upon the poor may recommend it to all, and encourage those who have hitherto generously supported it, to carry on the good work with a liberal and willing hand:—

DR.	
To balance from last year	£ 0 2 3½
To amount of subscription	77 8 9
	£77 11 0½
CR.	
By amount of bills paid	£76 5 8
By Cash on hand	1 5 4½
	£77 11 0½

Number of persons relieved, 150.

Articles distributed:—4 Comfortables; 40 Pinafiores; 12 Blankets; 12 Pair Trowsers; 20 Gloves; 70 Pair Boots; 30 Frocks; 35 Warm Petticoats; 25 Flannel Shirts; 12 Bonnets; 16 Cotton Shirts.

The names of the subscribers in our next.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

THE CHURCH UNIVERSITY.

To the Editor of the Church.

REV. SIR,—I proceed now with the more grateful task of uniting with "a Layman" in reprobating the groundless and unaccountable opposition to a Church University, displayed by his opponent. The latter, as I perceive from the reference to his letter in the *Church* of the 3rd instant, expresses himself to the following effect:—"And now let me add that as I fear Oxford and her influences in England, so do I fear the new (to be) Episcopal University in Canada. I have no concealment of my opinions respecting it. I do not 'much like your exclusive colleges, where men are educated one-sidedly—half-educated—to be sent into the world with sectarian biases and bigotries.'"

First, then, he opposes the proposed University, as it would appear, through fear of Tractarianism. He dreads Oxford and its influences in England; but the majority of Oxford is not, and never was with the Tractarians in their semi-Romish innovations. But, I would ask, is the Church in this Province to forego all the probable and possible, and certain benefits of having a College of her own, and all the good that may reasonably be anticipated from it, through years to come, on the supposition of a bare contingency, namely: that some erroneous doctrine may appear in it? How would it have fared with England and her Church if all the founders and benefactors of its noble institutions had been actuated by such mistrust, and had withheld their endowments, because it was possible that some time or other, through the long period of their existence, and among the thousands of minds successively educated in them, some crude or false ideas might spring up? The system, then, of Church Universities is to be scouted and laid aside, because the Tractarian follies of the present age originated with a few university men! And so, for fear of one heresy, the education of the youth of the Church ought to be surrendered to a school which is professedly an amalgamation of every heresy that may exist! Admirable consistency!

But our opponent thinks that he cannot have confidence in the teaching of a Church University.—Why not? Surely there must be the same safeguards for it that there are for the Church itself. Whatever guarantees exist for the soundness and perpetuity of the Church's faith, for the orthodoxy of her Ministers, and for the safe instruction of her people in the saving doctrines of the Gospel, the same would be effectual for the maintenance of sound teaching and true religion in her Collegiate Institutions. There would be the same probability of a general fixity of doctrine, the same means for insuring it, the same hope of the divine blessings upon the Church's faithful endeavours, in the one case as in the other.

As the bare possibility of doctrinal error, there is no system so perfect as to totally exclude every shade of error and all wrong opinions; indeed, even divine Revelation has not done this; not through any thing defective in itself, but through the imperfection of the materials upon which it has to work. And admit that error might appear at some period or other in a Church University, are we not to use the means of good within our reach, because those means may, in some cases be ineffectual, or because it is possible that partially erroneous views may be held by some among the many who may be reared within its bosom? Shall no great work be undertaken, because, in this world of frailty and imperfection, evil may creep in?

But will the course of orthodox Christianity be really better advanced by leaving our youth to imbibe their religion rather from the secular Colleges of the

Province than from a College thoroughly our own? This is scarcely pretended. But our College, it is said, ought to be affiliated to the secular University. So that as far as regards the actual security for sound doctrine, this is coming round to the same point, for the alumni of the Church would have to depend, after all, for religious instruction upon the professors and teachers of their own college. And if the orthodoxy of our college cannot be maintained by its own inherent qualities as a Church institution, surely it will not be secured by its affiliation with a university of no creed or doctrine.

But our opponent "does not like our exclusive colleges." Of what are the exclusive? As far as possible of all erroneous and false doctrine. They shut out no one class or order of men, no race of men; they exclude no system, no theory, nothing in the whole range of science and literature that can be deemed promotive of sound learning, or consistent with religious truth; nothing that is good for men to learn and know. Does the exclusiveness of our great Church Universities destroy or diminish their efficiency as the best and highest educational institution in the world? Certainly not; and in proof of this, we need only advert to the high attainments of university men, in every branch of knowledge which can confer celebrity upon individuals, or augment the general stores of human knowledge. In piety and wisdom what liberal university has sent forth men more excellent?

Exclusive of religious error a Church University will be to the utmost degree, that human wisdom can desire; even as Christianity is in this light the most exclusive and uncompromising religion ever promulgated. But it will exclude none who are willing to be educated in the doctrines of the Gospel, and under the teaching of the Church,—none but those whose unbelief, or whose avowed opposition to her creed, would be an actual impediment to the efficient working of her own system and course of education.

It is further objected against us that such colleges would send men out into the world with sectarian biases and bigotries. Let us probe this objection. At the completion of their collegiate education, they go forth, it may be, with minds biased—in favour of what? In favour of that which is right and true in religion, and if so, then is that bias a blessing, and the very thing to be aimed at and desired. So that the evil of being biased, depends entirely upon what that is in favour of which the mind is biased. Our opponent says this will be a sectarian bias; but a bias in favour of Christian truth as the Church has received and taught it, is not a sectarian bias; and attachment to the Church is not sectarianism.

But they will be bigoted. If by this is meant being blindly prejudiced in favour of their own doctrines, neither is this true; for the partiality of the properly instructed Churchman to his own Church flows from a well grounded knowledge of divine truth. If it be meant that they will entertain dislike and ill-will to those who differ, we have yet to learn that a firm love of Christian truth is incompatible in any degree with the utmost charity towards those who are in error. From her very first manual of Christian instruction, which teaches us to bear no malice or hatred in our hearts, and to be in charity with all men, the teaching of the Church is liberal throughout.

But it has been said that by mingling and associating with young men of different religious persuasions, the youth of the Church will grow up with more kindly and enlarged, and liberal sentiments. New I cannot really conceive of any other sort of liberality of heart than that which the Gospel and the Church teach, namely, the being in charity with all mankind. And if Christianity be rightly taught, that greatest of all its virtues—charity—will be taught with it. Truth and charity may surely go hand and hand: yet neither one is to be sacrificed to the other; and as we cannot call that real Christianity in which love and charity are omitted, as little, on the other hand, are we at liberty, under a supposed regard for charity, to adopt any system which may negative or endanger Christian truth. Subsequent intermixture with the world will teach youth practically the value of charity, but while they are still under pupillage, surely it were better that their whole education should be acquired where "all speak the same thing, and are perfectly joined together in the same mind, and in the same judgment."

In fine, if Churchmanship be sectarianism,—if attachment to the truth be bigotry,—if to refuse to be "unequally yoked" with an unbelieving system be narrow-minded exclusiveness, then, perhaps, are this writer's objections well founded; and if the Church be so undeserving of confidence as not to be entrusted with the collegiate education of her youth, as little is she fit to have committed to her charge the wide ministry of the Gospel of salvation.

H. C. C.

October 15th, 1850.

To the Editor of the Church.

DEAR SIR,—In the "Report" of the Church Society just come to hand, a small error appears in a statement of collections sent in by me. Oneida, is credited for £2, which is quite a mistake, as I have only a small School-house meeting there once a month on a Sunday evening, and I seldom call upon the few that attend there for any collections. But I am confident that that £2 was the sum of three collections made by me in Caledonia, York, and Cayuga, for "the Students' Fund," and for which, it would appear by the Report, I had made no collections, which certainly was not the case.

Yours truly,

BOLD C. HILL.

York, October 12, 1850.

To THOMAS CHAMPION, Esq.,
Assistant Secretary to the Church Society.

The £2 was received in March last, and was entered to the credit of the Mission Fund. It has been transferred to the Bishop's Students' Fund.—T. C.

ARRIVAL OF THE "EUROPA."

The *Europa* left Liverpool on the 28th ult. Her dates are three days later than those received by the Atlantic.

Her news is brief, and of no very great importance.

THE DANISH WAR.—Advices from Cuxhaven state that on the 23rd ult., the Danes proceeded to blockade the River Roder, and that they expelled therefrom as many as forty vessels of different nations.

GERMANY.—The Austrian Council now sitting at Frankfort on the difference between the elector of Hesse and his subjects, has resolved that the Hessian Government shall use means to preserve the Sovereign's authority in the Electorate, and that the Diet would take necessary steps to secure a state of legality and order.

SPAIN AND SICILY.—It is stated that the differences which have existed between the Courts of Spain and Sicily, since the marriage of the Count de Montemauhin, have now ceased, and the Ambassador of the former, at Naples, is about to return to his diplomatic post.

The Steamer *Georgia* sailed this afternoon for Chagres, via Havannah, with a large number of passengers.

The new Steamer *Pacific* left on her first trip to Havana and New Orleans, with about 80 passengers.—From her splendid performance in her trial trip, the result of her passage is looked for with interest.

Further Extracts from our English Files.

CANTERBURY SETTLEMENT.—Mr C. B. Adderley says, in a letter to the London *Morning Chronicle*, that the Canterbury Association is the greatest of all the colonization schemes that England was ever engaged in. It might very easily be all this, and be nothing extraordinary, for England never was engaged in a colonization scheme yet that was worthy of any serious consideration: none, in which the results have not been such as to make us smile when we compare them with the great and wonderful things promised at their birth. But it must be confessed that the Canterbury Association cannot be classed in the category with these. And the fact that we chronicled in our last issue of so respectable a party of emigrants having left the shores of their mother country, and bidden adieu to their friends and their comfortable homes, for the purpose of putting into effect a colonization scheme in the remote island of New Zealand, is well worthy of more than a passing notice. We may state for the information of those of our readers, who have not kept up with the multifarious emigration schemes that have from time to time been proposed in England, that this Canterbury Association, is an emigration scheme connected with the Church of England. The Archbishop of Canterbury is at the head of it; and Lord Lyttelton is the chairman. The plan of operation is such as has already been put, —or rather is being put into effect, by the company which is now on its way to New Zealand. A little community starts at once. It carries with it all the elements necessary to found an infant state. The company of 600 that we stated left Graveshead, at the commencement of this month, are composed of gentlemen, doctors, lawyers, tradesmen, mechanics, farmers, and farm servants, at the head of all is a Bishop elect, (the Rev. Thomas Jackson.) A part are composed of, and related to, the aristocracy; others are gentlemen of means; and there are no paupers among the whole.—They will form their own government. And their idea is to form a transcript of the state of society, that existed in England of the olden time, or rather of an infant England of that time. They want to bring back the good old manners, that obtained in the good old times, and which have now been rudely struck down by the modern modes, according to the creed of a certain class of writers, and sentimentalists. We shall not stay to speculate on the probability of the chances in favour of the Canterbury settlers being successful in the carrying of their society and polity; but we must express the belief that they have made use of the right means to found their colony successfully, as far as all the physical comforts of life are concerned; and we may add of intellectual cultivation, and of the Christian religion. We have very little faith in emigration schemes generally. It is not by them, but by spontaneous individual exertion that great colonies or states have hitherto been founded; and spontaneous individual exertion is the nature of the emigration that daily leaves the European shores. But this Canterbury Association scheme has been put into effect; and it is now no longer a theory, but a fact, that is interesting, and that we shall watch its progress of development. The only analogy to it that we know, is the case of the pilgrim fathers, who with different objects, colonized New England. We believe the number of emigrants that left the British shores last year was upwards of 300,000; and this year the probability is that the number will be greater. It must go on increasing as the field for enterprise is narrowed by the increasing population; and it is impossible to shut our eyes to the fact, that this field is becoming narrowed with each succeeding year. There are plenty of men and women fit for anything in England; but the question is to get anything to do. There is no event but emigration, and the probability is that the stream that is now going forth from the little sea-girt isles, will eventually produce an effect like that of Aaron's rod, on all other rods.—Quebec paper.

THE REV. H. WILBERFORCE.—Statements have been made in the daily papers during the last few days that the Rev. Henry Wilberforce, the Bishop of Oxford's brother, has been received into the Roman Catholic Church, in the city of Brussels, and that Archdeacon Manning had followed him with a view to induce him to reconsider his determination. There is not the slightest foundation for either statement. Mr. Wilberforce has returned to East Farleigh to perform his clerical duties, and Archdeacon Manning is at present discharging his archidiaconal duties at Colchester.—*Weekly Chronicle*.

TORONTO MARKETS.

TORONTO, Oct., 16, 1850.			
Fall Wheat, per 60 lbs.	3 9	a	3 11
Spring do. do.	3 3	a	3 7
Oats, per 34 lbs.	1 1	a	1 5
Barley, per 48 lbs.	2 11	a	3 0
Peas	2 0	a	0 0
Rye	2 6	a	2 9
Flour, superfine (in Barrels) ..	21 3	a	0 0
Do. fine (in Bags) ..	20 0	a	0 0
Market Flour, (in Barrels) ..	16 3	a	0 0
Do. (in Bags) ..	15 0	a	0 0
Oatmeal, per barrel ..	15 0	a	18 9
Beet, per lb.	0 2½	a	0 3½
Do. per 100 lbs.	12 6	a	17 6
Pork per lb.	0 2	a	0 3½
Do. per 100 lbs.	17 6	a	21 3
Mutton per lb.	0 2½	a	0 3½
Lamb per quarter ..	2 0	a	3 0
Hams, per cwt.	40 0	a	42 6
Bacon ..	25 0	a	35 0
Potatoes, per bushel ..	1 6	a	2 0
Butter, fresh, per lb.	0 7½	a	0 8½
Do. salt, do.	0 5½	a	0 6½
Cheese, per lb.	0 3	a	0 4½
Lard, per lb.	0 33	a	0 5
Apples per barrel ..	5 0	a	7 6
Fowls ..	1 0	a	2 0
Straw	25 0	a	32 6
Hay	40 0	a	57 6
Fire Wood per cord ..	12 6	a	15 0
Bread	0 4½	a	0 5½
Eggs, per doz.	0 6½	a	0 7½
Turkeys, each ..	2 6	a	3 9
Geese, do.	1 10½	a	2 0
Ducks, do.	1 6	a	2 6
Coals per ton ..	22 6	a	30 0

EXCHANGE.

Toronto on London	12½ @	0	per cent.
" " New York	2 @	0	"
" " Montreal	1 @	0	"
New York on London	110½ @	110½	"