

The Church.

In the west, a few implements for analysis, some books which I thought it would be difficult to meet with in that region, and some drawing materials. I had connected these things in some way with my future success in making a respectable career. As above hinted, of a mother respect, I had the means, as prepared, I had a letter to my father and mother, and also to three sisters and a brother, all younger than myself, and set forward. The winter of 1818 had opened before I reached my brother's house at Geneva, in western New York. From this point I had determined to leave the main track, through the Genesee country west, and to strike the head waters of the Allegheny river, so as to descend that stream with the spring flood.

My brother drove me in his own sleigh, as far as Angora. By the time we reached that place, being no traveller and much fatigued with the intricacies and roughness of the road, he was fain to give over his undertaking, and I parted from him, sending back the sleigh from Olean, to take him home.

The Allegheny river was locked with ice when I reached it. I had an opportunity to cross it on foot, and to examine in the vicinity those evidences of the coal formation which are found in a number of localities along the middle of March. I left Olean in the first ark of the season, born on board down the sweeping Allegheny at the top of the flood, often through winding channels, and once in danger of being precipitated over a mill-dam, by being the wrong channel.

On another occasion, just as we were coming to the division of a channel, at the head of a group of islands, a tall Seneca Indian, standing in the bow of a very long pine canoe, cried out, in a tone of peculiar emphasis, "Keep to the right! keep to the right!" This direction we followed, and were saved from another mishap. We tied the ark to the shore at night, built a fire on the bank and cooked supper. On passing the Conowago, it was the height of the flood, and appeared to rise as much water as the Allegheny. We stopped at the noted chief Cornplanter's village, and there, in the presence of his wife, now Erie, at Kittanning, a great snow ferry-boat was rowed and managed by two women or girls with a degree of muscular exertion, or rather ease, which would put the blush to many a man on the east or west of the Alleghenies. The tone, air, and masculine strength of these girls, reminded me of nothing this side of the Rollin's description of the Amazons—save that the same provision was not apparent for drawing the bow.

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WEEKLY CALENDAR. Table with columns for Date, Festivals, and other events.

To return: the next station was at Norwich, where to the south of the great road, in which the service is at present conducted in a private house, of which several rooms have been thrown into one for the purpose. One of the persons confirmed was a respectable adult, who had been a Quaker, this being a Quaker settlement from Pennsylvania. We dined afterwards with a respectable resident, and found that a frame church was being raised. It appeared it was not intended to have a chancel, excepting a space raised off in the interior, but on a suggestion made to the conductors of the enterprise, it was at once settled to have a proper external chancel, and to defer the erection of a tower for the present. In fact an external chancel is one of the few things by which an edifice of the Church of England is known to be such in this country, where all have towers and spires, and many attempt Gothic architecture. We have heard, indeed, of a dissenting place of worship, to which the architect appended a chancel, merely for the sake of architectural effect, and possibly this imitation of the Church by dissenters may be paying the way for a reunion, but at all events it does not become us to bring ourselves down to their level, by dropping our own distinctions or those of our Churches.

After dinner we set off for Ingersoll, at which place we arrived about midnight. The night was a beautiful moonlight, which was fortunate, as a portion of the road was bad, and some portion on a raised ordinary causeway, where there would have been great danger in a dark night of overturning the carriage into the swamp which lay beneath it,—especially in turning a corner. At Ingersoll the Bishop met some members of his family, whom he had been expecting there.

This place is under the care of the Rev. H. Revell, and the confirmation was performed, by the circumstance that one of the candidates was an adult recently baptized. The Bishop here as in all other places, addressed those who had been confirmed, together with the assembled congregation, after the rite of confirmation was concluded. His addresses although not unprepared, were (as is customary in England) delivered without books or notes, and were listened to with deep interest and attention. His topics were varied on almost every occasion, taking up sometimes the explanation of confirmation and its connexion with baptism,—sometimes the scriptural arguments for it derived from both Testaments,—sometimes the practice of the Church,—sometimes the practical considerations connected with it. Occasionally the nature and importance of the Church, and its ministry,—particularly its Episcopal and Apostolic character,—were dwelt upon, together with those points which show the Church of England to be a true Church, and to be superior in its claims to all other Christian communities around us, whether Romanist or Protestant; or if there was any peculiar popular error, or prevalent mistakes it would be met and combated or rectified, and the duties of Churchmen as such would be laid down to the confirmed and others. Sometimes a direct and powerful appeal would be made to dissenters, known or supposed to be present, on the claims of the Church, and their duty to investigate them. But there was one subject which his Lordship invariably introduced, viz: the duty of showing our religion by attending to our daily duties as members of families,—whether as children, as brothers and sisters, or as parents; the latter particularly, when he saw that some of the candidates (as was very frequently the case) were in all probability parents.

In this Church the vestry was inconveniently placed at the back of the chancel, and the door into the Church from it was in one corner; so that there were necessarily rails all round the altar, which on this occasion was found highly inconvenient. The true position for the vestry is on the left hand or side of the Chancel as you advance up the Church to the Altar. The Bishop's next station was Woodstock.

THE CHURCH.

TORONTO, OCTOBER 5, 1848.

CONTENTS OF THE OUTSIDE.

First Page. Parish Page. Original Poetry.—On the 8th. The Sunday School. Pastor: Oth. Allen. Our Monthly Review.

MISSIONARY FUND. In accordance with a Standing Regulation of the Incorporated Church Society of this Diocese, that two Collections,—out of the Four provided for,—shall be made annually in aid of the Fund for the extension of Missions in this Diocese, the Lord Bishop or Toronto requests that the Clergy would be pleased to take notice, that the next Collection for this special purpose, the fund for the extension of Missions, is fixed for Sunday the 15th October next, being the Seventeenth Sunday after Trinity.

THE SEPTEMBER CONFIRMATIONS. Our revered Diocesan left home on Wednesday, the 15th of last month, for a fortnight's journey, to hold confirmations in the Brock, Gore, and Wellington Districts. He reached Hamilton the same night, where the citizens are exerting themselves to improve their pretty town by macadamizing their streets. This they are performing in the most complete and substantial manner,—laying down a great depth of stone,—placing underneath a good thickness of large stones, forming a most effectual drain,—and covering the whole with a coating of stones broken quite small, and worthy of MacAdam himself; and after midday on Thursday, proceeded to Brantford, where he rested for the night. At this place the same spirit of improvement is visible; for the bridge over the Grand River is being reconstructed, with piers of strong masonry of Hamilton stone; but whether there are to be any arches, we did not learn. The plank road, by the way, between Hamilton and Brantford, is far from being in good condition; it was having in many places made a lodgment upon the plank, and materially injured the road. Next morning his Lordship continued on the Great Western Road, and he arrived at Burford; where the confirmation took place in the school-house. What is said of this assemblage of candidates will apply to all, with slight differences. The deportment of the whole of them was serious and devout; they were generally brought in by their parents, and made the proper response—"I do"—in a distinct and audible voice; and appeared much impressed with the importance of the work in which they were engaged. There were generally good congregations, even on the weekdays,—the excepting in new stations the people were more or less trained to respond and to sing; and their progress in both was everywhere respectable and encouraging. It was quite a refreshment to associate with the earnest, warm-hearted people; and the impression of the Bishop's visit, both as to the estimation of it, and as to its effect upon them, was distinctly visible. His Lordship's frank and cheerful manners are peculiarly calculated to secure the regard of the simple inhabitants of a new country, and the affection he everywhere showed for little children, and won his way to their hearts, was very engaging.

Burford, together with the next station we came to, is under the direction of the Rev. A. S. G. Cuffield. Here the Bishop was met by the Rector of Woodstock and his Curate, who appeared in their surplices. This good custom of meeting the Bishop, prepared, if need be, to take part in the performance of divine service, we found to prevail through the greater part of the route. Accordingly wherever this occurred, one or more of the additional clergy were employed by direction of the Bishop, wherever it was practicable, to read the Lessons or the Litany, as it might happen. Full service, according to the day, or the time of it, was regularly performed,—(for the most part by the Pastor of the place, assisted by any strangers present); the sermon was generally preached by the Rev. Dr. Beaven, who accompanied his Lordship; on a few occasions by the Bishop himself. Then followed the confirmation, in which Dr. B. acted as the Bishop's Chaplain, except at Galt and Beverley, where the Archbishop of York was present. On most occasions the Clergy who appeared in surplices, and were not actually engaged in the desk or pulpit, were arranged within the rails of the altar. The only impediment offered to the division of the service, by assigning the Lessons or Litany to the stranger Clergy present, was where the desk had been made like a second pulpit, only large enough to hold one person, and with a staircase, entered at a distance from the altar rails. The inconvenience of such arrangement is made so manifest on these occasions, that we hope it will lead to the

discontinuance of high pulpit-like reading desks. They should never be above two or three steps high, and entirely open (on both sides, if possible, but at least on one side); so as to allow of the easiest access to them, without creating any inconvenience.

And whilst we are on this subject of Church arrangement, we will say a word about chancels. A Confirmation shows very distinctly what ought to be the very least dimensions of a chancel, and in every should be its form. There ought, of course, to be a chancel to be room to stand and kneel with convenience at the north side of the altar; but beyond this space for the priest, there ought likewise to be full space for a chair for the Bishop, and that seen it and the space for the officiating priest between it and the kneeling stool or cushion at the end of the altar.—Now allowing 4 feet or 4½ feet for the Bishop's chair, we have 13½ or 14 feet at the least breadth to be allowed for any chancel. Considering again that a communion table cannot be less than two feet in breadth, and that the Bishop and his chaplain have to pass each other before the altar, for the decorous performance of which a space of 4½ or 5 feet is requisite, it would seem that a depth of at least 7 feet is necessary within the rails, besides a space outside for at least one step. Again, as the Bishop generally addresses the candidates and the congregation, for which some elevation is required, the highest part of the altar platform, on which the Bishop stands, should be raised at least two steps above the floor of the church.

Finally, every one who has been present at a confirmation, excepting under peculiar circumstances, must have felt how inconvenient it is when the altar rails are carried round all the three sides of the altar. If,—for instance any of the clergy are present, besides the Bishop's chaplain, and placed (as they of course will be in a small chancel,) within the rails on the south side,—they have all to move themselves and their chairs, when the Bishop comes round to that side to lay hands on the candidates. This, however, is only one of the reasons for not carrying the rails round the sides of the altar, and does not apply unless there are several clergy within the rails; but in this case it is added to the other reason, which applies equally at all times.

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(To be continued.)

MISSIONARY FUND.

We beg leave to call attention in an especial manner to the collection in aid of the fund for the extension of missions, which it will be seen is fixed for Sunday the 15th inst. The spiritual wants of the Diocese are so pressing, that an immediate addition to the number of travelling missionaries is contemplated, which of course will render necessary a corresponding increase of funds. No object could possess greater claims upon every friend of our beloved Church; and as a gracious God has been pleased to bless us with a bountiful harvest, may we not trust that all who have the extension of His Kingdom at heart, will evince their gratitude, not only by praying that He would send forth labourers to this portion of the spiritual harvest, but by contributing of their "temporal things" to the advancement of the sacred cause, and thereby enjoying the high honour and privilege of being fellow workers with His dear Son.

The following was intended for the "Monthly Review," but has been excluded from that department by want of space:—

MERCY TO BABES; a Plea for the Christian Baptism of Infants: by WILLIAM ADAMS, S.T.P. New York: Stanford & Swords.

It is generally confessed, that there is now in every quarter a spirit abroad of greater inquiry on the subject of the force and efficacy of Holy Baptism than there was some twelve or fifteen years ago. In clergy and laity there is an evident desire to obtain a deeper insight into the meaning and effect of that ordinance of our Lord. This wholesome awakening is due in

language may be taught, the education and maintenance of clergy able to speak to the people in their native language; the publication of books and tracts in the English and Gaelic languages; and such other things as may seem most likely to help forward the spiritual welfare and condition of the people." Glasgow Constitutional.

The vacancy in the Star of Glasgow, occasioned by the decease of the amiable and accomplished Dr. Russell, has at length been filled up,—and in a manner from which the happiest results may reasonably be anticipated. The following notice of the election, and of the new Prelate, are derived from papers received by the Acadia:

A Diocesan Synod, held in St. Andrew's Church, Glasgow, on the 30th ultimo, the assembled Presbytery, elected as their Bishop, the Rev. W. J. Trower, M.A., late fellow of Oriel College, Oxford, Rector of Winton, Sussex, and Rector of Truro, is the author of several tracts published by the Society for the promotion of Christian Knowledge,—one on the Gospels, and the other on the Epistles, for every Sunday and Holyday in the year; and if we recollect right, he also put forth a very serviceable pamphlet at the time of the Hampden controversy.

The Glasgow Constitutional gives the following extract of a letter commending from an English Bishop, who thus speaks of Mr. Trower:—

"I can indeed speak of him as I can of few men. I have now known him intimately for twenty-four years, since the time when we were together at Oxford, and I have seen both the progress of his mind and religious opinions, and the trial of his character under various influences. When I first knew him he was an eminently fluent man, who had a keen will to renounce a fair opinion (if he were) in order to obtain his father's permission (he being an eldest son) to serve in the sacred ministry of the Church."

Amongst his brother Clergy he has been remarkable for his firm and loving moderation, winning even those who had been forced to oppose, and holding the truth of both the "Evangelical" and High Church parties, and the errors of neither. In his parish history, and many will be simple earnest gospel, he is chosen to your See. In one word, if the Clergy of your Diocese want a ripe scholar, a sound divine, a man of a loving, gentle, patient, moderate spirit, who has a keen will to renounce a fair opinion (if he were) in order to obtain his father's permission (he being an eldest son) to serve in the sacred ministry of the Church."

The Woodstock Address will be published next week.

AGENT IN LONDON AND NEW YORK.

Any Parcels for this Office, or for The Church Society of the Diocese of Toronto, which may be sent to Mr. Russell, 73, Cheapside, London, or to Mr. Bainbridge, Wholesale Stationer, 32, Platt Street, New York, will be regularly forwarded to Toronto.

Communication.

(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. CANADA.)

DOES THE WORD CATHOLIC MEAN POPISH?

To the Editor of The Church.

Mr. Editor,—It has been a great gratification to me to read your spirited observations on Popish doings of late in this city. I think, Sir, there is too little Protestantism to be seen and heard in these days. I am glad that you enter your protest against the usurpation by "Popish" of the name of Catholic. Some of our English Papists of the name of Catholic, and the term "Catholic" is well understood, now-a-days, that the term "Catholic" means "Popish,"—i.e. as used by Romanists and loose-speaking Protestants, both in the Church and out of it. So it certainly does in the phraseology of these people. But I, for one, must join with you in protesting against the secularizing of a noble word, which by its very meaning and sound, fixes a ban upon all sectarian notions. I protest moreover against this abuse of the term, because to associate the idea of Popish, with the word Catholic, is to slanderously inform portions of the community. These every Sunday hear us, Sir, and their own friends and relatives solemnly before God, profess their faith in the Holy "Catholic" Church,—in one "Catholic" and Apostolic Church, and are sorely puzzled by these expressions, and half imagine that they mean the Holy "Catholic" Church,—and our "Popish" and "Apostolic" Church. I hope, Mr. Editor, that you will continue to lend your aid to the bringing back of the term Catholic to its right meaning and use, and not calmly allow it to be wrested away, and made to denote something of which it is in truth the direct opposite.

I am, Mr. Editor, your obedient servant, A PROTESTANT CATHOLIC.

Toronto, October 2, 1848.

CELESTIAL INTELLIGENCE.

CANADA.

DIocese of Toronto.

Vestry of St. George's Church, Toronto, Sept. 14th, 1848.

Reverend and very dear Sir:—We cannot permit you to leave the pastoral charge of the congregation of St. George's Church, without an expression of our most sincere and affectionate regards, and our most faithful and diligent discharge of your ministerial duties, amidst difficulties which would have cramped the energies of any Clergyman, not possessed of your indomitable zeal and devotion to the duties of his high and holy office.

Not only have you ever witnessed for Christ and His Church, but you have ever witnessed for Christ and His Church, by your constant and unceasing endeavour, to train the lambs of the flock in the way of godliness in the schools, but from house to house in times of our social meetings, but more particularly when we have been afflicted in mind and body, have you ever witnessed for Christ and His Church, by your constant and unceasing endeavour, to train the lambs of the flock in the way of godliness in the schools, but from house to house in times of our social meetings, but more particularly when we have been afflicted in mind and body, have you ever witnessed for Christ and His Church, by your constant and unceasing endeavour, to train the lambs of the flock in the way of godliness in the schools, but from house to house in times of our social meetings, but more particularly when we have been afflicted in mind and body, have you ever witnessed for Christ and His Church, by your 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