

the day, with a pair of horses by no means remarkable for their strength or speed. His Lordship and the Archbishop of Kingston put up at the mansion of Mr. Haldick, at St. Catharines, where they and the clergy who accompanied them were entertained with the most hospitable and liberal treatment...

The day (Thursday, the 30th inst.) on which Confirmation was held at St. Paul's Church, St. Catharines, was anything but favourable, the morning being gloomy and threatening rain, which began to fall about the beginning of the service...

The address which our venerable Diocesan delivered to the congregation on the occasion of the late visitation was highly praised in every respect, and was listened to with the most attentive and devout attention...

God changes not. He is the same yesterday, to-day, and for ever; and consequently, should we sin like the Jews, beyond all question we shall be partakers of their punishment. That wondrous nation is typical of us in judgment and wrath, as well as of mercy and plentiful redemption.

Amongst all the empires and states of Europe, Great Britain has been most distinguished for her national regard for the first day of the week. With sorrow and shame, we must confess that too many of her children seem to have forgotten the Sabbath day.

A MISSOURY.

To the Editor of the Church.

My dear Sir—Having seen an article in the Examiner, which has been copied into several papers in this country, and bearing that some persons have supposed it to be the same kind of plant grown in the West Indies as coffee, I beg to say through your journal that it is not the same, but that I can learn a native of the West Indies as coffee, but that I can learn a native of the West Indies as coffee...

I have endeavored to bring before the public light I had conceived of the quality of the soil, and I have now, at the present time, a quantity of the same soil, and I have now, at the present time, a quantity of the same soil...

I am, Sir, yours most respectfully, WILLIAM MARCH.

NOTICE.

The publisher of this paper has left this Office on a tour through the Districts west of Toronto, and hopes the Subscribers will be prepared to meet the amount of their respective subscriptions.

THE CHURCH.

TORONTO, OCTOBER 4, 1849.

CONTENTS OF THIS NUMBER.

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WESLEYAN CONFERENCE.

We feel obliged to our Rockville correspondent for transmitting to us the Wesleyan Times; but it is not our intention to take up the time of our readers with a discussion of the subject which almost exclusively occupies its columns. The Churchman can derive neither pleasure nor profit from the bickering and feuds of Schismatics, especially when, as in the present instance, they have reference to matters of the most paltry and undignified description.

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With such a stern warning full before us, we cannot regard but with alarm and apprehension the outrage (we can use no milder term) which our friend so

properly holds up to reprobation. Sabbath-breaking is reprehensible in all circumstances, but especially is it to be deprecated when sanctioned, if not actually committed, by the constituted authorities of the land. The sin then becomes emphatically a national one, and most assuredly, if not reprobated and forsaken, will draw down a national chastisement.

This history, both sacred and profane, demonstrates that this is no visionary apprehension. In the case of the Jews, Jehovah declared that their prosperity would be contingent upon the manner in which they kept the Fourth commandment. Nothing could be more explicit than the conditional promise conveyed through Isaiah to the Jews:—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Every well-instructed Sunday School child knows how contemptuously this cautionary appeal was received; and how God hurled the unfeeling rebels from "the high places of the earth," and prostrated them beneath the chariot wheels of a haughty and oppressive invader.

Modern politicians, in all probability, will see at us for inviting them to learn wisdom from such an antiquated example; but "The world's laugh 'a poor exchange For deity's offence."

God changes not. He is the same yesterday, to-day, and for ever; and consequently, should we sin like the Jews, beyond all question we shall be partakers of their punishment. That wondrous nation is typical of us in judgment and wrath, as well as of mercy and plentiful redemption.

Granting, however, for the sake of argument, that our modern Gallios, might legitimately set aside, as antiquated fables, the precedents furnished by Revelation, we can furnish them with corroborative testimony of a more secular and modern character, in support of our position.

Amongst all the empires and states of Europe, Great Britain has been most distinguished for her national regard for the first day of the week. With sorrow and shame, we must confess that too many of her children seem to have forgotten the Sabbath day.

CONFIRMATION—DIOCESE OF QUEBEC.

The Lord Bishop of Montreal held a Confirmation at St. Thomas, at Rougemont, on Friday, the 11th inst. His Lordship was accompanied and assisted by his Chaplain, the Rev. A. W. Mountain; there were also present the Revs. T. Johnson, J. Drailhwaite, J. P. White, George Slack, and William Jones. The Prayers were read by the Incumbent, the Rev. F. Robinson; the Lessons by the Rev. J. P. White; and the Litany by the Rev. T. Johnson. After the Confirmation, his Lordship preached a most interesting and impressive sermon from Psal. cxi. 12, 13, 14.

After the blessing, the congregation was requested to remain for a short time, when the Rev. J. P. White presented the churchwardens, as the representatives of the congregation, with a very neat silver communion service (cup, chalice, and paten), the gift to him of an eminently pious and beneficent lady in the Isle of Jersey. Upon the presentation of this most acceptable gift, his Lordship the Bishop and the Rev. J. P. White made a few remarks appropriate to the occasion, and Mr. J. M. Standish, one of the churchwardens, made a brief but hearty and pleasing acknowledgment.

The circumstances which have led to the erection of the church at Rougemont are interesting in a somewhat unusual degree, and we feel assured that our readers will accept with pleasure the following details of its history—Rougemont is a small settlement of Protestants, about thirty miles from Montreal; and though not included in the Mission of Abbotford, of which the Rev. T. Johnson has the charge, it was for many years under the voluntary care and ministrations of that gentleman. It is now seven years since the worthy Missionary proposed to his small congregation the good work of erecting a Church; and although the probability of carrying that object into effect seemed most discouragingly remote, he succeeded in persuading his well-intentioned but by no means wealthy flock to make a commencement. The land was given by two of the settlers, and a design having been gratuitously furnished by Mr. Footner, of Montreal, the work slowly proceeded. Money was wanted—but the amount required was hopelessly disproportionate to the limited means of the members. Contributions, therefore, in labour and materials were substituted, and the Church was raised by the personal labour of themselves and their families. The progress thus made was slow, but it was at least commensurate with the means and capabilities of the contributors. Assistance was at length procured through the instrumentality of the Rev. T. Johnson, in the shape of private subscriptions from his friends and himself, to the amount of £40 15s, by a grant of £29 14s. from the Society for Promoting Christian Knowledge, and another of £25 from the Church Society of the Diocese of Quebec; and, thus aided, the indefatigable and zealous supporters of the Church at Rougemont finally succeeded in completing the building. It was consecrated in July, 1846, but a spire was yet wanting. Encouraged by the success of their combined exertions in raising the Church, they determined to attempt the spire; and on the day on which the Lord Bishop held the Confirmation, the added spire was on the point of completion. A bell has also been procured—the cost of which, however, has yet to be defrayed; but through the kindness of a few friends, at Montreal, the sum of £5 1s. has been raised towards this purpose, to which has been added a donation of £5 from the Rev. L. Dozelle, of Montreal;—thus reducing the amount to be raised by the congregation to about £12. A suitable font has now only to be provided; and that done, St. Thomas at Rougemont will be complete in all the requirements of a Church.

We conclude this short narrative with the following resolution passed at the first meeting of the members of the Church, held on April 10th, 1848. It reflects much credit both upon the pastor and the flock, to whom we do not hesitate to pronounce, the friends of the Church of England throughout the Province, are indebted for such an instructive example of patient perseverance in well-doing, as can hardly be felt to excite and encourage many similar efforts in the holy cause of our Church. If the Churchmen of Rougemont had waited till they could have raised even a small portion of the money required for a Church, by the means ordinarily resorted to, they would have waited in vain. They covered the course usually in such cases adopted; they helped themselves first, and the result is as honourable to their own characters as, under Divine Providence, it is calculated to be conducive to the interests of the Church, and of their own eternal welfare.

At a meeting of the pew-holders of the Church of St. Thomas, at Rougemont, held at the Church, on Tuesday, the 10th of April, 1848, the Rev. Fredk. Robinson, Incumbent, in the chair, it was moved by Mr. J. Standish, seconded by Mr. Thomas Brown, and unanimously

Resolved,—"That the thanks of this Vestry are eminently due, and are hereby offered, to the Rev. T. Johnson, for his assiduous and efficient aid in the erection of this edifice. To the unwearied perseverance with which, for six years, he unremittently exerted himself in our behalf, we gratefully acknowledge ourselves indebted, under Providence, for the completion of our Church."

THE LATE WESLEYAN CONFERENCE.

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Again: the aforesaid Dunn preached on a subsequent occasion upon the case of Moses, and with characteristic good taste and reverence drew a comparison between the sacrifices which that holy man made in abandoning the honours of Pharaoh's court, and the offerings of the modest orator and his associates! "This declaration," remarks the Times, "was sneeringly laughed at, as loud as it is heard by the whole congregation, by the Rev. W. H. Rule, who, together with the Rev. John Vane, and some younger preachers whose names we spare from exposure, had taken their seats in a pew adjoining the pulpit!"

What a humiliating picture does this present of the indecency and indecorum of Methodist teachers, both within and without the pulpit; and the paper before us furnishes several illustrations of a similar kind! How the property-loving John Wesley would have shrank from displays more characteristic of the bear than of the modest, retiring preaching house! Methodism in 1849 has hardly one feature which it displayed eighty years ago; and could its earnest but deeply-erring author behold its mature development, he would shrink in horror from the chimera which he had conjured up.

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DEATH OF THE BISHOP OF NORWICH.

It is our painful duty to record the death of the Lord Bishop of Norwich, which took place on Thursday, the 6th of September, at Brahan Castle, near Dingwall, Ross-shire. The illness of the Right Rev. Prelate was of short duration, and terminated in a congestion of the brain.

The deceased was the second son of Sir T. S. Stanley, of Akeley, Cheshire, and was born in 1779, so that he had attained the age of seventy years. Dr. Stanley was formerly Rector of Alderley, and was preferred to the See of Norwich in 1837. He was also Clerk of the Closet to the Queen, President of the Lincolns Society, and one of the Commissioners appointed to investigate the state of the British Museum. In 1810 he was married to the daughter of the Rev. Oswald Lyster, by whom he leaves a large family.

The departed Prelate bore the character of an amiable, kind-hearted man, and was universally beloved by all classes in his diocese for his exertions in the cause of education, and the warm interest which he took in charitable institutions of every description. As an author, Dr. Stanley is only known by his *Familiar History of British Birds*,—a work which has deservedly acquired an extensive circulation. It is one of the most delightful contributions to popular Natural History which our language can boast of, and is worthy to rank with the volumes of White and Jesse.

The Right Rev. Dr. Graham, Bishop of Chester, succeeds to a seat in the House of Lords, while Dr. Stanley's successor will be excluded until another vacancy in the Episcopal list takes place. "It will be remembered," says the *London Guardian*, "that when the bill passed for the erection of Manchester into an independent Episcopal See, it was thought inadvisable to increase the number of Spiritual Peers, and an arrangement was effected by virtue of which the junior Bishop (the two Archbishops and the Bishops of London, Durham, and Winchester, being excepted) should not have a seat in the House of Lords." Among other names, that of the distinguished Dr. Whewell, Master of Trinity College, Cambridge, is mentioned as successor to the Mitre of Norwich.

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Mr. Dunn, one of the "victims," discoursed shortly after his expulsion from the prayer of the proto-martyr, St. Stephen,—"Lord, lay not this sin to their charge." We are informed by the Times that "the preacher, without directly alluding to the expulsion of himself and Mr. Griffith, nevertheless established a strong analogy, in many circumstances, between the case of Stephen and themselves." Comment on such rampant profanity is surely altogether uncalled for! St. Stephen was "done to cruel death" for upholding the Divinity of his crucified Lord, and maintaining the most sacred mysteries of our holy religion. On the other hand, Dunn and his co-conspirators, dissenters from the Church of the glorious Stephen, were merely dismissed from a human-founded Society because they would not comply with the rules which it enforced. St. Stephen had no option but either to die or to trample upon the Cross. So far as Dunn and his fellow maleducators were concerned, the wide harbour of Deismatization offered abundance of anchorage ground for their drifting barques:—"The world was all before them where to choose Their place of rest."

And yet, in order to excite the democratic feelings of the "rascal multitude" (as John Knox politely styles the masses), this discarded drudge must needs compare himself and his co-recusants to that wondrous Confucius whose face was "as it had been the face of an angel;" and who at his closing hour saw "the heavens opened, and the Son of Man standing on the right hand of God!" Surely this is the *Ultima Thule* of profanity:—"The force of excommunication no further go!"

Again: the aforesaid Dunn preached on a subsequent occasion upon the case of Moses, and with characteristic good taste and reverence drew a comparison between the sacrifices which that holy man made in abandoning the honours of Pharaoh's court, and the offerings of the modest orator and his associates! "This declaration," remarks the Times, "was sneeringly laughed at, as loud as it is heard by the whole congregation, by the Rev. W. H. Rule, who, together with the Rev. John Vane, and some younger preachers whose names we spare from exposure, had taken their seats in a pew adjoining the pulpit!"

What a humiliating picture does this present of the indecency and indecorum of Methodist teachers, both within and without the pulpit; and the paper before us furnishes several illustrations of a similar kind! How the property-loving John Wesley would have shrank from displays more characteristic of the bear than of the modest, retiring preaching house! Methodism in 1849 has hardly one feature which it displayed eighty years ago; and could its earnest but deeply-erring author behold its mature development, he would shrink in horror from the chimera which he had conjured up.

Our readers will find in another column an article from the *London Guardian*, in defence of the right of intercession assumed by the Conference. While we give it as an ingenious piece of special pleading, we must own that our opinion remains unchangeable.

DEATH OF THE BISHOP OF NORWICH.

It is our painful duty to record the death of the Lord Bishop of Norwich, which took place on Thursday, the 6th of September, at Brahan Castle, near Dingwall, Ross-shire. The illness of the Right Rev