

Poetry.

THE SABBATH.

Sweetly the Sabbath morning dawns—
A calm is on the air;
Like an over-joyed child, the world
Lies 'neath the wings of Prayer.

THE EARLY COLONIAL CHURCH.

It may be as well to insert here Mr. Talbot's account of their joint labours, which, as it is contained in a letter addressed to a friend, is written in a free and familiar style, but touches upon some points of the highest importance.

My dear Friend,—I take you 24th Nov. 1702.

You know that I live, and shall be glad to hear as much of you. Friend Keith and I have been above 500 miles together visiting the churches in these parts of America, namely, New England, New Hampshire, New Bristol, New London, New York and New Jersey, as far as Philadelphia. We preached in all churches where we came, and in several dissenters' meetings, such as owned the Church of England to be their mother church, and were willing to communicate with her, and to submit to her Bishops, if they had the opportunity. I have baptized several persons whom Mr. Keith has brought over from Quakerism; and, indeed, in all places where we come, we find a great ripeness and inclination amongst all sorts of people to embrace the gospel; even the Indians themselves have promised obedience to the faith, as appears by a conference that my Lord Cornbury, the governor here, has had with them at Albany. Five of their sachems, or kings, told him they were glad to hear that the sun shined in England again since King William's death. They did admire at a first what was come to us, that we should have a squaw sachem—namely, a woman king; but they hoped she would be a good mother, and send them some to teach them religion, and establish truth amongst them, that they might be able to purchase a coat, and not to go to church in bear skins, and so they send our queen a present—ten bear skins, to make her fine, and one for me to keep her warm. After a many presents and compliments, they signed a treaty, and made the covenant so sure, that they said thunder and lightning should not break it on their part, if we did not do as the Lord Balamont did, throw it into the sea.

The papists have been very zealous and diligent to send priests and Jesuits to convert these Indians to their superstitions. 'Tis wonderfully acted, ventured, and suffered upon that design; they have indeed become all things, and even turned Indians, as it were, to gain them, which I hope will provoke some of us to do our part of our holy faith, and mother the Church of England. One of their priests lived half a year in their wigwags (that is houses) without a shirt; and when he petitioned my Lord Balamont for a couple, he was not only denied, but banished; whereas, one of our discourses with my Lord of London, said, who did his lordship think would come hither that had a dozen shirts? If I had their language, or wherewith to maintain an interpreter, it should be the first thing I should do to go amongst the thickest of them. Mr. Keith says if he were younger he would learn their language, and then I am sure he might convert them sooner than the heathen called Quakers. Indeed he is the fittest man that ever came over for this province. He is a well-studied divine, a good philosopher and preacher, but above all an excellent disputant, especially against the Quakers, who used to challenge all mankind formerly; now all the Friends (or enemies rather) are not able to answer one George Keith; he knows the depth of Satan within them, and all the dwellings and windings of the snake in the grass. In short he has become the best champion against all dissenters that the church ever had; and has set up such a light in these dark places, that by God's blessing, will not be put out. The clergy here have a sort of convocation at the instance and charge of his Excellency Colonel Nicholson, governor of Virginia. We are seven in all; and a week together we sat considering of ways and means to propagate the gospel, and to that end we have drawn up a scheme of the present state of the church in these provinces, which you shall see when I have time to transcribe it; and I shall desire you to send it afterwards to my good brother Kemble. We have great need of a bishop here, to visit all the churches, to ordain some, to confirm others, and bless all.

We pray for my good Lord of London; we cannot have better than he, whilst he lives; therefore, in the meantime, we shall be very well content with a suffragan. Mr. Keith's mission will be out about a year hence; by that time I hope to get some tokens for my good friends and benefactors. But, as for myself I am so well satisfied with a prospect of doing good, that I have no inclination to return for England; however, be so kind as to let me know how you do, which will be a comfort to me in the wilderness. You know all my friends; pray let them, especially my mother and sister Hannah, know that I am well, God be praised, and shall be glad to hear so much of them. I cannot write many letters, much less one to two or three times over, as when I had nothing else to do. I pray God bless you and all my friends! I desire the benefit of their prayers, though I can't have that of their good company. I know that you will take all in good part that comes from—Your old friend, JOHN TALBOT.

The following extracts from a letter of the Rev. John Talbot to the secretary, gives a graphic account of the state both of the church and of the various contending sects in the countries which he visited, while it shows at the same time, the effect produced by the preaching and exhortations of Mr. Keith:—

"Sir,—We have been the grand circuit from New England to North Carolina, and are now returned to the centre of our business.

Mr. Keith and I have preached the gospel to all sorts and conditions of men; we have baptized several scores of men, women, and children, chiefly those of his old friends, (and the rest are hardened just like the Jews, who please not God, and are contrary to all men.) We have gathered several hundreds together for the Church of England, and what is more, to build houses for her service. There are four or five going forward now in this province and the next. That at Burlington is almost finished. Mr. Keith preached the first sermon in it before my Lord Cornbury, whom the Queen has made Governor of Jersey, to the satisfaction of all Christian people. Churches are going up apace, where there were never any before. They are going to build three at North Carolina, to keep the people together, lest they should fall into heathenism, Quakerism, &c.; and three more in these lower counties about Newcastle, besides those I hope at Chester, Burlington and Amboy.

And I must be so just to a member of yours, his excellency Francis Nicholson, governor of Virginia, as to acknowledge him to be the prime benefactor and founder-in-chief of them all. So generous has he been to the church, so just to the state, so far from taking of bribes, that he will not receive a present from any, great or small. Therefore we have hopes that it will please God and the Queen to give him time to perfect the good works that he has begun, that he may see the church prosper and prevail against all her enemies, which I dare say is all that he desires.

Being zealous for the honour of the Church of England, which is the mother of us all, upon her account it was that I was willing to travel with Mr. Keith. Indeed, I was loath he should go alone, now he was for us, who, I am sure, would have had followers enough, had he come against us. Besides, I had another end in it, that, by his free conversation and learned disputes, both with his friends and enemies, I have learned better in a year to deal with Quakers, than I could by several years study in the schools.—We want more of his "narratives," which would be of good use here, where we often meet with the Quakers and their books; more of his "Answers to Robert Barclay," would come well to the clergy of Maryland and Virginia, &c. Barclay's Book has done more mischief; therefore Mr. Keith's answer is more requisite and necessary. Mr. Keith has done great service to the church, where he has been, by preaching and disputing publicly, and from house to house; he has confuted many (especially the anabaptist.) by labour and travel night and day; by writing and printing of books, mostly at his own charge and cost, and giving them out freely, which has been expensive to him.—By these means people are much awakened, and their eyes opened to see the good way, and they are very well pleased to find the church at last take such care of her children. For it is a sad thing to consider the years that are past; how some that were born of the English never heard of the name of Christ; how many others were baptized in his name and had fallen away to heathenism, Quakerism, and atheism, for want of confirmation.

It seems the strangest thing in the world, and it is thought history can't parallel it, that any place has received the word of God so many years, so many hundred churches built, so many thousand proselytes made, and still remain altogether in the wilderness, as sheep without a shepherd. The poor church of America is worst out in this respect, than any of her adversaries.

The Presbyterians here come a great way to lay hands one on another, but after all, I think they had as good stay at home for the good they do. The Independents are called by their sovereign lord the people; the Anabaptists and Quakers pretend to the Spirit; but the poor church has nobody upon the spot to comfort and confirm her children; nobody to ordain several that are willing to serve, were they authorized, for the work of the ministry. Therefore they fall back again into the herd of the dissenters, rather than they will be at the hazard and charge to go far as England for orders; so that we have seen several counties, islands, and provinces, which have hardly an orthodox minister amongst them, which might have been supplied, had we been so happy as to see a bishop or suffragan apud Americam.

We count ourselves happy, and indeed so are we, under the protection and fatherly care of the Right Reverend Father in God, Henry Lord Bishop of London; and we are all satisfied that we cannot have a greater friend and patron than himself.

He then alludes to the ocean which separated them, and asks, "may he not send a suffragan?" "I believe, I am sure, there are a great many learned and good men in England; and I believe also, did our gracious Queen Ann but know the necessities of her many good subjects in these parts of the world, she would allow 1000*l.* per annum, rather than so many souls should suffer; and then it would be a hard case if there should not be found one among so many pastors and doctors (de tot millibus unus qui transiens adjuvet nos.) Meanwhile, I don't doubt but some learned and good men would go further, and do the church more service with 100*l.* per annum, than with a coach and six one hundred years hence.

Now, from these indisputable facts, it must be evident to all, that at this very early period, an independent branch of the Church existed in Britain, just as in St. Paul's time there were branches of the Church at Rome, at Corinth, &c.—The Church of Britain was then governed, as it is now, by its Bishops, who were in subjection to their Archbishops as at present; of whom there were then three, of London, York, and Caerleon-on-Usk. There was no Church in Christendom founded by the Apostles which had not from them a succession of Bishops; and these were in all provinces subject to a Primate of their own number. Thus the Bishop of Rome was at this period Primate of the middle and southern parts of Italy; the Bishop of Milan, of the northern part; and the Bishops of Jerusalem, Antioch, and Alexandria, had the same authority in some of the eastern provinces. There was no Bishop, whether at Rome or elsewhere, who, at this period, pretended to any authority beyond his own diocese or province.

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with a sincere regard to the honour of Almighty God, and our blessed Saviour, as they tender the interest of the Christian religion, and the good of men's souls."

Very strict rules also were given to the missionaries for their guidance, both during their voyage, and after their arrival in the colony; and so well, for the most part, do they seem to have been selected, that Lord Cornbury, governor of New York, and a great upholder of the church within his jurisdiction, said in a letter, that "as to the ministers who are settled at New York, Jamaica, Hempstead, West Chester, and Rye, they had behaved themselves with great zeal, exemplary piety, and unwearied diligence." In like manner, Colonel Heathcote, writing to the secretary of the society from the same colony, on the 9th November, 1705, says, "That he must do all the gentlemen that justice, whom you have sent to this province, as to declare that a better clergy were never in any place, there being not one amongst them that had the least stain or blemish as to his life or conversation."

learned men from Bangor-Isceod, the chief nursery of the Church, and Dinoh, their Abbt. He made proposals to them to unite with him and his followers in the work in which they were engaged. But the terms of his proposal were such as they could not accede to. He proposed to them to give up many of their established customs, and to put themselves in subjection to the Bishop of Rome. To this Dinoh answered in these words: "Be it known without doubt unto you, that we are all, and every one of us, obedient and subjects to the Church of God, and to the Pope of Rome, and to every one in his degree, in perfect charity, and to help every one of them, by word and deed to be the children of God; and other obedience than this I do not know due to him whom you name to be Pope; nor to be Father of Fathers; to be claimed and to be demanded; and this obedience we are ready to give and to pay to him and to every Christian continually. Besides, we are under the government of the Bishop of Caerleon-on-Usk, who is to oversee under God, over us, and to cause us to keep the way spiritual." This surely is the language of one belonging to an independent branch of the Church, owing no subjection whatever to Rome. Bede also informs us that "they (the British Bishops) would not own Augustine as Archbishop over them." Augustine is said to have shewn much disappointment at this unfavorable close of a scheme of union, for which he had taken so much pains.

THE ROMAN CATHOLIC CHURCH NOT THE MOTHER CHURCH OF ENGLAND; OR, THE CHURCH OF ENGLAND, THE CHURCH ORIGINALLY PLANTED IN ENGLAND.

(By the Rev. T. B. Fuller, Rector of Thorold, Canada.)

"We did not go out from them; but they went out from us."—1 JOHN, II. 19.

Every one who reads his Bible must be aware that in the times of the Apostles there were Churches, or to speak more correctly, branches of the Church, planted at Rome, at Corinth, in Galatia, at Ephesus, at Philippi, at Colosse, and at Thessalonica; for we have epistles addressed by St. Paul to the Christian converts in each of these places.

In like manner we find St. John, in the book of the Revelation, addressing the Angels or Bishops of the Churches in Ephesus, in Smyrna, in Pergamos, in Thyatira, in Sardis, in Philadelphia, and in Laodicea; thus proving that in his time there existed branches of the Church in those seven districts of Asia Minor. We find St. Paul, too, speaking of the Church in Macedonia, and writing to the Romans of his intended journey into Spain, doubtless to preach the gospel there, and establish in that country a branch of the Church, as he and his fellow-apostles had before done in so many other countries. Now, we are told by early church historians, that St. Paul did fulfil his intention of preaching the gospel in Spain, and that he went to the uttermost bounds of the west, and the Islands that lie in the ocean. It has therefore been believed by some very learned men, that the Apostle St. Paul was either himself in Britain, or that he sent some of his companions to preach there the unsearchable riches of Christ."

It is, however, certain, that a branch of the Christian Church was founded at a very early period in Britain, probably as early as the Apostles' time; for Tertullian, a Christian Father who flourished a.d. 190, thus testifies to the introduction of Christianity into Britain:—"Some countries of the Britons, which proved inaccessible to the Romans, are subject to Christ." And again,—"Britain lies surrounded by the ocean; the Mauri and the barbarous Gethulians are blocked up by the Romans, lest they should extend the limits of their countries. And what shall we say of the Romans themselves who secure their empire only by the power of their armies? Neither are they able, with all their force, to extend their empire beyond these nations: whereas the kingdom of Christ and his name reach much further: he is every where believed in and worshipped by all the nations above mentioned."

Origen, another Father, who flourished early in the third century, thus writes:—"When did Britain, before the coming of Christ, consent to the worship of one God?" This certainly implies, that, in his time, the Britons were known to be Christians, and had, through the profession of Christianity, been brought off from their former idolatry. In the fourth century, the eloquent Chrysostom thus testifies to the same truth:—"The British isles, situated beyond the power of the sword, have felt the power of the word, for even there Churches are built and altars erected." And again,—"Into whatsoever country the word shall enter, whether amongst the Moors, or the inhabitants of the islands of Britain, thou hearest John declaring, 'It is not lawful for thee to have thy brother's wife.'"

That this was acknowledged by the other branches of the Christian Church as a true and independent branch, cannot be denied: for we find it represented in the Council of Arles, in France, by Restitutus, Bishop of London; Eborius, Bishop of York; and Adelphus, Bishop of Lincoln. This Council was held as early as the year of our Lord 314. Again, we find the British Bishops summoned along with the Bishops of Gaul, to the Council of Sardica, in 347, by Constantine and Constantius. They were likewise present at the Council of Ariminum."

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The British Church continued independent of the Anglo-Saxon Church till the reign of Henry the First, having a metropolitan of its own at St. David's. And even the Anglo-Saxon Church differed from the Bishop of Rome, and refused to acknowledge his authority; an instance of which we have in the case of Bishop Wilfrid, who, having been ejected from his see for some flagrant offence, applied to Rome, and was sustained by the Bishop of that lordly city, who wrote to Ethelred and Alfred, to re-install him in his see. But Alfred, who reigned alone at the time of his arrival in Britain, scorned to receive him, and expressed in no measured terms his contempt for papal rescripts."

The Church in England also shewed herself slow to embrace the innovations adopted from time to time by Rome. Of this I will mention but two instances out of many that might be given. In the year 792 a work was forwarded from the east to the emperor Charlemagne, containing the decrees of a Greek council in favour of the religious adoration of images. Charlemagne sent this work to the Bishops of England, requesting their judgment upon it. All the Bishops concurred in condemning this new doctrine, which they declared "the Church of God holds accursed;" and they engaged Albinus to write to the Emperor against it. He did so; and writing in the name and with the authority of the English Church, and using the soundest Scriptural arguments, notwithstanding Adrian, the Pope of that time, had approved of the idolatrous practice, he effectually engaged Charlemagne to use his influence to check it. In 794 that monarch called together a Council, at Frankfort on the Main, in which three hundred Bishops solemnly condemned the doctrine of the Greek Council and the Pope; and this prevented for a long time afterwards the progress of the error in Britain."

Although the idea of a physical change in the consecrated elements of the Lord's Supper had been broached by the heretic Eutyches as early as the fifth century, it was not till 831 that Paschasius Radbert, a French Monk, first reduced into a compact and well arranged system the doctrine of Transubstantiation, as it is now taught by the Church of Rome, viz. that "after the bread and wine have been consecrated in the holy Eucharist, they become the same body and blood which our blessed Saviour took from the Virgin his mother; that their own substance is changed, and only their new remains;" for, says Cardinal Bellarmine, "Paschasius was the first who wrote seriously and copiously concerning the truth of Christ's body in the Eucharist."

Erigena, an English writer, strongly opposed this new doctrine. The Church of England, and King Alfred, who was the most enlightened member of it, did not receive the doctrine of transubstantiation.—Archbishop Elric and other writers, about one hundred years afterwards, taught the same doctrine as Erigena had done; and it is said that it was the Archbishop's book which first opened the eyes of Archbishop Cranmer and Bishop Ridley, at the time of the Reformation. Thus we see the Pope gradually extended his power over the British Church from age to age, till, about the commencement of the sixteenth century, he had arrived at a great and oppressive height,—not indeed without occasional remonstrances and successful opposition; which, if they availed not at the time to remove the evil, sufficiently proved that the Romish dominion was imperfect and insecure, and gave indications of a return at some future period to complete independence.

Early in the sixteenth century, the Bishops and Clergy of the Church, acting in concert with the civil power, threw off the usurped authority of the Pope, and the other innovations that had been thrust upon her, whilst subject to his authority, and stood forth to the world, once more, an independent branch of the Church, freed from the thralldom of Rome, and relieved from the accumulated corruptions of centuries.

In doing this she only did what she had a perfect and unquestionable right to do. She was a complete branch of the Church before she became subject to Rome, as her admission to various Councils in the fourth and fifth centuries, long before Augustine came to England, fully proves. She refused subjection to Rome when Augustine wished to make her subject.—She then knew nothing of the errors, which, together with the usurpations of Rome, she threw off at the Reformation. At that memorable period she reformed herself and returned to the independence and the purity which she possessed before she had any connexion with Rome. She was to all intents and purposes the same Church that had from the first existed in Britain. She had the same rights and the same principles she formerly enjoyed. She had, from the first, possessed all the parts of a true Scriptural Church. She had the orders of the ministry established by Christ and his Apostles, and the Apostolic Succession. She became again holy, and did not, in resuming her rank as an independent branch of the Church Catholic, and cleansing herself from the accumulated corruptions of centuries, break the unity of the Church of Christ.

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prefigured it, those shadows that fell from it, those ceremonies by which it was symbolized; and from the vastness of the preparations, inform yourselves of the magnitude of the wonder prepared.

Go, learn it on Calvary! Mark the thunderbolts of wrath which scathe the sacred brow of God's only-begotten Son. Gaze upon the ensanguined sweat, as it rolls to the ground; recall to mind that cup of bitterness in which your Redeemer hath steeped the sorrows of his soul. Look on those hands and those feet nailed to the cross; that form disfigured now by many a ghastly wound; that ferocious multitude, exulting in the pangs of his crucifixion and rejoicing in the extremity of his woe; and by the horror of the causes which contributed to such a death, measure the torture of that death itself!

Go, learn it even from Infidelity! There is much in the reflection, that the unbeliever has hastened to assail Christianity through the ignominy submitted to by its founder,—a stratagem, indeed, which evinces considerable art. For if there be any vulnerable side on which our religion may be impugned, with a shadow of success, it is this. Although the evidences of Christianity are superior to all refutation, yet, if there be a doctrine in the Gospel which, more than another, requires of us all the docility to which the mind can be disciplined, all the humility of faith, all the reverence we can entertain for the authority of God when he speaks—it is this doctrine of the sacrifice of the cross. Weigh well the objections alleged against this marvellous economy, and from the extent of the difficulties which surround it argue the magnificence of the mystery.

Let it be your solemn meditation that God refused not to shed the blood of his own Son for the redemption of our souls. They must surely, then, be very precious and dear in his sight, when he ransomed them at so great a cost. Appalling, indeed, must have been the misery threatened to overwhelm them when it provoked a scheme so stupendous for their deliverance. Without doubt, the happiness of which they are susceptible, and to which it is God's desire they should attain, must be ravishing beyond conception, when He devised a vicarious offering of value so surpassing, to insure to them their forfeited inheritance and sequestered rights. For what is there more costly than the blood of the Son of God? Let all other miracles wrought for the emancipation of the immortal spirit shrink into nothing, when compared with this! Let each prodigy vouchsafed for the confirmation of the Gospel; the consummation of all things deferred in the counsels of the Most High; the portentous signs and the startling phenomena which shall herald the second advent of God's Son,—let all these disappear before the wondrous Cross! This eclipses all. The splendor of this sun absorbs every other light; and I find nothing that is great when I have filled my mind with the greatness of this most adorable theme. But if God, who through his infallible wisdom, cannot but esteem all things aright, has set a price like this on our souls, shall we prize them little? Has He given so much for them, and shall we imagine that we can do more than is necessary to ratify the glorious redemption? If he hath not hesitated to surrender, for their salvation, the brightest ornament and the most exquisite treasure of Heaven, are we doing well to suppose that Earth contains aught too precious to be relinquished in exchange for a happy immortality?—Saurin—Sur le prix de l'Ame.

Death is the limit which bounds the proudest titles, the brightest fame, the most exulting life; and with this moment I can naturally try to connect the memorable action of a Prince, an idolater it is true, but wiser, nevertheless, than many who are Christians, I mean the great Saladin. When he had subdued Egypt, crossed the Euphrates, and reduced cities without number; after regaining Jerusalem and performing deeds almost exceeding the power of man, in those wars which Superstition had undertaken for the recovery of the Holy Land, he closed his career by an action worthy of being transmitted to the remotest posterity. Just before he breathed his last sigh, he summoned to his side the herald who had been accustomed to bear his banner before him in the field of battle. He directed him to attach to the top of a lance a fragment of the drapery in which, as in a martial shroud, he was on the point of being interred, and said to him—Go, carry this lance before you, display this standard, and whilst you display it make proclamation, 'This, this is all of his renown that remains to the mighty Saladin, the conqueror and sovereign of an empire.' Christians, I discharge to day the office of this herald. I attach to the end of a lance the delights, the pleasures, the riches, the honours of time.—I display all these before you reduced to the small compass of the shroud which most soon wrap your form. I exhibit before your eyes the standard of death, and I proclaim—'Behold all the advantages you will derive from those enjoyments you would chase in preference to the salvation of the soul!—Ibid.

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Go, learn it even from Infidelity! There is much in the reflection, that the unbeliever has hastened to assail Christianity through the ignominy submitted to by its founder,—a stratagem, indeed, which evinces considerable art. For if there be any vulnerable side on which our religion may be impugned, with a shadow of success, it is this. Although the evidences of Christianity are superior to all refutation, yet, if there be a doctrine in the Gospel which, more than another, requires of us all the docility to which the mind can be disciplined, all the humility of faith, all the reverence we can entertain for the authority of God when he speaks—it is this doctrine of the sacrifice of the cross. Weigh well the objections alleged against this marvellous economy, and from the extent of the difficulties which surround it argue the magnificence of the mystery.

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no common warmth and no common... as abundance I wash my hands. So far as a Temperance movement brings me into fraternity with such measures, so far do I rejoice. The stroke aimed at the Lord's Sacrament and at the followers, is implicitly aimed at the Lord himself. That stroke originates with the Lord's enemies. O my soul, come not into their secret; unto their assembly, mine honour be thou not united!

THE CHURCH.

COBOURG, FRIDAY, MAY 17, 1844.

CONTENTS OF THE OUTSIDE.

First Page. Temperance Society. The Sabbath School. The Early Colonial Church. The Roman Catholic Church. The Mother Church of England. Translations from French Dioceses. English Ecclesiastical Intelligence.

The Lord Bishop of Toronto will hold his Triennial Visitation of the Clergy of the Diocese, in the Cathedral Church, at Toronto, on Thursday, the sixth of June next. Divine Service will commence at 11 o'clock, A.M.

The Clergy are requested to appear in full black robes.

The Annual General Meeting of the Church Society of the Diocese of Toronto, will be held at Toronto, on Wednesday, the fifth of June next. Divine Service, preparatory to the business of the day, will be held in the Cathedral Church, at 1 o'clock, P.M.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral Church, at Toronto, on Sunday, the thirtieth of June. Candidates for Holy Orders, whether of Deacon or Priest, are requested to intimate their intention to offer themselves, without delay, and to be present for Examination on Wednesday, the 26th June, at 9 o'clock, A.M., furnished with the usual Testimonials, and the Si Quis attested in the ordinary manner.

We have great pleasure in giving insertion to a Circular Letter lately addressed by the Lord Bishop of Montreal to the Clergy of the Diocese of Quebec, which will be found under our head of Ecclesiastical Intelligence in a succeeding column.

We understand that it was his Lordship's intention to start from Lachine upon this long and arduous, but interesting journey, on the 16th instant, yesterday. His intention was to embark at Lachine in a canoe, a canoe de maître, manned by four Canadians and eight Iroquois, with an Iroquois guide; and accompanied by the Rev. J. P. Manning, acting as his Chaplain. His Lordship hopes to return to Quebec by the end of August, or the beginning of September.

Many of our readers will recollect the publication in this journal of letters from the Missionaries resident in the Red River Settlement to the Bishop of Montreal, earnestly soliciting the Episcopal visit which at length he has happily been enabled to undertake. The number of persons to be confirmed in that quarter is represented to be very large; and it is stated that one gentleman is to be ordained. A great desire, as has formerly been mentioned, exists upon the spot for the establishment of a resident Bishop, and a hope is entertained that the introduction of Episcopal ministrations, as is now proposed to be done, even for once, may contribute something towards the accomplishment of that object. We shall look with great interest for the immediate results of this visit.

It is with great pain that we have heard of the death of the Rev. ARTHUR CAREY, the youthful and excellent Clergyman, with whose name so much excitement has been connected in the sister Church in the United States. The following brief notice of his death is contained in the New-York Churchman of the 4th instant:—

"About a gale, gale or struggle" on the 4th of April, within sight of Cuba, at the age of twenty-one years and ten months; and on the next morning (Good Friday) at 6 o'clock, about 15 or 20 miles N. E. of the Moro Castle, all muffled on the quarter-deck—his body was consigned to the deep, in the hope of a blessed resurrection that day when 'The Earth and the Sea shall give up their Dead.'

"The Church Bazaar" was granted to Mr. Carey in his death; a fellow-passenger (Mr. Greenor, a gentleman connected with the 'Seaman's Friend Society') who had learned to love him on the voyage, did him that last deed of charity; the flag of his country covered his corpse, and generous sailors wept over his bier, while on the anniversary of his Redeemer's Crucifixion, all that was mortal of ARTHUR CAREY sought repose in the deep stillness of the ocean."

The Vestry of the Church of the Annunciation, in New-York, in which he served for a short time as Assistant Minister, have recorded their sense of his ministerial qualifications in the following resolution:—

"That although but recently connected with this Parish in the office of an Assistant Minister, the brief services of Mr. Carey deserve to be remembered by us with lasting gratitude. Young in years, yet profound in knowledge, and having evident drunk long and deep of the pure fountain of Holy Scripture, under the guidance of the Church Catholic, and of the Anglican branch thereof in her best and purest days; in his style of preaching, simple, direct, and practical, seeking to inform and guide the judgment, and to purify the heart; in his disposition, docile, forbearing, and forgiving, yet when duty required, firm and decided; in his deportment, exemplary and unobtrusive; in his habits, uniformly pious and devout, and possessing a simplicity, sincerity, and perfection of character which is rarely attained by any human being, he has inspired us with a profound respect for his character as a clergyman and a Christian, and left behind him a memory which we shall never cease to cherish with sentiments of reverence and love."

The differences of opinion which have prevailed in regard to Mr. Carey, will be mellowed and softened, we can believe, by this circumstance of his premature and mournful death; and this improved feeling, we trust, will be extended also to the subjects of discussion which had grown out of his admission to Holy Orders. Whatever may have been the peculiarity of his religious views, and his ministerial career at least has not manifested that they were either novel or reprehensible,—there can be no dissent from the conviction, which has been very frankly expressed by the Editors of the Episcopal Recorder, that "he was a perfectly sincere and pious young man."

It would appear that his physical frame was never robust, and its strength, perhaps originally impaired by intense application to study, may have been seriously affected by the atmosphere of excitement in which he was lately doomed to live. Often, while the spirit of the Christian appears to bear up with hope and buoyancy against such trials, a worm of grief is gnawing secretly at the heart-strings; and it might be found that many a stronger and older frame than his whose early dissolution we are noticing, has sunk more surely beneath the blight of unkindness or calumny,—where such especially has come from friend or brother,—than from the weight of overtasked application, or labour too little intermitted.

We have selected from our English files the following items of Ecclesiastical Intelligence, since making the compilation which appears on our last page:—

"The Rev. Thomas James Rowell, M. A., of St. John's College Cambridge, domestic chaplain to his Grace the Duke of Sutherland, and late assistant minister of St. Michael's, Stockwell, has been presented to the incumbency of St. Peter's, Stepney, by the Principal and Fellows of Brasenose College, Oxford."

"The inhabitants of Oldham, Lancashire, have presented the Rev. Richard Athill, A.B. (domestic chaplain to the Right Hon. the Earl of Bantry), with a handsome communion service of plate, as a mark of their respect and affection, upon his retirement from the cure of that populous district."

The gentleman first named is a brother of the Messrs. Rowell of Toronto; and the appointment, we understand, was both unsolicited and unexpected,—bestowed, as we can believe, from a sense of the

fitness in every respect of the individual selected for that important charge.

The individual mentioned in the other Ecclesiastical notice, was ordained in this Diocese, and exercised his ministry for some time at Newark and in other parts; and we are much gratified to perceive that in the new sphere of usefulness to which he had been called, evidence has been afforded of the fidelity and zeal with which his duties were discharged.

In our reference last week to an advertisement inserted in the London Record, which contained a proposal for separation from the Established Church, it has occurred to us that we were not sufficiently explicit in ascribing it to individuals connected with the party to which the Record belongs, and not to the whole body who may maintain the principles generally advocated by that journal. We agree in the impression put forth by the John Bull, that the designers of this mischief are by no means distinguished for their numbers or their influence; and the very reputation of the scheme by the Record would argue the insignificance which really attaches to it.

We repeat our conviction of the blame which is justly ascribable to the Record in inserting such an advertisement at all, but especially for shifting the blame, when the impropriety of the whole proceeding became apparent, upon parties who, however faulty in other instances, were least likely to be the offenders in the present case.

The Record has never to our mind been conducted upon sound Church principles, in good temper, or in correct taste; and the circumstance we have noticed,—the short quotation especially which we gave last week,—is, in our judgment, a lamentable indication of its deficiency in all these particulars. We mention this, because while the supporters of the Record are blind to the faults which to so many others are glaring in its pages, they exhibit remarkable sensitiveness in animadverting upon errors in judgment or temper which they detect, or fancy they detect, in journals which maintain a different standard, of Church polity at least, from that which is put forth by the Record.

We should be chargeable with great injustice in denying to such of the party of the Record as may have indited the advertisement in question, the same credit for sincerity which we were willing to yield even to a "Tractarian," should any grounds exist for the belief that an individual of the latter designation was the propounder of the scheme which that advertisement contains. Yet it is possible for the most sincere to be mistaken; and if there be such in the views of the "Tractarian" from which we unequivocally dissent, there is much also in the principles advanced by the Record in which we feel that we could not acquiesce without compromising our allegiance to the Church.

We observe in the Primitive Standard, a very sound religious periodical published in the Diocese of Tennessee,—an expression of regret that "The Church" had not for some time been sent to them in exchange. At the commencement of the present year, we took occasion to state that the new Post Office regulations were such as would compel us to abridge our exchange list, especially in papers from the United States. Upon each of these 2d. currency has to be paid, besides 1d. upon each number of our own journal which is transmitted to the United States. Three pence per week paid by us in this manner for every exchange paper from that country amounts to so serious a sum per annum, (nearly three dollars) that we have, upon a principle of just and necessary economy, been compelled to limit our exchanges from thence to the fewest number possible.

We observe in a late Gospel Messenger, that the "Millerrite Tabernacle," which was erected about a year since in Boston, for the use of Mr. Starkweather's sect, has been converted into a warehouse for the sale of carpets. We should imagine that the decision of this system, from the inconsistencies and contradictions it has so glaringly exhibited, must be very apparent to those who had permitted themselves to be carried away by it. The incident we have noticed is, we trust, not a solitary indication of a return to more sound and rational views upon the great questions which the Millerrite theory has so rashly and presumptuously dealt with.

We are much gratified at observing in the Episcopal Recorder of the 4th inst. the following paragraph:—

"STATE HOUSERY.—We rarely refer to the political movements of the day. Some, however, are so identified with the cause of truth and righteousness, that we feel unwilling to pass them by in entire silence. One such occurred last week in our State Legislature, when a bill passed both Houses and was signed by the Governor, which makes provision for the payment of the interest on the State Debt. Every good man must approve the kind, and every honest man will willingly pay his portion, according to his ability. We hope the foul brand of repudiation, which had well nigh been stamped upon the fair brow of our Commonwealth, will never be allowed to disgrace it either at home or abroad."

This will be cherishing intelligence to many individuals of humble means, in the Mother Country; and we trust that, as far as Pennsylvania is concerned, no further cause will be afforded for the pungent, but not unmerited, sarcasm of Mr. Sydney Smith. Perhaps the late severe and satirical remarks of this gentleman, reprehensible as on many grounds we must consider them to be, may have had not a little to do with the act of justice, which Pennsylvania is about to do herself so much honour in discharging.

We commenced last week the insertion of an Advertisement from the Canada Company,—offering to emigrants and others the usual facilities for advantageous settlement in some of the most fertile portions of this noble Province. We are gratified to learn that this new system of disposing of the lands of the Company,—so extremely easy and advantageous to the settler,—has more than realized every expectation; and it cannot fail to be observed, that while it is so beneficial to individuals, it has the effect of materially accelerating the settlement of the Province. It will be seen that the Company have reduced the rent, which was last year calculated at 6 per cent interest upon the price; it being now little more than 5 per cent upon that amount.—We have no doubt, as we have every wish, that the affairs of the Company, at their next general meeting in London, will exhibit at least an equal measure of success with that by which they have happily been characterized during the past year.

We acknowledge, with our best thanks to the publishers, a copy of a pamphlet just issued by the Messrs. Rowell of Toronto, containing the Addresses to Sir Charles Metcalfe, on the occasion of the Resignation of his late advisers, with his Excellency's Replies. It is a highly interesting publication, and many, we feel assured, will be anxious to possess so many valuable documents in this condensed form, and in a portable shape. It is very nicely printed, and possesses at the end the great convenience of an Index of the places from which Addresses have been sent.

Our readers have already been apprized that the Hamilton Bazaar, to be held of the funds of the Church in that town, is to be held on Wednesday and Thursday, the 29th and 30th inst. We are requested further to state that the Steamer "Gorx" will, on the former day,—Wednesday the 29th inst.—remain at Hamilton until 4 P.M., for the convenience of parties who may desire to proceed from Toronto and return on the same day.

We beg respectfully to suggest to our brethren of the Clergy, who are kind enough to interest themselves in procuring the subscriptions due to this jour-

nal, as well as to our Agents generally, the convenience which will be afforded by the approaching Visitation, of making remittances on its behalf. These, we beg to assure them, will be very acceptable; as a large amount is still due upon the present volume, and heavy weekly expenses have regularly to be met.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF QUEBEC.

QUEBEC, 26th April, 1844.

REV. & DEAR SIR,—Circumstances having, by the will of God, at length favoured me in a purpose which I have long entertained, to visit the Missions of the Church of England, in the vast distance of the Hudson's Bay Territory, in order to afford to them the Episcopal ministrations, and all things being now fully arranged, in concert with the several authorities concerned, for the execution of that purpose, I am desirous of representing myself by a vast distance,—I command this Diocese, commending myself, with reference to the objects of my journey, to the prayers of my brethren in the ministry and those of their flocks, as well as of addressing to the former a few valedictory words upon this important occasion. It is my duty, and it is my pleasure, to make the subjects of communication to them. It will, however, naturally occur, that several of the observations or suggestions which I have to make are confined, in their application, to particular localities. Upon the motives which have prompted me to the undertaking just mentioned, and the benefits, so please God, to be anticipated from it, I shall not here enlarge,—reserving all particular explanation upon these points for the opportunity, which, if I am permitted to return, will present itself on my Meeting at the next general Visitation and delivery of the Episcopal charge, by appointing, in that respect, that I shall not, as I trust, fail to afford you the means of ample satisfaction (if any doubt is to be supposed to exist upon the subject), respecting the sufficiency of my reasons for my going.

With reference to the affairs of this Diocese during my absence, one special object of my solicitude is the vigorous prosecution of the labours of the CHURCH SOCIETY. No backwardness should be seen, in the first instance, in fully and efficiently organizing the District and Parochial Associations. No relaxation should be afforded, and pains should be spared in following up and enlarging the operations of the Institution. I take it for granted, that in conformity with my directions, sermons were preached for this Society, in every Church throughout the Diocese, upon Quinquagesima, through the agency of the Treasurer's accounts, that there are quarters from which he has not yet received the remittances; and if there have been cases in which any very extraordinary reasons have prevented a compliance with that direction, the future course to be pursued, should be explained, and many thanks to be rendered, for what the supporters of this Society have thus far done among us. But, I am apprehensive, that its machinery, as provided for by the constitution, has not been so extensively adopted and so regularly maintained, as it ought to have been; and, wherever there has been delay or deficiency in this point, I must treat that it may be immediately repaired. In the neighbouring Diocese of Toronto, we have an admirable example, both of the spirit and of the success of the Society, which the objects of the Church Society there established, have been secured; and the details in relation to those objects, which fill the columns of the Church newspaper published in that Diocese, are indications of a spirit among its people to do their duty, and to be regularly and faithfully engaged in their posterity, in relation to which spirit, I trust, that none of us will be found to stand in dissatisfied contrast.

In every single case in which the work, as it ought to be in all, is successfully carried out, it should be reported to the Secretary of the Society, and the names of the persons who have been instrumental in the work, should be correspondingly established in this Diocese (according to what has been long planned, and what I hope shortly to see in the City of Montreal), properly calculated to receive the support of the clergy, and, without any pledge to bind any of us to all, and which I hope to become, in a qualified sense, a sort of organ of the Church in the Diocese.

Nothing can possibly be further from my intention than to recommend a system of proclaiming our own performance, and to procure the publication of the proceedings of the Church Society, if it is expedient, that we should provoke one another to love and to good works; and, without giving publicity, through the usual channels, to our endeavours, we shall hardly do this with effect.

I may presume, that the provisions of the Church Temporalities Act have every where been carried into effect. In some cases, however, it may be necessary, in order to bring the Act into full force, to be held at the regular time, the Act itself provides a remedy, by giving a power to hold them at any subsequent period, and advantage should be taken of this provision without delay. It may not be improper, however, that I should beg you to be particularly careful, lest you should be found to have been forgetful in this respect, and to have neglected, by myself, to procure the distribution of the Act through the Parishes and Missions of the Diocese. On the 15th of Nov. last, I applied, officially, in the proper quarter, for a copy of the Act sent round to all the Clergy (of whom I forward a list to the Secretary of the Society, and to the Churchwardens; and I was informed, in reply, that though it was not in the power of Her Majesty's Government in this Province, to send round detached copies of the Act, nor to furnish it, in any form, to the Clergy, yet, upon occasion when the Act itself provides for the printing of the Act, copies should be sent to all the Clergy. Finding, however, that the season was fast approaching for the annual election of Churchwardens, and that the Statutes were, apparently, not ready for delivery, I procured the insertion of the Act, by the Editors of the Episcopal Recorder, in the issue, which, I believe, reaches the hands of all my Clergy.

With reference to any alterations, in the manner of conducting the public services of the Church, in imitation of the practices of late partially introduced or revived at home,—I have to recommend, that we should be careful, should, for the present be made; nor, can such a change, at any time, be wisely made upon the individual responsibility of the Clergy. The introduction, for example, here and there, of the Prayer for the Church Militant, upon occasions when there is no necessity, or the practice of preaching in the pulpit, would, adopted without direction from authority, have the effect of breaking the uniformity of observance in the Church, and bewildering the minds of the people respecting their duties. Upon occasions when there is no necessity, to offer my return, to all your attention, to the nature of this nature, and shall endeavour to digest some regulations respecting them. In the meantime, however, I do not, by any means, wish, that any clergyman, who may have established the practice of administering baptism after the Secular mode, should discontinue this practice, or revert to such practice as may have been before received in his Church; and, I will extend this remark to the practice of reading the sentences of the Offertory during weekly collections in the Church.

With reference to the progress towards their completion, I have only, for the present, to signify my desire, that, henceforward, no enclosed desk or pulpit should, upon any account, be placed within the Communion-rails, or so placed, as either to intercept the view of the Communion-table, or to be in contact with the seats or sittings for the congregation.—I consider that a lectern is so incomparably more seemly an object in the apparatus for the work of the service in the House of God, than an enclosed reading-desk, that I cannot be deterred from strongly recommending your adoption of it by any apprehensions that you will be thereby most unreasonably exposed to the charge of favouring errors in Religion, from which I trust that you will, in many different ways, abundantly prove your exemption. To this it may be added, that there is at least an equal superiority of effect, in planning the interior of a Church, in the reservation of a middle aisle, over the system of filling up the same space by the disposition of the pews; and this is a point which ought, even at a considerable sacrifice, to be secured.

I will also mention that in all cases where the offices for baptism, burial, or the solemnization of matrimony, are, from local circumstances of necessity, used in any other building than the House of God, it is still requisite that clerical vestments should, upon those occasions, be worn.

There are but three points upon which it occurs to me as necessary to leave any instructions, and the first of these can, I believe, have but a very limited application:—

1.—That in the exercise of Ecclesiastical functions, of whatever kind, all interference must be guardedly avoided, on the part of one clergyman with the limits of another; and any clergyman whose limits may, in this way, be infringed upon, if his brotherly expostulation should be addressed without effect to the offending party, must report the case without delay to the Ordinary.

2.—That most especial care be taken, in complying with the Provincial Statute, 35 Geo. III., c. 4., to keep the Register of Baptisms, Marriages, and Burials.—The Register-books must be provided out of the Church funds at the disposal of the Ordinary.

3.—That, wherever it has not been already done, all Church-lots, Burying-grounds, sites of Parsonage-houses and glebe-lands must be registered according to law, within the specified time—the expense to be provided for, in this manner, is not inconsiderable. This proceeding, however, is not necessary in the case of grants from the Crown.

It will be wholly out of my power, after this date, to communicate further with you by letter before my departure. The Rev. Geo. Mackie, B.A., my Chaplain, un-

ving been some time ago appointed Official and Ecclesiastical Commissary in this Diocese, it is to him that, in any case creating a necessity for reference to the Ordinary, you will apply during my absence. His address (at all times) is,—The Rev. Official Mackie, Quebec.

And, as you are once more entreating your prayers for me, and assuring you that mine shall not be wanting for you,—affectionately charging you at the same time, to take heed to yourself and to the flock over which the Holy Ghost hath made you an Overseer, to feed the Church of God, who will be your witness, to the glory of His Grace, which is able to build you up and to give you an inheritance among them that are sanctified.

I am always, Your affectionate brother,

G. J. MONTREAL.

The Midland District Branch of the Church Society held their second Annual Meeting at the Parochial School-house attached to St. George's Church, pursuant to adjournment, on Wednesday, the 8th May, instant. Several of the Clergy connected with this District Branch were present, as well as a few others from the neighbouring Parishes.

The Archdeacon of Kingston having taken the chair, and the selection of appropriate Prayers having been read, the following Report was presented by the Secretary, the Rev. T. H. M. Bartlett:—

SECOND ANNUAL REPORT OF THE MIDLAND DISTRICT BRANCH OF THE CHURCH SOCIETY.

In presenting their second Report, the Managing Committee of the Midland District Branch of the Church Society of the Diocese of Toronto, feel it necessary to explain the cause of the adjournment of this, the second Annual Meeting, from January until May.

Public meeting being called in the month of January, there was reason to fear that the Clergy, resident in the distant parts of the District, would have been unable to attend.

Your Committee were aware that the Quarterly Meeting of the Midland Clerical Association at Kingston, in the month of May, would be held at the same time, and, therefore, they believed, that at the present time, and, therefore, they believed, that they should best consult the convenience of their Reverend brethren, and best secure the pleasure and profit of all their assembled friends, by deferring until now the Annual Meeting of this Branch of the Church Society.

Before they enter upon the business of their Report, your Committee feel that they have a tribute of affection and respect to tender to the memory of their late acting Secretary, the Rev. R. D. Cartwright. By his decease, in the flower of his age and in the midst of his ministerial usefulness, this Branch of the Church Society sustained a heavy loss. Fully trusting, however, that their departed brother has passed from the Church militant on earth to be united to the Church triumphant in Heaven, your Committee would acquiesce in the views of the Clergy, who have given their grace, so to follow his heavenly King, and with him they may be partakers of the life of glory.

In reviewing the proceedings of this Branch of the Church Society, and the course of events connected with the interests of the Church in general in this neighbourhood, during the sixteen months which have elapsed since the last meeting of your Committee, feel that there is much cause to thank God for the past, and to take courage for the future.

There are now two Churches in the Township of Pittsburg. To one of these,—that on the Perth road, at the distance of sixteen miles from Kingston,—has been made the present Report of this Branch of our Society. In this Church, Divine Service is performed by a Clergyman from Kingston once every month.

The other Church, erected last summer in the village of Barfield, is now nearly ready for the reception of the Holy Sacrament. The present re-arrangement of the Kingston Parochial Association of this Branch of the Church Society, would be available to the extent of £75 per annum towards the maintenance of a Missionary Clergyman for the Township of Pittsburg, who might officiate regularly in these Churches. Your Committee confidently trust that they will be able to report at the next Annual Meeting, that a Clergyman has been appointed to this Township.

Your Committee notice, with the deepest interest and the liveliest sympathy, the vigorous measures which have been taken for the increase of Church accommodation in Kingston. A promise is now held out, that the Gospel will soon be preached to the poor as well as to the rich, in this populous and important town. Two new Churches are to be erected here in the near future. One of them is designed to be a monument to the memory of Mr. Cartwright. This will stand in the burying-ground to which his body was committed, "in sure and certain hope of the resurrection to eternal life." The other will be built somewhere in that suburb of the town familiarly known as "Little 24." Here there is a large and poor population, consisting of a considerable number of members of the United Church of England and Ireland, emigrants from the Province of Ulster. These, it is gratifying to record, are not at present altogether destitute of the means of grace. The Rev. R. V. Rogers has laboured among them for the last year, and he performs Divine Service in the Church, and he has been successful in procuring a Sunday-school, which has now sixty scholars. A sum amounting to £241 has been already subscribed towards the erection of these two Churches. For that which, in List 24, of the Rev. W. M. Herchmer, one of the Secretaries of your Committee, for the present, unhappily separated from this Society and from his congregation by the delicate health of his amiable lady, has undertaken to collect donations in aid of the erection of a new Church for the members of the United Church of England; and there is good reason to hope that his efforts will be abundantly successful.

Your Committee proceed to notice some matters immediately connected with the proceedings of the Church Society.

On the 22d of November, 1843, Mr. Askew was appointed Treasurer of the Kingston Parochial Association. He has since resigned that office in consequence of his removal from Kingston.

The balance in the hands of Mr. Patton, at the credit of the funds of the Parochial Association, was transferred to Mr. Askew, in amount:—

Table with 2 columns: Date and Amount. 1843, Nov. 22nd, 112 3 0. 1844, Jan. 3rd, 10 0 0. Feb. 14th, 5 14 3. 29th, 28 0 0. March 16th, 22 0 0. 19th, 13 10 0. April 22nd, 2 8 9. 29th, 4 0 0. 30th, 3 15 0. Total receipts, £217 11 0. Disbursements, £121 0 0. Balance in the hands of the Treasurer, £96 11 0.

The disbursements by the Treasurer, to the order of the Secretary, have been as follows, namely:—

Table with 2 columns: Item and Amount. For the purchase of Books for Branch Depository, 30 0 0. Grant to St. George's Sunday School Library, 10 10 0. To the Bazaar Fund Barrack Church, 12 10 0. To Mr. Birnham for the Church in Pittsburg, 12 10 0. Grant for the enlargement of St. George's Sunday School-house, 56 0 0. Total expenditure, £121 0 0.

With the opening of the present year an active canvass was commenced by the Rev. W. M. Herchmer, among the members of his congregation, for new subscriptions to the Church Society. The result is, that subscribers and donors, to the amount of £32 18s., have enrolled their names on the books of the Kingston Parochial Association of the Midland District Branch of the Church Society. The Subscription List is as follows:—

Table with 2 columns: Name and Amount. Dr. Diel, £ 5 0 0. Mr. Macpherson, £ 8 0 0. Mr. Lee, £ 2 0 0. Mr. Watkins, £ 2 10 0. Richard Sobell, £ 1 5 0. Mr. Watkins, £ 2 10 0. James Rigby, £ 0 5 0. Mr. Hunt, £ 0 5 0. Samuel Morley, £ 0 5 0. Lieut. Harvey, R.A., £ 0 5 0. William Garrett, £ 5 0 0. Rev. T. H. M. Bartlett, £ 5 0 0. Dr. Robison, £ 1 5 0. Mr. H. M. Bartlett, £ 5 0 0. Mrs. Robison, £ 1 5 0. Thos. Deykes, £ 0 10 0. C. Ellis, £ 0 10 0. Mrs. Deykes, £ 0 10 0. T. Kirkpatrick, £ 0 10 0. Mr. Miller, £ 2 10 0. The Sheriff, £ 1 5 0. Mrs. Miller, £ 2 10 0. Mrs. Corbet, £ 1 5 0. Mr. Macpherson, £ 2 10 0. H. Smith Esq., M.P.P., £ 5 0 0. S. Kirkpatrick, £ 1 0 0. M. Henderson, £ 0 5 0. James Henderson, £ 2 10 0. John Macaulay, £ 3 0 0. Mrs. Mucklestone, £ 1 5 0. Mrs. Macaulay, £ 2 0 0. W. C. H. Henderson, £ 1 0 0. Mrs. J. Macaulay, £ 2 0 0. Rev. W. M. Herchmer, £ 5 0 0. D. J. Smith, £ 2 10 0. Mr. Herchmer, £ 2 10 0. W. A. Geddes, £ 2 10 0. J. Nickalls, £ 0 10 0. S. Mucklestone, £ 1 0 0. I. B. H., £ 0 10 0. C. Willard, £ 1 5 0. T. D. Harrington, £ 1 5 0.

Donations. M. T., £ 0 10 0. Mrs. Killaly's child, £ 1 3 0. Henry Cotton, £ 0 10 0. Charles Oliver, £ 0 10 0. Thos. Ross, £ 5 0 0. S. L., £ 0 10 0.

Your Committee believe that there must still remain a large number of individuals, members of our Church, who would feel it to be their duty and their pleasure to become members of this Parochial Association, and whose contributions have not yet been solicited. They therefore, hope that many new subscriptions will be received in this room at the close of the present meeting.

The Committee of the Kingston Parochial Association of the Church Society, assembled on the 22nd of November last, determined to open a Depository in Kingston for the sale of publications of the Church Society in this Diocese, and they appropriated £30 to the purchase of books from the Depository, King Street, Toronto, as a stock with which to commence business.

With reference to the proceedings of the other Parochial Associations in connexion with the Midland District Branch of the Church Society, your Committee are in possession of the following facts:—

In the Association of the united parishes of Adolphustown and Frederickburg, previously to June 18th, 1843, the annual subscriptions amounted to £18 7s. 6d., exclusive of a donation of £1. A donation of one hundred acres of excellent land at Mr. James Fitchett, as an endowment to St. Paul's Church, at Frederickburg, has been recently received. A sum of £215, in the Mission of the Rev. Paul Shirley, comprising the Townships of Camden, Loughboro, and Portland, no Parochial Association has yet been established. Your Committee, however, have much pleasure in stating that three new Churches have been built within the bounds of this Mission; and that Mr. Shirley hopes to organize his Association, so soon as the burden of debt incurred for their erection ceases to press upon the members of his congregations.

In the Parochial Association of Belleville, which was established in February, 1843, about £100 has been subscribed, chiefly for the local object of the erection of a Parsonage-house. A Parochial Association was formed at Bath in July last, but no return of the collections made has yet been received.

In the Parish of Napanee a Parochial Association was formed on the 17th of April last. Subscription lists have been circulated, which are nearly completed. A sum of £307, however, has already been collected. The delay in the organization of this Association, was occasioned by the engagements into which the members of the Church in this Mission had entered for completing the Church at Napanee, and also for providing a place of worship for the interior of the Township of Richmond.

The parishioners of Napanee greatly desire to enjoy the advantage of the residence of their Rector among them. They are not affluent, but they express a wish to contribute to the extent of their means towards the erection of a Parsonage-house. In the Parochial Association of Amherst Island, about £137 has been subscribed, which is devoted to the enlargement of the Church.

In concluding this Report, there are some general observations which the Committee desire to bring before this meeting, in reference to the future prospects of the Church in this Diocese. There are indications which cannot be misunderstood, that the time is now at hand when Churchmen in Western Canada must depend more upon their own exertions for the maintenance of their religious faith, than upon the aid of the State.

The Society for the Propagation of the Gospel in Foreign Parts, which has done so much for this Province, now finds such innumerable and ceaseless demands upon its bounty, from all parts of the boundless Colonies of Great Britain, that it cannot guarantee to Canada the continuance of that large measure of assistance which it has hitherto afforded.

And further, it is painful to be compelled to state that the Government withhold a part of that pecuniary aid which it has been accustomed to grant to the Church of England in this Province. Those among our Clergy who have been appointed to what are termed "remote" Rectories, or who are in the first of July last, and continue in a state of inconvenience and trying suspense, as to the payment of the arrears now due, and as to the future security of their incomes.

The Committee have called attention of the meeting to these points, chiefly for the purpose of impressing upon the minds of all assembled here, the vital importance of the Church Society of the Diocese of Toronto, to the spiritual welfare of this portion of the Province.

It is to this Institution, under the Divine assistance, that we must now look, for the transmission of the Apostolic doctrine and discipline of our Church to generations yet unborn. The constitution of this Society is such, that it will be found fully adequate to the accomplishment of this purpose.

It looks forward to the future, it has within itself the seeds of an enduring existence.

The Lay Committee for the management of the lands and property it may acquire: the principle which has been adopted of investing all life subscriptions of £12 10s. as capital, in some permanent security; the collection made throughout the Diocese last August, at the desire of the Bishop, which has produced £420, the nucleus of a fund whose interest is to be applied to the support of Missionary Clergy;—these are features in the plans and operations of the Church Society, upon which your Committee would feel peculiar satisfaction.

And they are, with deep sympathy, the expression of their heartfelt desire and prayer, that they may soon behold the fulfilment of the wish of their Bishop, that every baptized member of the Church in this Diocese, may be a member also of the Church Society.

By Order of the Committee, T. H. M. BARTLETT, Secretary.

Kingston, May 8, 1844.



