

# The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, DECEMBER 22, 1853.

Vol. XVII.]

## Poetry.

THE TAKING OF BASING HOUSE.

[Defended by the Marquis of Winchester against a Detachment of the Parliament Forces under Cromwell.]

The courtyard of old Basing rings with many an armed  
And on the ear comes sharp and clear the clink of martial  
And in the hall, and from the wall it is a goodly sight  
To see the dandies cavalliers all harness'd for the fight;  
For loyal hearts are beating there, and vaulted arches  
Ring with brave old English war cry, "For God and for  
our King!"

But ere the trumpet-acclaim is heard within the  
hall,  
A herald's gallant summons forth the chieftain to the  
wall.  
"Say wherefore flaunts yon banner upon the wings of  
the wind,  
And wherefore masses the hostile sword at each Malig-  
nant's side?  
Unbear old Basing's gleaming flags, ungrate the threatening  
sword,  
Nor dare with rebel force dispute the legions of the Lord?"

"Hears to the cropp'd-ear'd ven'ter and say yon banner's  
every fold  
Beneath 'Almes Loyant's' emblaz'd in characters of gold?  
If further speech the charis would lift, answer  
From mouth of clamorous cavalier and fiery musketeer,  
Ho, soldier! blow thy bugle blast, and, with no slanted  
Hurl back into the traitor's tent defiance to the death!"

Lo! who is he that strides yon tent with fierce and moody  
eye,  
As herald's voice re-echoeth 'er stern Winchester's reply?  
Why gains he thus his armor as if to hold command?  
Dost thou think of high advancement that haunts his  
side?  
And wherefore clenches he so fast his broad and heavy  
hand?

As if he kingly sceptre held or bastion of command?  
The swart and burly Oliver who grasps his traitor sword  
And cries aloud "Here's work for those who battle for  
the Lord!"  
The Londoner's girl well yon loins ye chosen men of  
might;  
He calls whose glory ye have seen in visions of the night.  
To horse ye dawn—and when the sun shall sink beneath  
the flood,  
His eyes shall catch a redder glow from a field of blood."

And dandies cavalliers as bold as ere of woman torn,  
With holy chaunt and litany watch anxiously the dawn;  
They gaze in sadness on the sun, for who may surely say  
That drossed beam that greets their towers is not his face  
well ray?  
And every pulse beats hurriedly, and busy thoughts are  
rife,  
For none are there who foretell the issue of the strife.  
The lady Helen with her lord sat waiting for the day,  
And ever as her tear-drops came he kissed those tears  
away.  
"Ho! warrior, tell us of the night!" cried many a gallant  
peer—  
"And whither, tell us of the night!" cried many a caval-  
ier;  
And warrior master Fuller,\* in his noble garments bright,  
Throwing back his steady sword, he asked the tidings of the  
night.

"God said ye, noble warriors! the ancient soldier said,  
And leaning on his partisan he sadly shook his head:  
"I had peered into the darkness till mine eyes are dim I  
say,  
Yet, as mine ears are not grown dull, methinks I hear  
them now:  
Now on the morning sun comes up and with his golden  
rays  
In the hill and tree-top, and the chapel's lofty spire,  
"Not with war's gorgeous blazony of banner, trump,  
and drum,  
But like a gathering thunder-cloud the grim enthusiasts  
throng!  
All solemnly and silently they're looping up this way,  
With a stern and gloomy bearing and an ominous air;  
I can take them for a spectral host from the charnel  
of the dead,  
Were it not for the low ceaseless hum and heavy martial  
tramp."

Up rose the Lady Helen and a silken scarf took she,  
Where woven by her own fair hands shone *Aimes Loyant's*;  
She gazed it about her lord and buckled on his spur,  
And she spoke with faltering tongue to her betroth'd  
Winchester:  
"I do not bid thee, good my lord, be backward in the  
fight,  
But oh! a kilt thee, love! my plea, be chary of thy life,"  
"Look from thy lattice, gentle Nell," the fearless warrior  
said,  
"And where the combat presses most thou'rt the fiercest  
swordsman!  
Foul scorn it were, if he whom thou hast guarded with  
thy love,  
In such a cause, 'gainst such a foe, a recreant should  
be found."  
He and his landless I may be, but never blush of  
shame  
Shall mantle o'er thy pale, pure brow, at mention of my  
name."

At morn the lofty fortress trown in grandeur on the  
foss;  
Now saw its walls all rent and torn, heaped in the fosse  
below;  
And still with strong unflinching arm the work goes on  
to the main,  
And many a high-born knight and churl his numbered  
with the slain.  
The steady on stroke the strong chain broke, and with a  
thundering sound,  
The broad and ponderous draw-bridge falls loud crashing  
to the ground.  
"Smile down the song of Balaam," these from foemen cry,  
"For church and king, and woman's love," the bristling  
walls reply.  
As waters which their barriers burst impetuous roll  
along,  
So from the gates the cavaliers rush on the countless  
troop,  
Yet hopeless is the fierce assault of chivalrous enterprise,  
Though Winchester is bearing down, and whose darts  
are true.

Amid the thickest of the fray his crimson blood had  
stains,  
And *Femmen's* blood upon his brow is mingled with his  
own,  
From right to left his weapon falls, nor falls it in vain,  
For many may trace his gory path by gazing on the slain,  
And ever where the sword is seen, amid the bloodiest press,  
Is a lifted hand and a gleaming brand, and a sturdy foe  
the less.

\*Fuller, the church historian, was in Basing House,  
and continued writing in his study during the assault.

## THE CHURCH IN POLYNESIA.

[From the London Guardian.]

After an absence of twelve years from  
England, the Bishop of New Zealand now  
intends, it is said, to revisit his native  
country. We have little doubt that he  
will be received as he ought to be, by all  
who honour Apostolic devotedness to  
Apostolic work. But it is well that the  
veneration and applause which Bishop  
Selwyn's name seldom fails to arouse,  
should be founded on a sufficient knowl-  
edge both of his character and his deeds.  
It is one of those rare cases, in which  
neither the man, nor his works, have any  
occasion to deprecate such a scrutiny.

The prominent characteristic of the man,  
whose influence in the Church at the Anti-  
podes has been so remarkably felt, is an  
unfading energy of body and mind. Many  
men are busy and eager in their respective  
occupations—many are distinguished by a  
restless activity, which cannot be con-  
tented with quietness or ease. The energy  
of which we speak is a very different  
quality—a steady, unwearied devotion to a  
high purpose, rising with every difficulty,  
braced to new vigour by every fresh call  
of duty—needing no excitement but that  
which an ever-widening sphere of labour  
presents—satisfied with no success short  
of that complete victory over evil which in  
this world may not be attained. Such  
energy as we describe may be sometimes  
impatient of indulgence in others—some-  
times sorely tried by the languor or luke-  
warmness which it vainly tries to kindle  
into real life; yet the whole effect of it is  
to subdue opposition, and to exercise a  
mighty influence on the beholders of a  
power in which they feel themselves to be  
wanting. Every one knows how much  
weight the possession of mere physical  
energy often carries with it; but when

that bodily vigour is associated with intel-  
lectual power, and informed by large ac-  
quaintance with the highest branches of  
human knowledge, it is difficult to overrate  
its value. It is not a matter of indifference,  
therefore, that Bishop Selwyn should have  
the strength and endurance which enable  
him to surprise even the hardy children of  
the Maori race who accompany him, by  
his diversified labours;—that he can swim  
the river which civilization has not yet  
bridged for the traveller's convenience,—  
that he can navigate his own ship in un-  
known seas, where the pilot's aid is sought  
in vain—that in a toilsome route, over  
mountain and thicket, he can be found the  
last to weary of the march—that he can  
take up, without loss of dignity, pursuits  
like those which furnished a craft for St.  
Paul, and teach his native converts how to  
construct their dwellings, or to make the  
clothes they wear. These things, trifling  
as some of them may seem, are not insignif-  
icant qualifications for the first Bishop of  
the Antipodean Sea. More important,  
however, is the concentration of purpose  
and will which subordinates, not only these  
bodily gifts, but the rarer powers of a  
vigorous mind, to the one object of accom-  
plishing an Evangelist's mission. No other  
mental endowment has the worth and  
influence that belong to singleness of  
aim. It is this which harmonises the  
varied elements of a great character, and  
makes them all contribute to results which  
amaze the world. Whilst so many dis-  
tinguished sons of the Church of England  
are frittering away their powers in incom-  
patible labours, seeking for themselves  
literary fame, or toiling after personal  
advancement, the example of the Colonial  
Episcopate—Bishop Selwyn is not the only  
instance—has taught us how the  
Church's battle must be fought with an  
unsparring devotion of heart and hand, if its  
day is to be won.

We do not fear lest our estimate should  
appear too high, if it is to be tried by the  
right standard. Deeds, not words, must  
be the test. It may well happen that a  
charge, or sermons, or speeches of such a  
man as Bishop Selwyn may disappoint the  
expectations of critical observers. One  
may detect a narrowness of view, another  
notice (what he thinks) a dictatorial spirit;  
nothing is more easy than to question the  
taste or temper of men's public perfor-  
mances; no gage of a man's practical in-  
fluence is more fallacious than this docu-  
mentary measure.

But criticism herself is hushed when we  
look at the agencies that are employed,  
and the field that is occupied, by the  
pastoral work of such a diocese as New  
Zealand, if that work is truly performed.  
What a task lies before the Christian  
Bishop who would plant the Church  
securely in that distant soil! What fore-  
thought and comprehension, what large  
conception of the form and colour that  
future ages may assume, what knowledge  
of human nature, of past history, and of  
the Church's weakness as well as of her  
strength! Already the islands over which  
Bishop Selwyn bears spiritual rule, have  
their institutions for education and worship,  
founded with no view to temporary popu-  
larity, but conceived in the spirit of a far-  
reaching charity, not unlike to that which,  
in old times, provided for the wants of his  
native land. A new St. John's recalls the  
memory of the Lady Margaret's princely  
foundation on the banks of the Cam; in  
each settled parish the traditions of the  
mother-Church are preserved and handed  
down under the shelter of endowments  
which religious generations may increase,  
and for which even godless ages may have  
reason to be thankful.

But all this is only a small part of the  
prospect on which a Churchman gazes with  
wonder and delight in the far south. From  
his New Zealand home the Bishop has  
gone forth among the countless islands of  
the Pacific, with all the alacrity of a young  
sailor on his first trip of discovery, and has  
returned to his college each year with a  
precious merchandise. Not satisfied to  
claim a nominal authority over these  
heathen tribes, or to admit them to the  
Church by a Sacrament which implied a  
subsequent discipline of Christianity such  
as he could not ensure, he has carried the  
native youths to the shelter of his own roof,  
and returned them to their parents enriched  
by a course of instruction in the faith, and  
training in the ways of decency and use-  
fulness. "Year by year," writes a recent  
observer,\* "since the Bishop took back the  
first youths intrusted to his care, and with  
happy tact won the confidence of the  
parents, while yet unable freely to speak  
with them, by contrasting the condition of  
the then half starved islanders with that of  
the well-fed returned boys—putting his  
finger into the hollow cheek of the one, and  
pinching out the plump round cheek of the  
other, on which the parents (at once catch-  
ing the Bishop's meaning) clapped their  
hands, and danced with delight, and readily  
pore more boys into his hands—his Lordship  
has been welcomed, and his influence felt  
through a widening sphere." Open a map,  
and note the situation of New Zealand, in  
the remote south; then follow the track of  
the Bishop's vessel to island after island,  
until her adventurous flag is seen within  
ten degrees of the line; see him gathering  
his living freight, carefully selected, with a  
view to future service for the Church; and  
then observe these children of nature—  
youths of various ages, and languages, and  
characters, gathered from the "isles of the  
sea"—all working, and studying, and  
learning to lead Christian lives, in a College  
founded and ruled by a stranger from the  
farthest extremity of the globe. We can  
scarcely imagine a more beautiful type of  
that gathering of nations which the voice

of prophecy bids us to expect in the last  
days.

Alas! that we must call it only a type.  
The Bishop has not support enough for  
his work. Already, we are told, he has  
been obliged to sell his ship for lack of  
means, and to contract the sphere of his  
noble enterprise. Surely it will be a  
scandal to the Church, if the Bishop returns,  
after his intended visit to England, without  
an ample supply for all his Christian under-  
takings and his ventures of faith.

## THE STRENUOUS SUPPORT OF RELIGIOUS EDUCATION COMPULSORY IN THE TRUE CHRISTIAN.

[From a sermon by the Rev. Dr. Drew, Published in "The Dublin Wanderer."]

It was a noble saying of a Christian  
mother to her child, "Remember you are  
not to go to heaven alone!" And so our  
fellow-man's salvation, and man's edifica-  
tion, are bound upon us, and the voice  
crying to the city of the world has prescribed  
both. And the care of the young, and the  
training of them for the skies, is also a thing  
commanded. And though the parent first  
and chiefest is summoned to this work—yet  
every intelligent heart—every heart under  
Christian pulsation, is bound to sympathize  
with the parent, and aid the parent to do  
that which God has commanded the parent  
to do for his child. The "cry to the city" or  
state—proclaim what it may—cannot forget  
this, namely, the instruction of the young.  
Rapidly, imperceptibly, the generation of  
the young are springing up around us—  
to occupy our places, inherit our money, lands,  
reputation, and instruction, when we are  
passed away! The world is but in its in-  
fant recognition of the great truth—that a  
nation's safety and honour will be found in  
a right education of her children—and that  
the training of the young is to be less for  
time than eternity. The first proposition  
is high generally admitted—not so the second.  
Yet the first is most hollow, worthless,  
and inert, wanting the second. We are all  
passing on to God—the rich, the poor, the  
old, the young, the parent and the child!  
It is but as yesterday, since our fathers  
walked the visible world, and then passed  
away. If we were right-minded on the  
subject, we would be intolerant of all argu-  
ments, remonstrative of all legislation, that  
viewed this question as a thing of time,  
convenience, or, to use the modern phrase,  
peace! Most dearly purchased is the peace  
that insults God, and shuts the ears at his  
cry—that asks of man, what would please his  
prejudice, fancy, or vanity, and forgets to  
ask God, what is his will in this vital sub-  
ject. If ever words exhibited the wishes of  
one free to command—infallible, irresistible,  
and supreme—the Word of God enjoins  
upon the parent the duty of bringing up the  
child "in the nurture and admonition of the  
Lord." This must be done by keeping  
God ever before him, by a sustained recogni-  
tion to God, and by showing the connection  
which all things have with God. Nor can  
this be done without reference to God's  
Word—prompt, continuous, appropriate.  
If religion be at one end of the school time,  
and the majority of school hours be given  
to the heathen or other human learning (so  
much of which is false and unscriptural),  
such teaching is not unlike the counsel of  
Balaam—at one time utterly right, clear, and  
scriptural; and at another time utterly  
wrong; and so will all human systems be,  
if unlearned and uncorrected by God's pure  
Word. The best of modern systems is but  
that of parallels—the secular running  
beside the religious, but keeping a stated  
distance from it, and never allowed to meet  
it. Hence error receives as much homage  
as truth, and truth is often received as error.  
The question resolves itself, with emphatic  
simplicity, thus: Is the Bible the voice of  
God? Has the Bible decided the matter of  
education? Must the education be scriptural?  
Not secular and scriptural, not scriptural  
and secular—but scriptural; that is to  
say, the secular so blended with, so subor-  
dinated to the scriptural, as to be lost, as it  
were, in the superiority and eternity of  
Scripture truth—by adaptation—by influ-  
ential arguments and by positive commands.  
We see how God's Word demands this  
amalgamation; and in a Protestant Church  
we could maintain no other proposition but  
the exclusive one—that the Bible must be  
part, parcel, basis, leaven, and leader of  
education, whether private or public, do-  
mestic or national.

THE FOOLISH FASHION.—Is it not ridicu-  
lous? The pew is newly filled. Three or  
four gentlemen are quietly seated in the  
assembly, attending to the devotions of the  
sanctuary. A lady comes, and what a sen-  
sation! As she reaches the pew, all the  
occupants rise, face the aisle, open the door,  
and march out. The lady passes to the seat  
occupied by the first gentleman in the pew.  
The gentlemen all face about, march in  
again, and the pantomime is over, until lady  
number two comes, when it is repeated.

The Leviston Journal very properly in-  
quires—"Can any one give us a single rea-  
son why gentlemen must get up and walk out  
of a seat in church, in order that a lady  
may pass into it? Would it not answer  
just as well, and save annoyance to the  
parties concerned, as well as the congrega-  
tion generally, for the person first entering  
a seat to move to the end of it, and remain  
there until the close of the services?"

It is a good adage of ours, "Blessed is  
the man that steth where he is;" and  
when we see a late comer to church, draw-  
ing a whole pew-full out into the aisle while  
she—for it is most generally she, and not he,  
she—who exerts such magnetic power—quietly  
walks up to the head of the pew, we are  
inclined to repeat our adage with special  
emphasis. We are not aware that any par-  
ticular seat in the pew is the seat of honor;  
and if there is, it certainly does not belong  
to the one who comes late.

THE GRACE OF GOD ILLUSTRATED.—A clergy-  
man once represented the conduct of awakened  
sinners towards God's offers of gratuitous salva-

tion thus: A benevolent and rich man had a very  
poor neighbor to whom he sent this message—  
"I wish to make you the gift of a farm. The poor  
man was pleased with the idea of having a farm,  
but was too proud to receive it as a gift. So he  
thought of the matter much and anxiously. His  
desire to have a home of his own was daily grow-  
ing stronger, but his pride was great. At length  
he determined to visit him who had made the  
offer. But a strange delusion about this time  
seized him, so he imagined that he had a bag  
of gold. So he came with his bag, and said to  
the rich man, "I have received your message  
and have come to see you. I wish to own the  
farm, but I wish to pay for it. I will give you  
my bag of gold for it."  
"Let us see your gold," said the owner of the  
farm.

The poor man opened his bag and looked, and  
his countenance was changed, and he said, "Sir,  
I thought it was gold, but I am sorry to say it  
is but silver; I will give you my bag of silver  
for your farm."  
"Look again; I do not think it is even silver,"  
said the rich man, and as he beheld, his  
eyes were filled with tears, and he said, "How  
I have been deceived. It is not silver, but  
copper. Will you sell me your farm for my bag  
of copper? You may have it all."  
"Look again," was the only reply.  
The poor man looked, tears stood in his eyes  
his delusion seemed to be gone, and he said,  
"It is but an unclean. It is not even copper. It  
is but brass. How soon I am deceived! I wish to  
own that farm, but I have nothing to pay. Will  
you give me the farm?"

The rich man replied, "Yes, that was my first  
and only offer. Will you accept it on such  
terms?"

With humility, but with eagerness, the poor  
man said, "Yes, and a thousand blessings on you  
for your kindness."

The fable is easily applied. Mather has well  
expressed the difference between grace and merit  
in few words: "God was a God to Adam be-  
fore he fell, but to be a God to sinners, this is  
grace. He was a God to Adam in innocence by  
the covenant of works; but he is not a God to  
any sinner but in the way of free grace."

## Ecclesiastical Intelligence.

The Dean and Chapter of Durham have ar-  
ranged to give \$5,000 out of the purchase  
money for their property at Jarro Slake,  
required by the York, Newcastle, and Berwick  
Railway Company for the dock at Jarro Slake,  
for the purpose of building and endowing a  
Church, &c., near the intended dock.

Stewart Majorbanks, Esq., of Bunsay-grove,  
has liberally subscribed £1,000 towards the  
erection of a new Church, in lieu of the old  
Church, in the parish of Bushey, Herts. Kirk-  
man Hodgson, Esq., of Sparrow's Herne, Bushey,  
has likewise subscribed £500.

A church rate of 6d. in the £1, was carried  
last week for East and West Ham, Plaistow,  
and Stratford, Essex, on a poll, by a majority of 671  
to 464.

COLONIAL BISHOPS.—On Wednesday, the 23rd  
Nov., the Right Rev. the Lord Bishop of Cape  
Town resigned his see, in order that the diocese  
might be divided into three bishoprics—Cape  
Town, Natal, and Graham's Town. The Rev.  
Dr. Colenso, of Natal, and the Rev. Dr. Colenso,  
of Graham's Town, were appointed to be con-  
secrated to the sees of Natal and Graham's  
Town, in the parish church, Lambeth, Surrey,  
on the Wednesday following St. Andrew's day.

A correspondent of the "Leeds Intelli-  
gencer" gives the following account of the 12th  
anniversary of the consecration of the parish  
church, which took place on Wednesday last:—

"We often think of the magnificence and  
pompage of the worship of God's ancient people,  
the Jews, when they repaired in crowds to the  
appointed season to the Temple, to observe its  
splendid ritual anticipatory of the coming of  
Christ, and think that no scene on earth could  
equal it; but when we look back to the scene  
of Wednesday last, nothing seems wanting to  
complete our satisfaction, all the beautiful appli-  
ances that should be made use of were there. At  
eleven o'clock the procession moved from the  
ante-chapel, the chorists, to the number of  
seventy, filing out by two and two, in slow and  
reverent order to their stalls in the chancel, fol-  
lowed by the deacons and priests, numbering  
upwards of twenty, who proceeded to their  
places in the choir; after them followed the  
officiating clergy, the Vicar and the Bishops  
of Ripon and Lincoln, who were preceded by  
two clerical wardens."

"Their lordships having reached their thrones  
on the east side of the altar, the service com-  
menced. A recitation of the different parts  
might seem superfluous to the regular congrega-  
tion, but not so to the visitors, who were  
unable to attend to the service. The follow-  
ing was a list of services for the morning  
observance:—

"The Deum and Subtilis—Cantata in A.  
Anthem, 'In that shall this song be sung,'  
Isaiah, c. xxvi. v. 1.—Introit, Veni  
Creator—Mendelssohn.

CHORAL CANTATA.—Hatan.  
Kyrie and Credo—Hatan.  
Anthem during collection, No. 86, 'Blessed be  
the God and the Father,' St. Peter, c. i, v.  
3.—S. S. Wesley.

Ter-Sanctus—Spohr. Gloria—S. S. Wesley.  
The prayers were chanted by the precentor,  
the Rev. N. Greenwell, A. A., and the Litany by  
the Rev. R. T. Westcott, A. A., and F. G. Home  
Smith, B. A. The lessons were read by the  
reverend Vicar. At the close of the Litany  
the Bishop of Ripon commenced the communion  
service—the Bishop of Lincoln officiating as  
epistolator. After the Nicene Creed had been  
sung, the Bishop of Lincoln was conducted to  
the pulpit by the two clerical wardens and the  
churchwarden, when an able and eloquent ser-  
mon was preached by his lordship on the duty  
and privilege of prayer and praise. On being  
reconducted to his throne, and during the col-  
lection, Dr. Wesley's anthem, 'Blessed be the  
God,' was most magnificently sung. The non-  
communicants having retired, the service pro-  
ceeded, the Bishop of Ripon being celebrant;  
the consecrated elements were the same as  
to the clergy and upwards of 400 laymen. After  
service, the reverse order of procession was  
observed, and this closed the morning service.

"In the evening, at an early hour, the  
Church began to fill, and at half-past six o'clock  
the procession entered in the morning. The Bishop  
and a large portion of the clergy being absent,  
the Vicar was accompanied into the church by  
the Rev. Thomas Leigh Cloughton, M. A., Profes-  
sor of Poetry in the University of Oxford. The  
service was as follows:—

"Magnificat and Nunc Dimittis; Recitative—S.  
S. Wesley.  
Anthem, 'O Jerusalem, O Jerusalem,' St. Mat-  
thew, xxiii, v. 37.—Bendish.  
Anthem before sermon, 'Oh hear ye, ye  
children of my Father, obey this my  
law'—Hallelujah to the Father."  
—Beethoven.

Psalms during collection, the Old Hundredth.

"After the second anthem—the Rev. T. L.  
Cloughton ascended the pulpit and preached a  
forcible and eloquent sermon. The whole service  
was concluded by singing the Old Hundredth,  
during which the collection was made, which  
including the collection of the morning, amounted  
to nearly £100. To describe the effect of the  
singing of this noble song would be beyond our  
power—but we can in part anticipate that the  
hall-pallings of heaven must indeed be surpass-  
ing. If it gives us any, the slightest idea of the  
glories above—bursting forth as it did from  
above 4,000 worshippers."

Want of space has precluded our noticing  
before the annual commemoration at St.  
Saviour's, Leeds. It was commenced on the  
evening of the festival of the SS. Simon and  
Jude, and continued throughout the octave. Holy  
Communion was celebrated daily at 7.30, matins  
at 11, with a sermon, evening at 7.30, also  
with a sermon. On the Sunday within the  
octave, and on both the festivals, that of SS.  
Simon and Jude, and at All Saints there was a  
second celebration of the holy communion after  
morning service.

At the morning services the attendance was  
comparatively scanty, almost the whole popu-  
lation of the parish being poor, and engaged in  
the work of the factories; but the evening  
services were attended by large and most at-  
tractive congregations. The most striking  
feature about the services of St. Saviour's is  
the hearty way in which the whole of the  
people join in them. They are all choral, and  
the entire body of the congregation join in the  
chants and responses in a manner most striking  
and beautiful. It realises the idea of united  
worship, and was remarked by many strangers  
present as the most congregational service they  
had ever been present at. The singing of the  
Litany on the Sunday, when, of course, there  
was the largest congregation, reminded us  
forcibly of St. Andrew's description of the  
united prayers of the Christians of his day, that  
it resembled the roar of the sea. We should  
wish all who object to choral service on the  
ground that the common people are unable to  
understand or appreciate, or join in it, to pay  
a visit to St. Saviour's, where, without any  
organ, without any paid choir, with only a few  
boys of the parish, taken out of the school, a  
most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour  
of all the congregation is very striking; they  
seem so truly to realise the idea of worship, and  
of God's presence, and of his gracious blessing,  
that the most effective and congregational service is  
performed. And the people are deeply attached  
to it. There was altogether a large number of  
communicants during the festival; all were  
very reverent and devout; in fact, the behaviour

their property, as more than the usual precautions are necessary. I have been deprived of my property by a rogue—I have been deprived of the rights of the common ancients and courtiers of life—a tribute to civilization paid even by the savage. J. B. McMillan, he is now on the trial of public opinion, the only one to which I can appeal.

DAVID LESLIE, Lara Castle, Ireland. P.S.—I went, since writing the above, to the Police-office—a Policeman promised to follow me on board the Huron to take information, &c., but he never came. No doubt, had it been to catch a runaway slave, I would have had every aid their morbid sympathies could suggest.

THE FISHERY NEGOTIATION BETWEEN THE UNITED STATES AND ENGLAND.

Washington, Dec. 3, 1853. In a letter to the State Department here, Mr. Buchanan acknowledges the receipt of the fishery-treaty, and says that he thinks it will be adopted; that he has had an interview with Lord Aberdeen upon the subject, who promised that the British Cabinet would act upon it as soon as possible. It is not, however, to be mentioned before this, but that Russo-Turkish affairs had occupied their attention.

A STRANGE RACE IN THE HEART OF CALIFORNIA.—INTERESTING NARRATIVE.

Through the very centre of the great Basin runs the Rio Colorado, the Rio Grande, the Colorado. It takes its rise in the mountains that skirt the right bank of the Rio Grande, flows almost due west, and empties into the Colorado at a point on the same parallel of latitude with Walker's Pass. About 100 miles long, it is, and running almost parallel with it, is the river San Juan. Each of these streams is about 250 miles long. Between them stretches an immense table land, broken occasionally by a narrow range of mountains, which rise up to a height of 10,000 feet. The soil is fertile, and the climate is temperate. The mountains are almost perpendicular cliffs, and the top can only be reached by a steep flight of steps. The Rio Colorado is a fine stream, and its banks are fertile. The Rio Grande is a fine stream, and its banks are fertile. The Rio Colorado is a fine stream, and its banks are fertile. The Rio Grande is a fine stream, and its banks are fertile.

LETTERS RECEIVED TO DEC. 21. Rev. F. L. O., Bond Head, ad. sub. ; C. D. G., Hamilton, rem.; E. C. Lennoxville, rem; Rev. B. S. B., Francon West.

WEEKLY CALENDAR table with columns for Day, Date, 1st Lesson, 2d Lesson.

Washington, Dec. 3, 1853. In a letter to the State Department here, Mr. Buchanan acknowledges the receipt of the fishery-treaty, and says that he thinks it will be adopted; that he has had an interview with Lord Aberdeen upon the subject, who promised that the British Cabinet would act upon it as soon as possible.

The Church.

TORONTO, THURSDAY, DECEMBER 22, 1853.

THE MEETING OF MERCY AND TRUTH, OF RIGHTEOUSNESS AND PEACE.

We may picture to ourselves a fair and venerable group of symbolical personages surrounding the Babe of Bethlehem, Mercy and Peace are the conspicuous figures. Mercy, with a countenance soft and pensive, yet indicating perfect complacency and happiness in the brightening prospects of a sin-blighted world, gazes fixedly on the Infant Saviour, with Peace at her side, whose quiet face is lighted up with the reflection of the more commanding expression which Mercy wears; whilst Justice and Truth—each firm, relaxed, each terror laid aside—occupy the position awarded to them in the grand scheme, which is the peculiar scheme of mercy and peace—the gospel dispensation. They sit at the feet of their gender sisters, who, at this joyous season of love, stand forth prominently amongst God's attributes to the view of angelic choirs and rejoicing men. An emblematic scene this, which, it seems to us, might not unfrequently afford a picture of the Nativity, cheering the heart of every penitent sinner who looks upon it. At Bethlehem, truth and mercy, righteousness and peace met together to celebrate, as it were, the first act of that treaty between God and man, which was afterwards to be ratified on Calvary, and sealed with the blood of the Cross. There is a pleasant memory; there is refreshment to every feeling heart; there is a sacredness almost about places where treaties have been executed or alliances formed or shackle the fierce spirit of war, and to stop the effusion of human blood. Plenipotentiaries meet together for amicable negotiation, and suffering nations rejoice that the carnage has been arrested, and that friendly discussion is to supersede the appeal of arms. Immanuel's infant form at Bethlehem recalls to us that most memorable of all treaties which has God for its author; a self-humbled and self-sacrificing Redeemer as at once its agent, its purchase, and its pledge; and the perishing population of a world for the objects of the hopes it inspires, the salvation it offers, the relief it brings;—a treaty with sinners, the effects of which are to extend through all eternity; a treaty which, in the case of those who cordially close with it, is to put an end forever to the mad and impious warfare which the unrenewed heart wages with Almighty God, that long-suffering God, when He might crush that proud, rebellious heart at once and everlasting, proffers its reconciliation and promises its peace. Do we rejoice in this treaty? Are we right glad that God's attributes have been glorified, and man, notwithstanding, preserved? Suppose our eternal destiny in this respect had not yet been settled. Conceive it to be still uncertain whether there could be any concurrence of God's attributes; whether mercy's pleadings for us would prove well-grounded and effectual, or the claims of justice be found unanswerable save in our perdition. What an agony of suspense should we have, in that case, to bear! our immortal souls trembling in the balance—Heaven or hell resting on the fearful decision. All that agony hath been spared us. By the weight with which it would have pressed upon our hearts let us measure what ought to be the vehemence and intensity of our gladness now.—The spotless victim hath been found; in Him God's attributes have concurred; and in consequence of that concurrence, the declaration hath gone forth from the Council of the Holy Trinity, that it is a thing possible that vile sinners such as we are, should inherit a crown of glory, and be unspeakably happy forever. Are the tidings of this meeting together of God's attributes glad tidings indeed? Do our hearts thrill within us and leap for joy, when we view at Bethlehem—by the side of that illustrious babe—the embrace of righteousness and peace—the meeting of mercy and truth? If these be not our feelings Christmas may bring entertainment and mirth; Christmas may gather round us a host of refreshing earthly memories and a light-hearted company of earthly friends; Christmas may woo and win the smiles and talk of our little ones, and contribute a peculiar zest and relish to the bounties with which God's indulgent hand hath filled our favoured homes; but its religious joys will be wanting, and those joys, which are all others—the liveliest and the best—to the possessor of a never-dying soul? Destitute of the sense of "Immanuel, God with us," what need we ask, is man's heart, even when its flow of good spirits seems inexhaustible? Restless, uneasy, dissatisfied; wanting the one supreme and only source of genuine peace (as in the case of Haman with the single throat) of wounded pride ranking in his breast, "all else that it hath availed it nothing." To be with Christ; it is that which makes the bright and happy Christmas. Even when Christmas, as to earthly circumstances, is cheerful, the presence of Christ will add a cheerfulness, will diffuse a light and a warmth of joy, peculiarly its own; but when our Christmas, in every other respect is sorrowful and dark, then to be with Christ is the only satisfaction it can bring; but a satisfaction so great that the privation of every other seems trivial in comparison with the possession of so true and deep a joy.

ARCHDEACON BETHUNE AND THE "ECHO."

We still adhere to our declared policy of declining to discuss the question—"Who is to occupy the proposed Bishopric of Kingston?" As to our proposition, on which H. C. C. comments, that there should be a reference to the Provisional Committee, we can assure our correspondent, that our wish has been all along that the matter should not be taken out of the hands of the Synod. Our meaning, no doubt, would have been clearer had we entered more at length into the proposition which we took the liberty to suggest; but we agree with our Correspondent in his interpretation of the powers given to the Committee, and do not consider, of course, that their action could be regarded otherwise than as preliminary to final action on the part of the Synod. There seems no ground for apprehending that we will not obtain, during the next session of the Imperial Parliament, the "permissive measure" for which we have petitioned; and no doubt there will be an early session of the Synod after this has been granted. We take it that it was the feeling of the Synod, at its meeting in October last, that no step should, or ought to be taken by us until the creation of a Bishop's Fund; and their vote, it appears to us, indicated that impression. With them alone does it rest to explain or to rescind that vote; and until they have moved in the matter, as no one else is competent to move, let the angry newspaper discussion which has arisen, in the name of the God of peace and love, and for the Church's sake, be arrested! The last two issues of the Echo are really no better than mere firebrands. If that paper does not put its decided veto on the further agitation of this question in its columns, its fiery correspondents—some of whom do not shrink from personality of the most offensive description—will compel all peace-loving men to attach to the Echo the epithet of "incendiary." We are sorry that occasion forces us to speak so strongly as this; it is not our wont; but is there not a cause? Dr. Bethune's attributes and properties have been canvassed down to his very shoe's latchet. Witness the following paragraph, the distinguished honor of penning which belongs to an individual who signs himself "Scientificus":—"As a Theologian, Classical Scholar, or writer, can he be compared with several Clergymen in the colony, whose names it would perhaps be invidious to mention. Public candor will suggest them to your readers. As a preacher, even his most enthusiastic admirers must confess that Dr. Bethune is deficient in originality of thought and power of conception." Now, we ask, is not language like this simply offensive? Is a Christian man, and a Clergyman, to be held up in this way, as a gazing-stock to the public? Is it at all characteristic of a gentleman to use his pen in this way? But perhaps "Scientificus" (observe the significant and indelicate stuff under a twinge of rheumatism.

There are two distinct charges alleged against the Archdeacon—the holding of extreme doctrinal views, and the want of prudence—in the discharge of his public duties. What Mr. Ardlagh means by "extreme doctrinal views," he does not exactly say, but leaves us to infer, by referring to a file of the Church newspaper without day or date, while under the editorial management of Dr. Bethune, in reference to the opinions therein expressed by Newman, Pusey, and others.

What Mr. Ardlagh means by "the want of prudence," he does not exactly say, but leaves us to infer, by referring to a file of the Church newspaper without day or date, while under the editorial management of Dr. Bethune, in reference to the opinions therein expressed by Newman, Pusey, and others.

Mr. Ardlagh, to sustain his second charge, viz., "want of prudence," alleges that the Archdeacon, "in his capacity of Theologian, Classical Scholar, or writer, can he be compared with several Clergymen in the colony, whose names it would perhaps be invidious to mention. Public candor will suggest them to your readers. As a preacher, even his most enthusiastic admirers must confess that Dr. Bethune is deficient in originality of thought and power of conception." Now, we ask, is not language like this simply offensive? Is a Christian man, and a Clergyman, to be held up in this way, as a gazing-stock to the public? Is it at all characteristic of a gentleman to use his pen in this way? But perhaps "Scientificus" (observe the significant and indelicate stuff under a twinge of rheumatism.

During the progress of this miserable discussion, statements have been made against Dr. Bethune personally, which we believe—

which we know with the most positive certainty—to be wholly untrue. By assisting to give currency to counter-statements, vindicating that gentleman from these violent and unjust attacks, we do no more for him than we would do for the Rev. R. V. Rogers, were he similarly situated; not discouraged from doing justice even by specimens of the odium theologicum so surpassingly bitter as Mr. Rogers' last letter in the Echo. With these feelings, and from no desire to intermeddle with a matter which we persist in considering to be no proper subject for newspaper controversy, we republish from the Echo Archdeacon Bethune's letter, and an extra (comprising the portion which repeats the slanders) from that of the Rev. J. H. Wilson. We are personally cognizant of the strict truth of every statement made by Mr. Wilson; and to what he has said, have only to add, that only one of the young men alluded to was by authority removed from the Cobourg Theological Seminary. That authority was the authority, not of the Rev. Dr. Bethune, but of the Bishop of the Diocese, who resorted to this disagreeable, but unavoidable, exercise of proper ecclesiastical discipline on very sufficient grounds. Mr. Wilson's sketch of the character of the nominal student—the really would-be teacher—who was so unhappy as to incur Episcopal displeasure, and to deserve it, is, to our certain knowledge, perfectly just. Whilst enjoying the advantages of Dr. Bethune's instructions, which he must have considered valuable, were it only in a literary point of view, that very mistaken individual deemed it consistent with his position of subordination and indebtedness to enlighten small coteries with critiques on the pulpit instruction they were in the habit of receiving, to circulate through the Parish tracts opposed to that teaching, and to attend occasionally the services of the Meeting-House.

TO THE EDITOR OF THE "ECHO." Sir, I have incidentally seen the Echo of the 6th inst.

The occupation of the future See of Kingston is to me personally, a matter probably of more indifference than it is to the Rev. R. V. Rogers, or to the others, who, with an indelicacy and impropriety I believe without a parallel, are publicly canvassing the merits of an individual in reference to that high office.

I suppose that, with this vicious precedent, we shall in the future Diocese of Kingston, have a public canvassing of the qualifications of Clergymen who may be named as candidates for vacant Rectories. The one would be just as fair, and wise, and decent as the other.

But what I am concerned to notice in the communication of Mr. Rogers is his assertion that I am of the number of those who "sympathize with some Popery." I defy him, or you, or any man, to prove it; or that I have taught or preached any doctrine not in accordance with the tenets of the Church of England; or that, as a conscientious member of that Church, I entertain or advocate "extreme views of doctrine."

Mr. Rogers should withhold his confiding or supporting me on any occasion, will not generally be regarded as of such importance as he himself appears to attach to the fact. But I desire that he should be guided by simple charity, and utter nothing but credible statements. In this case, the apparent earnestness of petition which closes his communication would be regarded as something better than a solemn mockery.

The retention of such attacks as the Echo now contains will enable its supporters to congratulate themselves,—if such be a subject for congratulation,—upon reviving the spirit of religious party, which was fast dying away in the Diocese. While the resuscitation of this unhappy spirit will not by any means impede the advance of Popery, it will excite that, which is in fact, the ulterior tendency of the crusade against the Clergy Reserves, so faintly condemned in the Echo,—the spread of rationalism and infidelity. I am, Sir, your obt. servt.

A. N. BETHUNE, Archdeacon of York. Cobourg, Dec. 13, 1853.

gratulate themselves,—if such be a subject for congratulation,—upon reviving the spirit of religious party, which was fast dying away in the Diocese. While the resuscitation of this unhappy spirit will not by any means impede the advance of Popery, it will excite that, which is in fact, the ulterior tendency of the crusade against the Clergy Reserves, so faintly condemned in the Echo,—the spread of rationalism and infidelity. I am, Sir, your obt. servt.

Extract from Mr. Wilson's Letter.

There are two distinct charges alleged against the Archdeacon—the holding of extreme doctrinal views, and the want of prudence—in the discharge of his public duties. What Mr. Ardlagh means by "extreme doctrinal views," he does not exactly say, but leaves us to infer, by referring to a file of the Church newspaper without day or date, while under the editorial management of Dr. Bethune, in reference to the opinions therein expressed by Newman, Pusey, and others.

What Mr. Ardlagh means by "the want of prudence," he does not exactly say, but leaves us to infer, by referring to a file of the Church newspaper without day or date, while under the editorial management of Dr. Bethune, in reference to the opinions therein expressed by Newman, Pusey, and others.

Mr. Ardlagh, to sustain his second charge, viz., "want of prudence," alleges that the Archdeacon, "in his capacity of Theologian, Classical Scholar, or writer, can he be compared with several Clergymen in the colony, whose names it would perhaps be invidious to mention. Public candor will suggest them to your readers. As a preacher, even his most enthusiastic admirers must confess that Dr. Bethune is deficient in originality of thought and power of conception." Now, we ask, is not language like this simply offensive? Is a Christian man, and a Clergyman, to be held up in this way, as a gazing-stock to the public? Is it at all characteristic of a gentleman to use his pen in this way? But perhaps "Scientificus" (observe the significant and indelicate stuff under a twinge of rheumatism.

During the progress of this miserable discussion, statements have been made against Dr. Bethune personally, which we believe—

which we know with the most positive certainty—to be wholly untrue. By assisting to give currency to counter-statements, vindicating that gentleman from these violent and unjust attacks, we do no more for him than we would do for the Rev. R. V. Rogers, were he similarly situated; not discouraged from doing justice even by specimens of the odium theologicum so surpassingly bitter as Mr. Rogers' last letter in the Echo. With these feelings, and from no desire to intermeddle with a matter which we persist in considering to be no proper subject for newspaper controversy, we republish from the Echo Archdeacon Bethune's letter, and an extra (comprising the portion which repeats the slanders) from that of the Rev. J. H. Wilson. We are personally cognizant of the strict truth of every statement made by Mr. Wilson; and to what he has said, have only to add, that only one of the young men alluded to was by authority removed from the Cobourg Theological Seminary. That authority was the authority, not of the Rev. Dr. Bethune, but of the Bishop of the Diocese, who resorted to this disagreeable, but unavoidable, exercise of proper ecclesiastical discipline on very sufficient grounds. Mr. Wilson's sketch of the character of the nominal student—the really would-be teacher—who was so unhappy as to incur Episcopal displeasure, and to deserve it, is, to our certain knowledge, perfectly just. Whilst enjoying the advantages of Dr. Bethune's instructions, which he must have considered valuable, were it only in a literary point of view, that very mistaken individual deemed it consistent with his position of subordination and indebtedness to enlighten small coteries with critiques on the pulpit instruction they were in the habit of receiving, to circulate through the Parish tracts opposed to that teaching, and to attend occasionally the services of the Meeting-House.

TO THE EDITOR OF THE "ECHO." Sir, I have incidentally seen the Echo of the 6th inst.

The occupation of the future See of Kingston is to me personally, a matter probably of more indifference than it is to the Rev. R. V. Rogers, or to the others, who, with an indelicacy and impropriety I believe without a parallel, are publicly canvassing the merits of an individual in reference to that high office.

I suppose that, with this vicious precedent, we shall in the future Diocese of Kingston, have a public canvassing of the qualifications of Clergymen who may be named as candidates for vacant Rectories. The one would be just as fair, and wise, and decent as the other.

But what I am concerned to notice in the communication of Mr. Rogers is his assertion that I am of the number of those who "sympathize with some Popery." I defy him, or you, or any man, to prove it; or that I have taught or preached any doctrine not in accordance with the tenets of the Church of England; or that, as a conscientious member of that Church, I entertain or advocate "extreme views of doctrine."

Mr. Rogers should withhold his confiding or supporting me on any occasion, will not generally be regarded as of such importance as he himself appears to attach to the fact. But I desire that he should be guided by simple charity, and utter nothing but credible statements. In this case, the apparent earnestness of petition which closes his communication would be regarded as something better than a solemn mockery.

The retention of such attacks as the Echo now contains will enable its supporters to congratulate themselves,—if such be a subject for congratulation,—upon reviving the spirit of religious party, which was fast dying away in the Diocese. While the resuscitation of this unhappy spirit will not by any means impede the advance of Popery, it will excite that, which is in fact, the ulterior tendency of the crusade against the Clergy Reserves, so faintly condemned in the Echo,—the spread of rationalism and infidelity. I am, Sir, your obt. servt.

A. N. BETHUNE, Archdeacon of York. Cobourg, Dec. 13, 1853.

near the Communion Table, are three sedilia and the Credence Table; and on the outside are other three sedilia. Of these, the prayers are said in the one which is nearest the nave—an arrangement which most felicitously dispenses with the reading-desk, which reading-desk in many country churches, and not a few town ones, is not much better than an ungraceful and inconvenient mountain of wood. The Communion Table in front is ornamented with the Cross within a circle, the latter figure being emblematic of eternity. Both of these devices are bronzed. The lectern is neat and convenient and stands on the first step of the chancel. On one side of the chancel stands the pulpit, of plain style and proper dimensions; and on the other, is the organ, the case of which is made to correspond with the style of the Church.

This organ, by the way, rests on the floor of the nave, a position which will be found, we doubt not, to encourage congregational singing; whilst it leads the choir to consider themselves part of the congregation, as they ought always to do, renouncing, on that ground, all such unsuitable screens and barriers, as curtains and the like.

The Barton Church is provided with a bell which will hold three bells. We are glad to hear that the services of an excellent organist have been engaged—an Englishman, whose father was a Dr. of Music, and organist of St. Asaph's Cathedral, in Wales. We must not forget to add that St. Paul's Church, Glanford, and St. Mary's, near Bradford, were likewise erected through Mr. Merritt's exertions.

We are sorry to record, this week, the death of George T. Denison, Esq., of this city—its oldest inhabitant; and of J. B. Ewart, Esq., of Dundas. The kindness of a Correspondent enables us to furnish a short biographical notice of the former gentleman, which our readers will peruse with interest. The loss of Mr. Ewart is severely felt in Dundas.

GEORGE TAYLOR DENISON, who died at Bellevue, Toronto, 18th December 1853, was the son of John Denison, Esq., who died at York, (now Toronto), 1824; and the grandson of George Denison, Esq., of Rotherham, Yorkshire, England. He was born at Harwich, Essex, England, 29th December 1788, and was the first of his family who was born out of Yorkshire.

He came to Canada with his parents in 1792, at the time Col. Simcoe was appointed to the Government of Upper Canada—then set apart from Lower Canada. His father was induced to leave England by his most intimate friend, Peter Russell, Esq., who had received several official appointments in the new colony, and who several times acted as President of the Council. The family remained at Kingston last year, and in the month of October 1793, when they came to York, where public buildings were preparing for the reception of the Government, which was then under orders to remove to that place. The town was only surveyed in the midst of a wilderness. He remained where scarcely a white population was to be found on the site of the now populous city of Toronto.

At the time of his death he was (and had been since the death of Col. Chewit) the oldest resident within the limits of Toronto. He and his family fought for the Province during the last war, and rendered in several instances good service.

His political views were well known—those of the high Tory party, of the Geo. III. school; always consistent and unwavering. He died in the bosom of his family in peace, with the Christian's hope. He was a member and a sincere friend of the Church of England, which was always the Church of his ancestors.

In the account, which appears this week, of the consecration of the two new Colonial Bishops, we have italicized the very significant circumstance of the omission of the usual oath of obedience to the See of Canterbury. If the report in this particular be perfectly correct, this remarkable omission cannot be otherwise than indicative of the determination of the Church and Government at home to set the Colonial Church entirely free from State interference. It is singular, however, that neither the English Churchman nor the London Guardian makes any comment on the omission, which has raised some doubt in our mind as to the accuracy of the report. We are anxious to see whether it will be confirmed or not.

DIocese of Toronto.

THE CHURCH SOCIETY OF THE DIocese OF TORONTO. COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS, ON BEHALF OF THE WIDOWS AND ORPHANS OF THE CLERGY OF THIS DIocese, APPOINTED BY TAKES UP ON SUNDAY, 26TH OF SEPTEMBER 18TH SUNDAY AFTER TRINITY.

Table of collections for the Diocese of Toronto, listing names and amounts.

273 collections, amounting to £390 6 10J THOS. SMITH KENNEDY, Sec. C. S. D. T.

Wednesday, the 29th, there will be a meeting of the Standing Committee, at 3 P.M.

Wednesday, the 4th January, the Monthly General Meeting will be held (D.V.) at the Society's House, at 3 P.M. The Clergy are requested to take notice that the proceeds of the Sermon to be preached on Sunday, the 8th of January, according to the regulations of the Society, will be applied to the General Purposes Fund.

THOS. SMITH KENNEDY, Sec. C. S. D. T.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

Notice is hereby given that the Annual Parochial Meeting of this District Branch of the Church Society will be held as follows, viz.:

Table of church meetings for Newcastle District Branch, listing dates and times.

MEETING, GENERAL ANNUAL, Wednesday, the 29th, Mar. 8 7 P.M.

The Clergy of the neighbouring Districts are respectfully requested to co-operate in attending these Meetings.

By order of the Committee, THOS. SMITH KENNEDY, Secretary. Grafton, Dec 21, 1853.

Correspondence.

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. As we do not imagine that we have a right, or, if we had, that it would be judicious to impose on our correspondents the same measure of constraint, in regard to doctrinal discussion, which we may deem it advisable to adopt on our own part, we desire to have distinctly understood that communications, provided they be inoffensive in other respects will not be declined merely because they may touch on topics of internal controversy.—Ed. Ch.

To the Members of the Church.

MR. REV. FATHERS, BROTHERS AND BROTHERS.—Having alighted in bridging about the late glorious anniversary of the Holy Church, and having lived to see accomplished that which five years ago would have been deemed an impossibility, viz. the Anglo-Catholic Church not only asserting her right to hold Synods but actually carrying that right into action.—I think, my Lord, that it will not be deemed presumptuous in me to direct the attention of the members of the Holy Church, in which, through good report and evil report, through tribulation and anguish, the Church of Christ has lifted up the Cross in purity and true holiness. My Lord, the time has come, the hour has arrived at which we are forced to act, we are mighty, we have no arm of flesh to lean on, and we have in a truly Christian spirit declared ourselves on the Lord's side, and have in respectful, nay, dutiful language, prayed our Queen to remove all doubts from our minds, in order that we, her brethren in Christ and her servants for Christ, may worship the God and our God, her Lord and our Lord, in security and peace. We have no doubt that our Government desire to give us much that we ask for; but there are strong reasons for believing that a desire, and a strong one too, yet exists in the civil authorities of this country, to hold this branch of the Church in a state of bondage, and to keep us on the links of Egyptian bondage, no indication whatever given of a wish to bind us in the easy bonds of Christian brotherhood with our Mother Church at home. The late Bill submitted to us shows, but too clearly how we are to be held in Canada were we to subject ourselves to the Arch-Bishop of Canterbury, on the one hand, and to be enslaved to a Primacy, powerless to do us any good but acting as an effectual clog to our progress. What is the fact now? Why are we precluded from being in doing our duty? Simply because (as you, my Spiritual Father, have again and again stated) you are bound, by vows made at your consecration, in obedience to the See of Canterbury; while the Government of Canada has declined to receive you or your people as the Church of Christ, established by law, and while the Government of England has not ratified and confirmed the rejection of the Church not only by overt acts but by positive enactment, as set forth in the act passed for bestowing the patronage of the Rectories on the Church Society. My Lord, yours is an awful position, and taken at one of the most serious moments of a man's life, and one, my Lord, it is the solemn duty of the Church in this Diocese to hasten to relieve itself from the things which excite the passage of a bill of relief from thralldom which cannot be broken; but as an example, and but a comparatively light one, we will take the case of the division of this Diocese into Parishes for PURELY Church purposes: Your Lordship considers (and your consecration vow so forces you to do,) that this Diocese is too large to be administered by the Archbishop of Canterbury, and you, my Spiritual Father, declare that "whenever a Bishop shall find it necessary to set apart a parish or to divide a parish, having obtained the consent of the proper authorities, that he shall so report his desire and intention to the Archbishop of Canterbury, and that the Archbishop shall, as soon as he can, lay the same before the Queen in Council, when orders shall issue for the confirmation of the act." Now, if your Lordship asks the Archbishop of Canterbury to do this, you will be told (as you admitted) that he had no legal authority to do so in the Colonies, and certainly not in Canada. Here then, my Lord, our Bishops are bound by an oath of obedience to a superior who is only powerful in doing harm; you are bound to obey an authority who has no orders to give you; you are bound to submit to the authority of a superior, Richard Doe, who only by a Right Rev. when some good and virtuous act is to be performed, as a hindrance to its accomplishment.

My Lord, no one under your charge views with regret the feelings of the Holy Catholic and Apostolic Church of England and Ireland; no member of her fold feels more deeply than you, my Lord, and no earthly power, save the help of heaven—would induce me to do what that could possibly tend to separate the daughter in Canada from the mother in England and Ireland. My Lord, if the State refuses to permit us to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with our mother, if as a part of the contract, which requires us to hold a theoretical position, if the Home Government continues to cram down the throats of our Colonial Bishops, elected by itself, an oath of obedience, wicked, because it is so, and obstructive to God's Church, which is the true and legal authority, then, my Lord, the time has come when we should be permitted to hold a righteous connection with



