

Poetry.

LINES. Addressed to an English lady who offered the writer a small branch of ivy from Spencer's oak, on condition that she would present her with some verse in exchange. I crave it not! O bear to Britain's isle...

BISHOP ONDERDONK.

I was dumb with silence; I held my peace, even from God; and my sorrow was stirred.—Ps. xxxix. 2. About two months have passed since, under one of those instructive figures which the Sacred History furnishes, I alluded to the fortunes of the Bishop of this Diocese, as one who, as I verily believed, was assailed by enemies, for no better reason than because an excellent spirit was in him.

limited, indefinite suspension—not only from his Episcopal office, but also from the exercise of his ministry. I shall read the sentence, as I find it already and for the first time, in a newspaper. Official Sentence in the Case of Bishop Onderdonk. The Court of Bishops of the Protestant Episcopal Church, convened under the authority of Canon III. of 1844 of the General Convention of said Church...

men for whom Christ has not died, and that the Episcopate is of such malignity as to cut men off from the motives of repentance, and the hopes of pardon.—Think not that I suspect your confidence in your Bishop. Most of you know the man, and that confidence in his purity and integrity, which has been the slow growth of years, is not to be slightly surrendered. I am only saying that putting the case in the worst light in which an enemy can put it, your true course is to be immovably steadfast to your Bishop.

though the world may jeer and threaten yet we are not to be moved from our confidence in Him who stilleth the noise of the sea, the roaring of his waves, and the madness of the people;—and we have drunk deeply enough, I trust, of celestial wisdom, to be dumb with silence, to hold our peace even from God, while our sorrow is stirred up by the civil tempers and counsels and speculations of the world.

THE EPISCOPATE. (From the Christian Remembrancer.) It requires nothing beyond the merest elementary acquaintance with the Divine nature of the constitution of the Church, as governed by her bishops, to see that all union with any other body is a thing of its own nature impossible, the formal act which would be supposed to effect a union with any other society not really effecting what it would seem to effect.

THE BEAUTIES OF CREATION. (From Bishop Berkeley's Works.) Look! are not the fields covered with a delightful verdure? Is there not something in the woods and groves, in the rivers and clear springs, that soothes, that delights, that transports the soul? The prospect of the wide and deep ocean, or some huge mountain whose top is lost in the clouds, or of an old gloomy forest, are not our minds filled with a pleasing horror?

from the privations of the lowest, may well be said to be the happiest of all stations!

"Tis better to be lowly born, And range with humble livers in content, Than to be perk'd up in a glittering grief, And wear a golden sorrow."

Let it not be said, that this advice, if acted upon, would tend to check enterprising spirits, and prevent men in humbler life from rising in the world.

The reverse is the fact. It is only by systematic attention to their pursuits, that men of any class can be successful; and most of all, that they who are engaged in trades and manufactures can so.

\* History, vol. vii. p. 116.

THE CHURCH.

COBOURG, FRIDAY, JANUARY 24, 1845.

CONTENTS OF THE OUTSIDE.

First Page.—The Beauties of Creation. A Caution to the Factions. Fourth Page.—Henry Howard—Ghap. xxi. The Samaritan Woman at the Well.

The melancholy theme with which so large a portion of our space is occupied to-day, namely, the recent suspension from his high office in the Church of God of Bishop Oudevondk of New York, is one which, with all the grief and painfulness it brings, we must, as Christians engaged in a fiery warfare and beset with trials in a trying world, meet with boldness and descent upon, though in gentle, yet in honest terms.

We have as yet had no opportunity of perusing the detail of evidence upon which this fearful decision has been founded; but looking at the comments hither and thither dispersed in our friends and foes throughout the land in which its scene is laid, we may, we believe, venture to form upon it an opinion well nigh as just and accurate as all the testimony, in the minuteness of its painful details, were spread before us.

And it is this impression, in which we are persuaded millions will participate,—that clothes the whole transaction with deeper hues of gloom and melancholy. It is agonizing enough to believe that a Bishop in the Church of Christ had fallen from his purity; but it is to the soul more afflictive far to think, that there was mingled with the judgment-sentence of his peers a shade even of harshness or injustice.

The last two years have been peculiarly exciting ones in our sister Church of the United States; and amongst the causes of this unhappy excitement, the name of Bishop Oudevondk has been very prominently associated. By many the ordination of the Rev. Arthur Carey has neither been forgotten nor forgiven; nor has the fierceness of this religious exasperation been allowed to slumber with the remains of this premeditated young man, "in the deep bosom of the ocean buried."

And this is but a sample of the tales which are fabricated, and industriously disseminated, among the simple-minded and quiet-loving people of the more remote portions of the Province. Amongst them the most startling reports are rife, through the industry of agents like the author of the above extract, of the "popish" propensities and "popish" practices of the Clergy of the Church of England: tales of lighted candles at mid-day, crucifixes, images, &c. &c.

These idle rumours would be more amusing than distressing, if we could close our eyes to the motive which prompts their fabrication and gives impulse to their diffusion. It is to undermine, if they can, the influence of the Church by throwing suspicion upon the character of the Clergy; but how far they are likely to succeed in this is pretty well indicated by the following involuntary confession of the writer above quoted:

"It is astonishing how, even sensible and intelligent members of the Episcopal Church, both in England and other places, are led away by such fooleries. Nothing will convince them that their Church is in danger, or that they are fast verging towards Popery."

That "sensible and intelligent" people should not be moved by the wicked arts which the adversaries of their Church employ, to suspect the fidelity of their pastors, is not to be wondered at: it is natural that they should believe their own lawful ministers to be as much interested in maintaining the purity and integrity of the Church as its adversaries possibly can be; nor are they likely to doubt that their interpretation of the principles, rules and discipline of the Church, is quite as correct as the intrusive expositions of those whose corset, but faintly fitted, is—"Down with her, Down with her even to the ground."

We request attention to the extract from the London Medical Gazette, which appears in another column,

lieve, in the year 1804. His early education was acquired at the excellent District School of the Rev. Mr. Whitlaw at Kingston, and afterwards prosecuted under the able direction of the Rev. John Wilson, M.A., lately fellow of Queen's College, Oxford. Having thus laid the foundation of a highly respectable classical and mathematical education, Mr. Cartwright proceeded to Toronto (then York) in the year 1820, to prosecute the study of the Law under the direction of the present Chief Justice Robinson, then Attorney General of the Province; and having completed the usual term of study there, and been admitted to the bar, he proceeded to England to complete his professional education at one of the Inns of Court. He returned from England, accompanied by his late brother who had graduated at Oxford, in the summer of 1830; and entering then upon the active business of his profession, acquired and maintained a high character for a sound discriminating judgment, a clear practical legal knowledge, and the most unbending integrity.

In 1834, Mr. Cartwright may be said to have commenced his political career, in contesting the County of Lennox and Addington with Messrs. Bidwell and Perry. He was unsuccessful in that contest; but, at the dissolution of Parliament in 1836, he was returned over the same opponents by a triumphant majority. He was as triumphantly re-elected in the spring of 1841, notwithstanding the adverse influences of Lord Sydenham's government; and he maintained, through every opposition and temptation, the character of an unchanged and uncompromising advocate of all the great interests of the monarchy and the Church. In 1842, it is well known that the office of Solicitor General was tendered to him, with a seat in the Council, by the late Sir Charles Bagot; but his acceptance of it would involve the necessity of his holding office in conjunction with one individual at least who had been the antagonist, if not the patron, of the recent rebellion. Mr. Cartwright declined what he deemed the sinful and dishonourable compromise, and he clung to his position as an unfettered and independent member of the Legislature.

His conduct as a member of our Provincial Parliament, is that which can be referred to as one of the brightest phases in the public life of this truly estimable and honourable man. Guided by a solemn principle of religious duty, he was uniformly deaf to every project for the alienation of the Clergy Reserves from what he knew and believed to be the original intent of their allotment; and no dictates of a time-serving policy and a hollow-hearted expediency, neither hopes nor fears, nor promises nor threats, could move him from what, as in the sight of God, he believed to be his duty,—that faithfully, though it might be ineffectually, contending for and proclaiming the unquestionable rights of the Church to which his allegiance was due, and to which his warmest love was given. And sufficiently well did we know the mind and heart of Mr. Cartwright, to feel assured that no policy, which professes for its direction a temporary peace at the sacrifice of a sacred principle, would have deterred him, if his life had been spared and his health preserved, from lifting up his voice in stern and honest condemnation of the contemplated spoliation and dismemberment of King's College University.

But the lustre which distinguished his public character was even brighter and purer, as it shone round the walk of his every day life. In his early youth, he evinced a high and constraining sense of religious obligation; and this was the principle which directed and dignified his whole course of action. Punctual, conscientious, and exact in the observance of all the ordinances of religion,—generous to the poor,—beneficent and active in every work of Christian charity,—with his hope and dependence resting upon the only Saviour of the world,—he felt, in his last hours, the joy and consolation of a true believer.

Mr. Cartwright had never enjoyed robust health, and this for some years past had been very delicate and precarious; but the death of his beloved brother, and the mournful fact that he alone was now left out of a numerous family, appeared to communicate to his enfeebled frame a shock from which he never recovered. For never were two human beings more affectionately, nor more devotedly attached; with kindred tastes, and the ruling principle the same in both, but one spirit appeared to animate them; and the loss of one seemed to be the tearing away of a part of his being from the other. Emphatically it may be said of them, "They were lovely and pleasant in their lives, and in their death they were not divided."

The straightforward and plain-spoken letter of the Rev. Mr. Wilson, which appears in another column, has been begotten by one of those misrepresentations and misstatements which it is so frequently our lot to deplore and expose. The words employed by the correspondent of the Banner, referred to, are as follows:—"Mr. Reid has had ample opportunity of knowing what Puseyism is, in the part of the country where he resides, from the sayings and doings of Mr. Wilson, Missionary of the Church of England, who has been rendering himself rather notorious of late. When a man has the audacity to say, that the performance of any religious service at the interment of a human being, by a minister not episcopally ordained, 'would be an outrage both upon God and man,' it is time that he were known and discontinued by all true Christians."

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as being one which affects, in a peculiar degree, the interests of our own Province and community. We would content ourselves with the single remark upon the subject,—that if it be found judicious and necessary to provide against the calamitous effects of such irregularity in matters affecting our temporal interests only, how much more important must it be to have some established and recognized safeguard against the disastrous effects of a similar irregularity in that which concerns our everlasting salvation.

We beg to remind the Clergy, and others interested in the very important matter of Education, that it is of consequence that any Petitions to the Legislature relative to the Common School Bills, should be forwarded with as little delay as possible. For the information of those not accustomed to transmitting petitions, it may be useful to state that the proper headings to the petitions are as follows:—"That to the Governor General should be,

"To His Excellency the Right Honourable Sir Charles Theophilus Metcalfe, Bart., G. C. B., one of Her Majesty's Most Honourable Privy Council, Governor General of British North America, &c. &c. &c."

"The Petition of 'Humbly sheweth, &c.'"

"To the Legislative Council,—"

"To the Honourable the Legislative Council of the Province of Canada."

"The Petition of 'Humbly Sheweth.'"

"To the Legislative Assembly,—"

"To the Honourable the Legislative Assembly of the Province of Canada."

"The Petition of 'Humbly Sheweth.'"

The petitions and signatures should be on one side of the paper only; and at least four names be attached to the same sheet of paper as that on which the petition is written.

The petitions to the Governor General must be forwarded to the Hon. D. Daly, Provincial Secretary; and those for the Council and House of Assembly, to such Members as the petitioners think most likely efficiently to forward their views.

Our Travelling Agent is now engaged in his tour from Kingston eastwards, as far as Cornwall inclusive,—embracing also the Bathurst and Ottawa Districts,—in preservation of the collection of the dues to this Journal. We trust that our subscribers in that quarter will be prepared to settle their respective accounts with him.

Communications.

THE CHURCH AND DISSENT.

"Magna est veritas, et prevalebit."

Rev. and Dear Sir,—A few days since, a friend placed in my hands a copy of the Toronto Banner, containing an anonymous article entitled "LECTURE ON PUSEYISM," in which I find my name introduced in a manner evidently designed to cast reproach upon the Church.

When I first read this paragraph, I laid down the paper with a smile of pity and contempt for the parties who could fabricate and give utterance to so gross a fabrication, and therefore determined to make no more notice of it; but upon reflection, it occurred to me that to suffer such a wantonly and malicious calumny to pass unrebuked and unrepented, would be an outrage both upon God and man, it is time that he were known and discontinued by all true Christians.

Through its indefatigable Missionary, to whose zeal and acceptability it is our pleasing duty to bear witness, it makes known to many Townships, destitute of any regular ministrations, the glorious doctrines of Evangelic truth. And this is done in strict observance of those Apostolic rules of order and polity, which, however unhappily misunderstood, misrepresented, and maligned in these latter days of schism and blasphemy, were the highly prized and precious inheritance of our primitive days of unity and peace, and by the overwhelming majority of Christendom, have never ceased to be recognized as of divine authority, and therefore absolutely essential to the formation of the Christian Church.

A long list of the objects of the Church Society has been kept in view, and the progress of the transmission of funds to the Parent Society, according to the Constitution, and also by the expenditure, in each parish, of its allotted portion, in support of a parochial school in one parish, and of Sunday-schools in that and others, and by the distribution of Bibles, and other religious tracts, has been followed with great interest and authorized Gospel Ministry. For the first half of the year there was no Clergyman exclusively at the disposal of the Association, but such services as the engagements of the Rev. John Wilson and others permitted them to give were most cheerfully rendered. In July, the Rev. Mr. Herling was appointed, by the appointment of the Bishop, to the pastoral charge of this Association. In view, however, of the number of Townships which call upon us for spiritual aid, it may well be said, what is one among so many? And our Committee feel an earnest desire, that some of the clergy of this Association, who may soon arrive, when, aided by the funds of this Association, at least three heralds of the cross may be added to the confessedly insufficient number of the Clergy at present labouring within its bounds.

"Fas est ab hoste doceri," is a good maxim; and from the untiring zeal and perseverance of our adversaries, in endeavouring to prop up, and perpetuate a bad cause, we may learn the imperative necessity of our being ever on our guard, and ever on our watch to preserve our people pure and uncontaminated from the errors which surround them. Dissent is a rotten and hollow-hearted system, calculated to puff up

its professors with spiritual arrogance and pride, or to lull them into carnal security and ignorance, and has been found by many, when too late, to be only the half-way house to general infidelity.

To these suggestions, respectfully brought forward for your consideration, your Committee have little to add. That your next Annual Report may more fully point out the amount of that which is in progress within our bounds, your Committee would beg to suggest that the Association make it a rule for the future, that each of its subordinate Parochial Committees should, before the close of the year, or before the 31st December in each year, a report of its proceedings, in order that the Annual Report of the Association may give to its members, generally, a more detailed, and therefore a more interesting, account than can otherwise be done.

I am, Rev. and Dear Sir, Ever yours sincerely, J. WILSON, Cobourg, Jan. 21, 1845.

To the Editor of The Church. Dear Sir,—On reading a paragraph in your paper of the 10th instant, with reference to Jerusalem, I was struck by what I considered to be a strange use of the term "Gentiles," as applied to ordained Clergy members of the Church of England. I had always been accustomed to apply this term to those who are not members of the Church, but who have not received the faith or law of God; and the passages of Scripture which first came to my mind seemed to uphold this opinion, as that in which St. Paul writes to the Corinthians, 1 Ep. xii. 2, says, "Ye know ye were Gentiles, carried away with these dumb idols," &c., and also, to the Ephesians, ii. 11, "Ye being in time past Gentiles in the flesh," &c., also, Gal. iii. 29—29, "As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, (a word similar to that of Gentle); there is neither bond nor free, but ye are all one in Christ Jesus; and ye are all heirs of the promise," &c. But on sitting down to examine the various texts in which the term occurs, I found that it was used in a two-fold sense, namely, in the one I first mentioned, it is used in a general sense, and in the other it is used in a particular sense, which I have alluded to, as distinguishing "the brethren of (the) Gentiles," (Acts xv. 23) from those of the Jews. As where St. Paul, writing to the saints in Rome, xii. 13, says, "I speak to you Gentiles; and ye are not Jews, nor circumcised, nor Sabbath-keepers, nor eaters of idols," &c., and again, in addressing "the saints which are at Ephesus," iii. 1, he writes, "I, Paul, the prisoner of Jesus Christ, for you, Gentiles." I have, therefore, written this to confirm this use of the word, as applied to those who are not members of the Church, but who have not received the faith or law of God; and as I am, in another place, he expressly calls "the Church;" and in the 1st Cor. x. 32, he says, "Giving offence to the Jews, or to the Gentiles, or to the Church of God," of which I have been myself to be a MEMBER.

Colonial Ecclesiastical Intelligence.

NEWCASTLE AND COBOURN DISTRICT BRANCH OF THE CHURCH SOCIETY. The Annual Meeting of this Association was held at Peterborough, on Wednesday, the 21st inst., and was attended by most of the Clergy of the District included within its bounds, as well as by a considerable number of the Laity. The Clergy, on the previous day, met at the residence of the Rev. R. J. C. Taylor; and at 7 o'clock, p.m., adjourned to the Town Hall, where, after prayer, a sermon was preached, according to previous appointment, by the Rev. A. N. Bethune, on more special reference to the duties and responsibilities connected with the Society on whose behalf the meeting was assembled.

On the following day, at 11 a.m., the business of the Meeting was preceded by the usual Morning Service; after which the Chairman, having briefly stated the objects of the Society and its promises of success, called for the Annual Report, which was accordingly presented and read by the Secretary.

In presenting their second Annual Report, your Committee desire, in the first place, to express their gratitude to Almighty God, and to acknowledge, that as from Him cometh every good and perfect gift, so it is entirely owing to having obtained help of Him that the Newcastle and Cobourg Districts Branch Association of the Church Society has continued to this day in the progress and successful discharge of its great and holy objects,—the glory of God and the good of man.

Through its indefatigable Missionary, to whose zeal and acceptability it is our pleasing duty to bear witness, it makes known to many Townships, destitute of any regular ministrations, the glorious doctrines of Evangelic truth. And this is done in strict observance of those Apostolic rules of order and polity, which, however unhappily misunderstood, misrepresented, and maligned in these latter days of schism and blasphemy, were the highly prized and precious inheritance of our primitive days of unity and peace, and by the overwhelming majority of Christendom, have never ceased to be recognized as of divine authority, and therefore absolutely essential to the formation of the Christian Church.

A long list of the objects of the Church Society has been kept in view, and the progress of the transmission of funds to the Parent Society, according to the Constitution, and also by the expenditure, in each parish, of its allotted portion, in support of a parochial school in one parish, and of Sunday-schools in that and others, and by the distribution of Bibles, and other religious tracts, has been followed with great interest and authorized Gospel Ministry. For the first half of the year there was no Clergyman exclusively at the disposal of the Association, but such services as the engagements of the Rev. John Wilson and others permitted them to give were most cheerfully rendered. In July, the Rev. Mr. Herling was appointed, by the appointment of the Bishop, to the pastoral charge of this Association. In view, however, of the number of Townships which call upon us for spiritual aid, it may well be said, what is one among so many? And our Committee feel an earnest desire, that some of the clergy of this Association, who may soon arrive, when, aided by the funds of this Association, at least three heralds of the cross may be added to the confessedly insufficient number of the Clergy at present labouring within its bounds.

Two of the four sermons appointed to be preached in every year throughout the Diocese in aid of the funds of the Church Society, are appointed for Missionary purposes; from the proceeds of these sermons it is to be seen, that the liberal intentions of the Parent Society to extend aid to townships, in proportion to the amounts raised within their borders, for the support of a resident Minister. It can hardly be doubted that Cartwright and Manners have the ability, by their united efforts, of raising the sum of £200 annually for this purpose; and your Committee have good reason for supposing that they have also the will to do so. Of Seymour and Percy, and indeed of any townships so well settled as they are, the same may not unreasonably be believed; and the sum which this Association has hitherto made up for the maintenance of a Travelling Missionary would, no doubt, be readily increased to the amount required for making up the deficiency left, after the benevolence of the Parent Society had done its share, and the exertions of the respective congregations of the three proposed resident Clergymen had fulfilled their pledges.

To these suggestions, respectfully brought forward for your consideration, your Committee have little to add. That your next Annual Report may more fully point out the amount of that which is in progress within our bounds, your Committee would beg to suggest that the Association make it a rule for the future, that each of its subordinate Parochial Committees should, before the close of the year, or before the 31st December in each year, a report of its proceedings, in order that the Annual Report of the Association may give to its members, generally, a more detailed, and therefore a more interesting, account than can otherwise be done.

I am, Rev. and Dear Sir, Ever yours sincerely, J. WILSON, Cobourg, Jan. 21, 1845.

The Miscellaneous and Colborne District Branch of the Church Society in account with the Treasurer. Table with columns for Date, Description, and Amount.

We have the pleasure of congratulating the Association on the incorporation of the Church Society by Act of Parliament, a privilege which greatly increases the force and authority of the Society, and which has long been carried into effect since our last Annual Meeting. In consequence of the Act of Incorporation, the Constitution of the Society has been remodelled, and the opportunity taken of bringing it into closer approximation to the excellent pattern afforded us in the great and venerable Society, to whom we are in common with all the Colonial parts of the Empire, ever so much.

We have also the pleasure of reporting that, in the newly opened Mission of Cobourg and Paroh, placed under the charge of the Rev. John Wilson, a Parochial Committee of our Branch Association has been formed, which has already conducted its business in a most judicious and successful manner. No doubt this will be the case in every newly formed mission or parish. Those especially who are watered with the heavenly dew of God's blessing by the instrumentality of the Church Society, will themselves be moved to contribute towards the extension of the Society's means of usefulness. No gift of benevolence will swell the streams which run to the common centre, and the Church Society, overflowing its early comparatively confined limits, will at length pour over the land, like the fertilizing Nile, and a harvest of grace and glory be laid up in the granary of Heaven, abundantly exceeding that "Gode" was with us as "Gentiles," in all the rich blessings of eating, redeeming, and sanctifying love.

All which is respectfully submitted. JONATHAN SHORT, Secretary.

The following Resolutions were then unanimously adopted.— Moved by Rev. S. ARMOUR, seconded by B. Y. McKAY, Esq.— 1. That the Report just read be adopted, and that the same be transmitted for publication in The Church newspaper.

Moved by Rev. R. J. C. TAYLOR, seconded by Hon. T. A. STEWART, Esq.— 2. That this Branch of the Church Society, deeply impressed with the value and importance of the services rendered by the Travelling Missionary, feel itself called upon to use every exertion to extend the ministrations of the Church to those who are in want of them.

Moved by Rev. T. S. KENNEDY, seconded by CHAS. RUBIDG, Esq.— 3. That the different Parishes throughout the bounds of this Association be earnestly requested to use their best exertions to fulfil the objects of the Society, and that the desirable objects which has in view may be carried into effect.

Moved by Rev. T. FIDLER, seconded by JAS. WALLIS, Esq.— 4. That the Standing Committee of this Association be empowered to procure and place at the disposal of the Travelling Missionary from time to time, such Tracts for gratuitous distribution in remote places, as they may think conducive to the furtherance of his ministrations.

Moved by Rev. W. M. SHAW, seconded by G. W. ORDE, Esq.— 5. That this District Branch of the Church Society do express their fervent thankfulness to Almighty God for the measure of success with which their past exertions have been crowned.

by the recommendation of William Keating Esq., Indian Department. We have also received £1 from Miss E. Dinwiddie, Surrey, England, through Mr. Sutherland. (Signed) CHAS. W. WATKINS, R. N. RICHARD LESLIE, Churchwarden.

Moore, River St. Clair, Jan. 11, 1845.

CHURCH SOCIETY'S HOUSES, January, 1845. The LORD BISHOP in the Chair. At the General Meeting of the Society, held Thursday, January 2nd, 1845.

A note was received from the Treasurer, stating that in consequence of indisposition, he was unable to furnish the usual statement of Funds for the Monthly Meeting. The Standing Committee recommended that the Treasurer be authorised to pay the following accounts:— Insurance on £500 Stock in the Depository, from 23d Nov. 1844, to 23d Nov. 1845, £5 0 0

Such being the final arrangement of the court, we had particular and authentic information as to its proceedings; and the result is our present discharge of what we feel to be a high and solemn duty before God and the world, and calmly and deliberately proclaiming our thorough conviction of the rectitude of the course which we have pursued. We say this with a full knowledge of all that is implied in it,—with a full sense of the responsibility we thus incur,—and with all due respect and reverence for the majority of the ecclesiastical court. But we cannot hesitate a moment as to what the cause of truth and righteousness requires of us; and we are fully prepared to stand up for it, sooner would we lay down our life than listen to that precedent policy which advises us to "suspend our opinion."

No; we have "suspended" the expression of that opinion long enough; satisfied we were, from the beginning, that such a frivolous and unbecoming proceeding was the basis of the "presentation," would never have been dreamed of, had it not been for the ecclesiastical events of the last two years; and were we still to "hold our peace," when we see the Bishop the temporary victim of those who seek to maintain a profound silence, year after year, in an organ of the Church, which has been the subject of our enquiry, had the strange candour to allow it, they had "arrived at the conclusion that the moment was auspicious."—the very stones would immediately cry out against us.

When we commenced writing, we had intended giving our readers an account of the real grounds on which the Bishop of New York was "presented," together with many things connected with the "trial," but as we are already to learn that the whole proceedings of the court, with all the substance of the proceedings, and the counsel, are immediately to be published entire, we refrain. They will soon have an opportunity of judging for themselves. In the meantime, we solicit for the good Bishop, what so much needs,—the sympathy and prayers of Christians (and they are many) who are "deserted" by what has taken place; but that we will well be able to do. We earnestly pray that God to sustain and comfort our Right Reverend Father, may "He shall bring forth his righteousness as the light, and his judgment as the noonday." We are confident, will in His own good time, be made to appear. We believe that the Bishop's present troubles will only endear him the more to the hearts of his people, and are sure that under the injustice and oppression of the world, his injured innocence has a steady principle of fortitude, and a powerful support, which his character has acquired, and which he has so long and so ably maintained, has been, it is not the first time that calumny and reproach have been the lot of the servant of God; and it is so doubt enough to him that while undergoing the same trial, he may also say, "my witness is in my conscience, and my record is on high." We are confident that he will be able to do so; and we are confident, that he will be able to do so.

\* Surpluses have been expressed by some, that the six prelates who pronounced the Bishop not guilty, should have concurred and pronounced him guilty, and are still of that opinion; yet we are not more surprised at this, than we are at the fact, that they have signed the lightest admonition which the Canon will permit.

PROVINCIAL MEDICAL AND SURGICAL ASSOCIATION. (From the London Medical Times.) At a special general meeting of the Provincial Medical and Surgical Association, held at the Town Hall, on Wednesday, the 14th November, to take into consideration Sir James Graham's bill for the better regulation of medical practice throughout the United Kingdom. Dr. Robertson, of Northampton, President of the Association, presided. The following resolutions were unanimously adopted:— Moved by Dr. Hastings, of Worcester, seconded by Mr. Soden, of Bath; That the Association testify their satisfaction that a bill for the better regulation of Medical Education and Practice has been laid before the House of Commons, and that opportunity is afforded to the members of the medical profession for considering its provisions previous to its passing into a law.

Moved by Dr. Williams, of Nottingham, seconded by Mr. Douglas Fox, of Derby; That this Association is increased by observing that an approach to a uniform standard of education and qualification, and the right to practice by all qualified persons, without respect to local privileges,—principles for the recognition of which the Association has on various occasions contended and especially in petitions to the Legislature, and memorials to His Majesty's Government,—are two of the great leading principles of the measure.

Moved by Mr. Hey, of Leeds, seconded by Dr. Baker, of Leeds; That further to ensure the object of a sufficient uniform professional qualification for every medical practitioner, which the equal right to practice every department of the profession ought not to be conceded, it seems desirable that the diploma of Licentiate of Medicine should be required of all who hereafter propose to enter the profession, and previous to their being entitled to claim admission to register in any other county.

Moved by Dr. Edwards, of Chester, seconded by Dr. Hutcheon, of Nottingham; That these principles, if carried fully into effect, would confer a great benefit on the profession and the public, in the removal of any existing evils, and that, in doing this, the public with a supply of fully qualified medical practitioners, would be the Association are of opinion the Government would do much towards the remedy of abuses of which, for a long time past, there has been great reason to complain.

Moved by Mr. Teals, of Northampton, seconded by Dr. Heygate, of Derby; That the Association wish to show and deep regret that part of the bill which proposes to abolish all restriction on the practice of medicine by unqualified and unlicensed persons; and that, although there may be some reason to doubt the

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HENRY HOWARD.

A CHURCH BUILT AND ENDOWED AS IT OUGHT TO BE DONE.

The zeal of ancient days is fast kindling throughout the land. Men are beginning to build churches with the pious liberality of those primitive times when a desire to honour God was the first consideration, and personal luxury and proud independence gave place to virtuous self-denial and orderly obedience.—Ancient Models.

Henry Howard, after looking over the estimate attached to the plans, "that the expense of the building is to be 4000L; and that there is to be no tower. I am sorry we are not to have a tower." "Yes," replied Bradwell, "I also regret it. But solid said that he could not build the body of such a church as I described, and such as he here proposes to build, under 4000L. The chance you see—" (referring to the plans) "is very large and handsome—I would gladly have given 1000L more for the tower, which is his estimate, but I am afraid that we must not think of that under our present circumstances."

Henry took down the paper, which, having opened, he read as follows:—"The outline of an agreement between Messrs. Bradwell and Howard, to build and endow a church for the use of their workmen and others in the parish of Preston. 1. That 10,000L be taken from the property of the firm, to build and endow a church. 2. That 4000L be devoted to the building, 6000L to the endowment. 3. That the site be fixed on land within a short distance of the factory belonging to the firm. 4. That any land belonging to the firm be offered for the purpose of a site. 5. That the vicar choose the site. 6. That the vicar have the exclusive patronage of the living. 7. That there be no pews."

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