

CONTENTS OF VOLUME XI.
THE CHURCH

The Church:

A WEEKLY PAPER,

DEVOTED TO THE INTERESTS OF

THE UNITED CHURCH OF ENGLAND AND IRELAND,

IN THE

PROVINCE OF CANADA.

"Her Foundations are upon the Holy Hills."

VOLUME XI.

TORONTO:

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The Church.

TORONTO, CANADA, FRIDAY, JULY 16, 1847.

[WHOLE NUMBER, DXXI.]

VOLUME XI.—No. 1.]

ON THE DIFFICULTIES AND ENCOURAGEMENTS OF THE CHRISTIAN MINISTRY,

WITH SOME REFERENCE TO THE PAST AND PRESENT CONDITION OF THE CHURCH IN WESTERN CANADA:

A SERMON,

Preached in the Cathedral Church of St. James, Toronto, June 3rd, 1847, on the occasion of the Triennial Visitation of the Lord Bishop of the Diocese.

BY THE REV. ARTHUR PALMER, A. B.

RECTOR OF GUELPH.

(PUBLISHED BY REQUEST OF THE LORD BISHOP AND CLERGY)

Our sufficiency is of God.—2 Cor. iii. latter part of the 5th verse.

Many and conclusive are the evidences by which it is pleased God to establish the truth of our holy religion. But there is, perhaps, none more striking than that deduced from the manner in which our blessed Lord addressed the first disciples of the Cross, in reference to the difficulty and danger of the work in which they were about to engage, and from the fortitude and unwavering constancy with which they executed their high commission, and encountered those trials which Christ forewarned them they would have to endure. Remembering whom I am addressing, I feel that little need be said in illustration of this argument, except as introductory to the subject of this discourse. An impostor, in order to gather followers around him, and to secure their devotion, would not only have appealed to the self-righteous pride, or corrupt passions of our nature, but he would have taken care not to represent his service as involving the necessity of continual self-denial, and would have cautiously abstained from the use of language likely to excite, in the minds of his disciples, fears of personal danger, and even of death itself, as the certain consequences of adherence to his cause. But we know that our blessed Lord pursued a directly opposite course.—Not only did He, with the hand of Divine authority, lay the axe to the root of human pride and passion, not only did He expose the delusion of all human pretence to merit in the sight of a heart-searching God, while He exhorted His disciples to aim at that perfection which is the attribute of God himself, but He declared that if any man would come after Him, "he must take up his Cross daily." And especially when the twelve were commissioned to go forth in His name, they were distinctly apprised of the perils they would have to encounter, and the sufferings they would be called on to endure. He assured them, indeed, of the perpetuity of His Church, so that at no period would its light be wholly extinguished, or "the gates of hell prevail against it." (Mat. xvi. 18.) He gave them, too, His animating promise that He would be "with them always even unto the end of the world" (Mat. xxviii. 20); and He encouraged them to look forward to the time, when, after having proclaimed His truth, and established His Church, and kindled, amidst the moral darkness of this world, that celestial light, which, by the grace of God, was never to be extinguished, they should reap their eternal reward in His kingdom in heaven, and be engaged by Him in the presence of His Father and the Holy Angels; but meanwhile, He told them, that in their journey towards the crown they must daily bear the Cross: that their course should be one of obloquy, suffering, and death; "that they should be hated of all nations for His name" (Mat. xxiv. 9), "that they should be persecuted from city to city" (Mat. xxiv. 14), and that the time was coming when "whoever killed them would think that he did God service." (John xvi. 2.) And if we consider the conduct pursued by those whom Christ addressed in these terms of (as far as all worldly considerations are concerned) extreme discouragement, our persuasion of the Divine origin of Christianity will be still further strengthened; for we behold them going forth at the command of Christ, in the face of that persecution of which they were forewarned, suffering the loss of all things, and patiently enduring every extremity of "tribulation and distress, and persecution, and famine, and nakedness, and peril, and sword" (Rom. viii. 35); and this they did, not for the sake of any personal or national prejudices, for these all lay the other way,—not impelled by a blind zeal or fanatical enthusiasm, which can produce their lists of martyrs without deriving any credit from their death,—not for the sake of mere opinions, which men will often sooner die than yield,—but in testimony of their belief of facts of which they were themselves witnesses. The chief of these was the resurrection of Christ from the dead. And, therefore, while they went forth preaching Jesus and the resurrection, they were able to say, "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, declare we unto you." (1 John i. 1.) Thus they bore their testimony as persons who had been eyewitnesses of the great facts on which the scheme of Christian truth is founded, and they hesitated not to seal this solemn testimony with their blood. It was by such a ministry as this,—a ministry habituated to trials and difficulties,—that the Church of Christ was every where established, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone;" and so securely were its foundations laid, that although the whole world, Jewish and Gentile, combined in a common association in order to overthrow it, although the whole weight of the Roman Empire was brought to bear in order to effect its extermination,—ten fierce persecutions having been publicly authorised during the three first centuries, the last of ten years' duration,—and although after the Empire received Christianity as the religion of the State, the assaults of heresy were no less perilous to the existence of the Church than the violence of persecution, it has, by the preserving care of its Great Head, survived every danger, and triumphed over all opposition, and come down to us, with all its essential features, its doctrines, discipline, and worship, preserved inviolate and untouched.

But though, in the providence of God, persecution is no longer permitted to rage against the followers and Ministers of Christ, or the arm of civil power put forth in order to exterminate the Church of God, yet those to whom He has committed the ministry of reconciliation, have still to contend with much of difficulty and discouragement in the execution of their sacred office;—and faith, and patience, and self-denial, are qualifications as essential in the Ministers of Christ now, as when the infant Church first struggled for existence. But, blessed be God, if our office be an arduous one, if trials and difficulties abound, so "our consolation also aboundeth in Christ;" and those grounds of support are graciously provided for us, through which we are enabled to be "steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

To these two points then, Reverend brethren, viz. 1. The difficulties and discouragements attendant upon the sacred Ministry, and 2. The support and encouragement held out to those whom God has called to exercise it, I now purpose, in humble dependence upon the Divine blessing, to address myself. I shall do so with a deep sense of the solemnity of this occasion, on which the Clergy of this vast and important Diocese, after three years more of toils and trials, are assembled, at the summons of our venerated Diocesan, to receive the Episcopal charge and benediction. And though, in such an assemblage as this, I cannot hope to say any thing that shall add to the information of those, whom it is my high privilege to be permitted to address, it may be, perhaps, that the consideration of points in which we are all so deeply interested,

—however feebly and imperfectly they be treated,—may, by the Divine blessing, contribute in some degree to stir up the gift that is in us, and to strengthen our determination of serving before Him faithfully, to the glory of His Name, and the edification of His Church.

And, first, in treating concerning the difficulty and discouragements connected with the sacred Ministry, I might well be content to confine my observations to the solemn nature of the office itself, and the responsibility which attaches to it. For surely, to be invested with a Ministry derived from God,—to be the ambassadors of Christ to our fellow-men, to treat with them concerning their reconciliation with God,—to be ordained, as it is expressed by Bishop Pearson, "to intercede between God and His people, to send up prayers to God for them, to bless them in the name of God, to teach the doctrine of the Gospel, to administer the Sacraments instituted by Christ; to perform all things necessary for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ;"—or, to use the deeply solemn language of our own Ritual, "to be messengers, watchmen, and stewards of the Lord, to teach and to forewarn, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of a naughty world, that they may be saved through Christ for ever;"—And while doing this, to feel that we are to "live unto life," to others we may be "the savour of death unto death," (2 Cor. ii. 16); and that, humanly speaking, upon our faithfulness or unfaithfulness depends the salvation or destruction of those amongst whom we minister,—surely this is enough, when contrasted with our own inherent weakness, to cast down the strongest, beneath an overwhelming sense of the arduous nature of our office, and might well demand that a whole discourse should be devoted to enlarge upon, and apply the consolation contained in the cheering words, "Our sufficiency is of God." But it is to the exterior difficulties and discouragements attending our Ministry, that I now more particularly invite your attention; and these, brethren, you will, I think, agree with me in ascribing to the natural enmity of the human mind to the truth as it is in Jesus. There is, indeed, inherent in all men, a yearning after truth; the mind at once rejects what it sees to be false,—it is dissatisfied with what is doubtful,—nor does it derive full satisfaction even from probability, however this may suffice to determine the conduct,—it yearns after what is true,—and hence, in physical and mathematical science, proof and demonstration yield the mind the highest degree of pleasure and delight, because they afford that absolute certainty, based on the deductions of human reason, which the human mind longs for. But in spiritual things it is otherwise; for Divine authority assures us, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," (1 Cor. ii. 14). Their nature, and excellence, and beauty, are appreciated only through the influence of the Holy Spirit upon the heart, dispelling natural prejudice, and giving it to see "the light of the knowledge of the glory of God in the face of Jesus Christ," (2 Cor. iv. 6). And the first reason which I will venture to assign, in order to account for this prejudice against spiritual things, is, that they are imperceptible by the eye of sense, and that it is not possible to subject them to any process or experiment by which their reality shall be ascertained. We are called upon to credit them with implicit faith in the naked declarations and promises of God. In the things of this life, surrounded and solicited as we are by sensible objects, we are affected chiefly by what we see. "The natural man is immersed in sense.—Nothing takes hold of his mind but what applies to the senses;—to receive and to judge of things, and to be brought before the bodily eye; nor can God's promise of pardon to the penitent, or the sanctifying influence of the Holy Spirit, be subjected to any sensible test. "We look not," says the Apostle, "at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal," (2 Cor. v. 18). Again, "We walk by faith, not by sight," (2 Cor. v. 7). "Faith is the evidence of things not seen," (Heb. xi. 1). Hence, to the end of our course, we have to take God's promises upon trust. We have, while in the midst of a world that we see, to live for a world that we do not, and cannot see until after death; and, like God's saints of old, we have to yield up our latest breath, "not having received the promises, but still persuaded of them, and embracing them, and confessing that we are strangers and pilgrims on the earth," (Heb. xi. 13). Thus then, brethren, we see that the spiritual character of the religion of which we are Ministers, would in itself be enough to render our task a hopeless one, were it not that "our sufficiency is of God."

But again, in delivering the message with which we are charged, we have to address men as fallen, guilty, corrupt, and under the wrath of God, and while we point them to the atonement and righteousness of Christ as the sole procuring cause of our pardon and reconciliation with God, we have to show them that in themselves they are utterly devoid of righteousness and strength, and that "we are accounted righteous before God, only for the merit of our Lord Jesus Christ by faith, and not for our works or deservings." This, brethren, is a truth which, while it contains within it the essence of the Gospel, has ever been unpalatable to human pride. In the Apostle's day it was one of the main obstacles to his success that men went about "to establish their own righteousness, not submitting themselves to the righteousness of God" (Rom. x. 3); and to the present hour, one of the great difficulties with which the Minister of Christ has to contend in bringing sinners unto God, continues to be the innate self-righteousness of the human heart.

But while this spirit, whether in an active or dormant state, naturally exists in all men, neither is it, any more than the cause previously assigned, the only impediment to our success. For alas! painful experience proves to us, that there may be a high sounding profession, and not only a ready admission of the insufficiency of human merit, but such seeming sensitiveness on this point, as to ascribe the careful observance of duty, and especially of the ordinances of the Church, to a legal and self-righteous spirit, while at the same time, there is an utter absence of that self-denial which is required of those who would be Christ's disciples indeed. And if we put aside the course thus pursued by too many religious professors and contemplate the objects which those, to whom we address ourselves, naturally pursue, do we not find them to be wealth, pleasure, ease, self-aggrandizement, or self-gratification, not to speak of those things on which the word of God has more legibly stamped the character of sin; and then when we place in contrast to this state of things the solemn and emphatic words of Christ, "If any man will come after me, let him deny himself, and take up his cross daily and follow me;" (Luke ix. 23.) the difficulty with which we have to contend in bringing men into subjection to religious truth, becomes obvious. The mind is pre-occupied. The care of this world, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becometh unfruitful. Christ calls for self-denial: man, for self-indulgence. And these are contrary the one to the other, so that too often, when the Minister of Christ delivers his Master's message, he finds in those whom he addresses, that love of sin, and dislike of self-denial, which impel them to reject it.

Such, then, Brethren, are the ordinary obstacles that present themselves in the way of the successful execution of our

sacred office. Wherever the ministerial office is exercised, and the truth of Christ proclaimed, these these obstacles exist, for human nature is every where the same; but besides these, there are generally others also of a local nature, and to some of this class it may not be amiss, that I should here for a few moments ask your indulgent attention. I will not stop to advert to the unfavourable manner in which, in a new country like this, an over eager desire for the possession of property, engendered by the facilities of acquiring it, bears upon the spiritual welfare of its inhabitants,—how an inordinate pursuit of this world's good, and a constant spirit of speculation, with its feverish anxieties and calculations, and not unrequently pecuniary embarrassment,—its attendant punishment,—absorbs the mind, and leaves neither time nor thought for the care of the soul, for the loss of which the gain of the whole world would be no recompense. Passing from this point, on which time will not permit me to dwell, I come to one of our greatest discouragements, I mean the divisions existing among professing Christians, and the ignorance too generally prevalent of the nature and constitution of Christ's visible Church, or rather, perhaps I should say, the prejudices industriously instilled upon this important subject; for not only is religious division sinful in itself, not only does it seriously impede the diffusion of true religion, and prove the fruitful parent of strife and dissension, but the ignorance of the true doctrine of the Church, from which it springs, leads to a denial of that authority, which belongs to the duly ordained Minister of Christ, or at least to a want of that reverence for his ministrations, without which those who attend them cannot expect to profit. Accordingly when God's appointed Minister goes forth for the first time into a new part of the country, he finds a state of things which may well cast him down; he finds that (except by those members of the Church whose attachment to her communion has survived the destitution of her ordinances,) a ready volubility, and a confident assertion of being sent by the Spirit, are held to constitute an ordination quite as good, if not better, than his own;—that the Sacraments are considered to be both as regularly and as validly administered by some self-appointed teacher, as by one who had received a lawful authority to dispense them;—and that the crude and too often irreverent eussions of a private spirit are deemed to constitute a purer worship than that form of sound words compiled by those martyred Bishops and Reformers of our Church, to whom they who form this judgment, are indebted for the very Protestantism which they abuse, and for the very Scriptures which they pervert in order to oppose or malign that Church for which those Martyrs bled. Nor does the evil or discouragement stop here; for, Sectarianism having cast off all regard for the unity of the Church, has no principle of consistency within itself, and sect splits off from sect, until division and confusion have become so grievous and interminable, that even the more respectable societies which have forsaken the communion of the Church have become conscious of the evil, but which, having themselves set the example, they cannot now hope to cure.

Under discouragements of this and other kinds, it is but natural that we should look for the support of the influential laity of the Church. But here, brethren, although there are many bright exceptions, do we not often find disappointment where we looked for hope? Do we not often find some, of whom we ought to expect better, sacrificing the principles of consistent Churchmanship to the acquisition of a hollow popularity, and by their conduct and example neutralizing to a great degree the principles we inculcate? Thus, one, after praying on the Sabbath against the sin of schism, and with all the avails of religious division before his eyes, presides, or rather, calling himself a Protestant, contributes to the diffusion of Romish error. A third evinces his liberality by occasional attendance on the ministrations of dissent; while many others, in stations of high executive or legislative authority, would rather destroy a great seat of learning, than permit their own Church to retain some slight privilege in a University originally chartered as her own; and refuse either to allow the Church the management of the remnant of her own property that jealousy has left her; or to give her so much control in the matter of public education, as would suffice to secure the religious instruction of her own children, in accordance with her own faith. And that, though in making these demands, the Church asks for nothing unjust, nothing exclusive;—"a Church, which," to use the words of Dr. South, "as it is obedient to the civil power, without any treacherous distinctions or reserves, so would be glad to have the countenance and protection of that power in return for her hearty obedience to it; though, after all, if it cannot be protected by it, it is yet resolved to be peaceable and quiet under it, and while it parts with every thing else, to hold fast by its integrity."

Bear with me now further, Reverend Brethren, while I refer to one other cause of perplexity and discouragement, before I pass on to the remaining portion of this discourse. I allude to the distressing accounts which you have from time to time seen, of the departure of a few, and thanks be to God of but a few, of the Clergy of our Church, from her pure and primitive faith, to the corrupt communion of the Church of Rome. The movement which of late years has taken place in our Church has, I firmly believe, been attended with many beneficial results; but there has seldom occurred any great movement, without being, through the infirmity of our nature, and the devices of Satan, carried to excess, and so it has been in the present instance. In opposition to the ancient canon of Tertullian, "Id esse verum quodcumque primum, id esse adulterum quodcumque posterius,"—a principle of "development," as it is called, has been adopted, calculated to sanction, or rather actually sanctioning, the worst errors of the Church of Rome, and which has led some to palliate, and at last to receive, doctrines from which they once turned with just abhorrence; and though the instances in which this has occurred have been comparatively few, they have served to give a handle to those who have no love for our Church, and perhaps to engender somewhat of a distrust of true Church principles, even when professed by those who are heartily, and ex animo, opposed to the errors and corruptions of the Church of Rome. And while we cannot wonder that the events that have occurred, should excite a golly jealousy in those who know what Rome is in creed, but more especially what she is in practice, I am sure I shall not be considered as taking too much upon me, when I say that, they have added much to the burden of the difficulties arising from ordinary or local causes which press upon us as Ministers of the Church of England, and that they are well calculated to make us feel more and more, that "our sufficiency is of God."

I now come to the consideration of those grounds of support which sustain us in the execution of our sacred office. And the first which I shall name is a firm persuasion that the subject matter of our teaching and ministrations is the truth which God has revealed for the salvation of men. It is obvious that if we had any doubt on this point, our ministry could give no certain sound,—we could have no heart for our work,—we could have neither boldness nor constancy, nor fervent zeal in preaching the Gospel of Christ. It was because the first preachers of the Gospel possessed this firm assurance that what they taught was truth, and that truth was "the power of God unto salvation to every one that believeth," (Rom. i. 16), that they persevered amidst every discouragement; and brethren, it is a similar persuasion that must excite us to a similar perseverance. Their persuasion was indeed obtained in a diffe-

rent way from ours. Theirs sprang from beholding miracles performed before their eyes; yet ours is derived from a source no less sure, the certain warrant of Holy Scripture, proved by a great chain of external and internal evidence to be the inspired word of the living God. Here then is our rule of faith, "the sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place," (2 Pet. i. 19); ever remembering that in the interpretation of that word, the exercise of the right of private judgment is to be controlled and regulated by a just deference to the judgment and testimony of the primitive Church. It was on this principle that the Reformation in England was conducted throughout, nor can error, whether Romish, or Puritan, or Rationalist, be successfully refuted on any other. It is the privilege of the faithful member of the Church of England that he finds the judgment of the primitive Church, on all essential and important points, expressed with sufficient fullness and clearness in the standards of his own branch of the Catholic Church. This is all that is needful as regards himself. He knows that the pious and learned Reformers of the English Church framed her standards with reference to the judgment of the primitive Church, and therefore I repeat as regards himself, it is sufficient to know that the standards which contain the profession of his faith, express the voice of the Catholic Church. But as regards those who dissent and resist the truth, it will not be enough to appeal either to the Scriptures or to our own standards; because they reject the latter, and deny our interpretation of the former. Plainly, then, in such a case there remains no other means of settling a controverted point, but by a reference to the prevailing judgment and testimony of the primitive Church, which, when clearly ascertained, as it generally may be, ought in fairness to decide the question in dispute. It is on this strong ground that we rest our defence of Episcopacy, Infant Baptism, and many other tenets and usages of the Church; and it is on the same ground we reject the novelties of Rome. But while the Church of England has ever pursued this truly Conservative course, "yet," to quote the words of high authority addressed to us in this sacred edifice three years ago, "the respect which she pays to the declared voice of the primitive Catholic Church, as a help and guide for interpreting the Scriptures, and judging of the Christian doctrines, in a respect subordinate to that which she pays to the written word of God; which she regards, and rightly regards, as the only divine source and standard of religious truth." Such, then, Brethren, is the source whence we derive our persuasion that what we teach is truth, and that it is truth revealed by God for the salvation of men; and having this persuasion of the truth and importance of what we teach, knowing that the faith of Christ crucified is the power of God unto the salvation of sinners,—that through it all who believe are washed, justified, and sanctified, and so made meet for their inheritance in heaven,—and that however that faith may be opposed or perverted now, it shall at last be surely and eternally triumphant, we are animated to persevere amidst every discouragement, and amidst evil report and good report, whether men will hear or whether they will forbear, we shall by God's grace continue to bear our testimony to the truth as it is in Jesus, and in his name beseech men to be reconciled unto God.

Again, brethren, we are supported and encouraged in the execution of our sacred office by the consideration that we are duly called and commissioned by God to minister in His name. Without this, no one may venture, whatever may be the truth of the doctrines which he holds, or whatever his ability and zeal, to assume the name of a Minister of Christ, much less to expect a blessing on his ministrations. "I sent them not, nor commanded them, therefore they shall not prosper." Under the old dispensation it was marked as the most dangerous presumption to touch the ark of God without a divine warrant, nor is it a less direct act of usurpation to assume authority in the Church of Christ without a commission from our Divine Head. Christ himself appeared with delegated, not with self-commissioned powers, nor can we conceive of an ambassador, a steward, a watchman, a messenger, with self-constituted authority. Hence it is that the question is asked, how shall they preach except they be sent? hence our Lord so solemnly conferred upon the twelve their Apostolic authority; hence it was that they were so careful to ordain elders in every city, and to charge those to whom they communicated Episcopal powers to "commit the things which they had heard of them unto faithful men, who should be able to teach others also." (2 Tim. ii. 2); that so a successive Ministry might be continued unto the end of the world. And thus it is that the commission to minister in the name of Christ has been transmitted to us; a commission which, although conferred through human instrumentality, is yet derived from no human power, a commission which invests the ministry of him who bears it while faithfully teaching the truth of Christ with the solemn sanction, "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me" (Luke x. 16); a commission in the absence of which more harm is commonly done by the divisions, and confusion caused by the usurpation of the ministerial office, than is likely to be compensated by any good effected by an unauthorised teaching even of the truth,—and finally, a commission in the faithful discharge of which they who bear it are authorised to look for, at the hands of the Chief Shepherd "the crown of glory which fadeth not away." (1 Pet. v. 4). "Therefore," brethren, "seeing we have this ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. iv. 1, 2.)

The last general ground of support and encouragement that I shall mention, is one whose importance cannot be overrated, and I feel well assured, brethren, that you have already anticipated me, when I state this to be, the promised blessing of the Holy Spirit of God. For as without the influence of the Holy Spirit upon the soul, it is impossible to obtain the necessary qualification for the Ministerial office, so the same Divine influence is indispensable to the successful execution of it. In vain may our teaching be orthodox, and our commission, as the Ministers of Christ, regular and valid, unless, while we serve before Him in our holy office, He is pleased to bless our ministration. Were the Apostles now on earth, without this, their preaching would be in vain, for "Paul may plant and Apollus water, but God giveth the increase; so then neither is he that planteth anything, neither he that watereth, but God who giveth the increase" (1 Cor. iii. 6-7); but, with it, the weakest of God's ministering servants becomes the honoured instrument of extending the boundaries of the Redeemer's kingdom, and saving the souls of men. What hope could we have of success in our ministry, if we could not look up to God to "send down upon the congregations committed to our charge the healthful Spirit of His grace, and to pour upon them the continual dew of His blessing?" But knowing that it is the office of the Spirit of God to bless His own word, to open the heart to attend to those things that we deliver "out of God's most holy word or agreeable to the same," to bestow faith and repentance, and all those fruits that are so peculiarly His own, we are encouraged to go forward in the path of duty, supported by the assurance that, however weak and unworthy may be our ministrations, "the word of God shall not return unto Him void, but shall accomplish that which He pleases, and shall prosper in the thing whereto He sent it." (Isa. lv. 11.)

TO BE CONCLUDED IN OUR NEXT.

* Charge of the Lord Bishop of Toronto, delivered June 6, 1844.
† Bridges, on the Christian Ministry.

* Pearson on The Creed, A. P. 8.
† See Form for the Ordering of Priests.
‡ Paley's Sermon on Meditating on Religion.
§ Eleventh Article.

* See South's Sermon, entitled, "Ecclesiastical Constitutions to be Maintained."
† Tertull. adv. Prax. § 2, Oper. p. 406.

THE CHURCH.

TORONTO, FRIDAY, JULY 16, 1847.

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First Page. The Difficulties and Encouragements of the Christian Ministry. A Sermon, preached on the occasion of the Triennial Visitation of the Lord Bishop of the Province.

THE LORD BISHOP OF TORONTO will hold an Ordination in St. Peter's Church, Cobourg, on Sunday, the 22nd August next. Candidates for Orders, whether of Priest or Deacon, are requested to be present for Examination at the Rectory, at Cobourg, with the usual testimonials and St. Quis, on the previous Wednesday, (August 18), at 9 o'clock, a.m.

THE ARCHDEACON OF YORK intends to visit the several Parishes and Missions in the Niagara District on the days mentioned below. Morning, or Evening, Prayer will be held in the Churches therein named at the hours stated; immediately after which, the Archdeacon would be desirous of meeting the Clergyman, Churchwardens, and other parishioners of those places, respectively, on business connected with the temporal and spiritual well-being of their parishes or missions. He would, at the same time, be happy to assist at public parochial meetings of the Diocesan Church Society in the several places named in the following list.

- Niagara.....Wednesday, Aug. 25, 3 P.M.
Chippawa.....Thursday, " 26, 11 A.M.
Bertie, St. John's Ch. " 6 P.M.
Fort Erie.....Friday, " 27, 11 A.M.
Township of Dunn, " 28, 3 P.M.
Christ Church.....Saturday, " 30, 1 P.M.
Port Robinson.....Monday, " 31, 11 A.M.
Thorold.....Tuesday, " 1, 6 P.M.
St. Catharines..... " 6 P.M.
Port Dalhousie.....Wednesday, Sept. 1, 11 A.M.
Jordan..... " 2, 6 P.M.
Grimsby.....Thursday, " 3, 11 A.M.

A list of similar appointments for the Home and Sicily Districts, to be undertaken during the month of September, will be published shortly.

In commencing the Eleventh Volume of our Journal, we cannot refrain from expressing our deep sense of obligation to the great Head of the Church, for having been thus far prospered on our way. And our heartfelt prayer is, that in the time to come we may be so guided by the spirit of wisdom and truth, that our labours may be made subservient to the glory of God, and the spread of the Redeemer's kingdom.

Some of our friends are doubtless aware, that a change has taken place in the Editorial department of this paper. Feeling alive to his own inexperience and many shortcomings, he whom this onerous trust is now committed to, being for the foregoing and lenient judgments of those among whom the Church circulates. It shall be his anxious endeavour to maintain the Anglican and American reputation which it has already acquired under the fostering ability of its former conductors. Succeeding however, as he does, to a HEALTHY and KEEN, he cannot but distrust his own fitness for the undertaking. May he be upheld by a power higher than his own.

Much of the interest and success of a periodical depends upon its correspondents. Innumerable topics of local importance must be constantly left unnoticed, if not brought under the attention of the editor by friends on the spot. Our Journal, to carry out the principles on which it was instituted, should present a transcript of our own or our neighbour's trials throughout the Diocese; and it is obvious that such a picture cannot be furnished, without the active and cordial co-operation of all who have the will and the ability to lend us a helping hand. That many such friends are to be found in the Province we are well assured, and most earnestly do we beg, that their favours may neither be few nor far between. We may shortly take the liberty of making a few suggestions regarding the species of communications which would most probably promote the interests of our publication.

It is scarcely necessary to say that, heart and soul we are devoted to the cause of the United Church of England and Ireland. Sincerely believing her institution to be divine, and regarding division, both theoretically and practically considered, as repugnant to the will of our great High Priest, we shall never fail, when occasion is furnished, to advocate views corresponding to these our deliberately adopted opinions. At the same time we trust ever to bear in mind, that the most orthodox churchmanship is but a dead letter, if the quickening influence of the Holy Spirit be wanting; and, that it is in vain for us to be busied about the externals of the Church of Christ, if we be not inwardly conformed to his divine image.

Thanks to "the Author of Peace," the controversies which in late years agitated our Zion, have now greatly diminished; excitement is daily giving place to sober and prayerful investigation, and many good men have come to be mutually convinced that much of their antagonism arose from an ignorance of each others real meaning. A growing desire is manifested to bring all questioned matters to the decision of the Liturgy, Articles, and Homilies; these standards in turn declaring that their authority and dicta are derived from the pure word of God. This fundamental position the Church has ever maintained, and with the aid of divine grace will continue to do so. Party names and party spirit we hold in abhorrence, as partaking of the essential nature of schism;—and as far as may be, we shall refrain from the discussion of matters "which minister questions rather than godly edifying, which is in faith." Our Clergy deriving their authority from one common Head,—our laying partaking of common privileges, why should there be any falling out by the way "in our progress to a better land, even a heavenly.

And so, heartily commending ourselves to the orisons of all who are mindful to "pray for the peace of Jerusalem," we betake us to our task.

THE VISITATION SERMON. Our first page is occupied by the Sermon delivered by the Rev. Arthur Palmer, at the late Visitation of the Lord Bishop of Toronto; and sure we are, that none will regret so much of our space is so appropriated. The discourse is a composition of sterling ability, eloquently expressed, and logically reasoned out. It is "the truth spoken in love"—a happy conjunction of the "pure and peaceable"—and cannot fail, we should conceive, to be eminently useful. Copies in a pamphlet form may be procured at the Depository of the Church Society.

NEW UNIFORM BILL. Our readers will find, in another column, an abstract of the measure brought forward by Government relative to the University question, for which we are indebted to the Montreal Courier. The matter came before the House of Assembly on the introduction of three Bills brought up by the Hon. the Receiver General, the first reading of which was supported by the leading Conservative members, and violently opposed by Messrs. Baldwin, Wilson, and Price. We have not yet received copies of the Bills, and in their absence it would be premature for us to enter this week at any length upon the consideration of this vitally important measure. We cannot, however, re-

frain from one or two remarks, suggested by the information which we have received.

Believing, as we do, that any interference with the original charter of King's College was unconstitutional in the highest degree, we cannot consistently congratulate the Administration on the principle of their proposed enactment. Nothing is plainer to our apprehension than that the endowment was intended for a Church of England University, such as Oxford or Cambridge, and that the same course of procedure which interfered with its primary destination, would, if fully carried out, strike a death blow at the security of all property, whether public or private. If this measure, therefore, be acquiesced in by the branch of the Anglican Church in Canada, it can only be on the footing of a forced compromise,—an acting out of the adage, that "half a loaf is better than no bread."

From the abstract of the measure, it appears that out of the existing endowment of the University of King's College is to receive, under the new arrangement, £3,000 currency per annum. Now if it had been contemplated and provided for, that this sum should bear an increase proportionate to the rise in value of the landed property which forms the endowment, perhaps, all things considered, the appropriation was as liberal as could be expected. It appears, however, that such an increase is not to be looked for, inasmuch as it is proposed "to establish additional Grammar Schools as fast as the funds will permit." Earnestly do we call upon the friends of the Church in Parliament, to set their faces against any such settlement of the question. Let the University have a proportion of the endowment set apart for her special benefit, over which she would eventually have the entire control, and by the increasing value of which she might be benefited. To this we can conceive no reasonable objection. The resources of the University should increase in some ratio with the growing demands for instruction which, in the progress of the Colony, will be made upon her; and it is plain that an income which would be sufficient in 1847 would be greatly inadequate a quarter of a century hence.

The proposition to invest the endowment in five Trustees, one named by Government and the others by the respective bodies receiving the benefit thereof, appears to us likewise to be injudicious in the highest degree. Such an arrangement carries within itself the seeds of strife. Parties, theologically and politically at variance, would thus be constantly placed in contra-position to one another. Each succeeding month would supply some new subject of debate or antagonism, and thus a Pandora's box would be created, constantly open, and teeming with discord and all uncharitableness. We speak thus strongly, having deeply at heart the social tranquility of the community at large, as well as the interests of education, which unquestionably would be injured by such a state of things.

The only other matter to which we can advert at present is the silence preserved by the propounded scheme as regards Upper Canada College. Certain are we that all parties,—at least all who evince any measure of reason and moderation,—would rejoice to see this Institution endowed with a respectable income. Free as air, so far as its constitution is concerned, the most ultra Dissenter could not quarrel with its management or economy. It forms a point of attraction, so to speak, for the deserving and talented young men of the Province, who are laudably ambitious to rise in the social and intellectual scale. Meeting there with kindred spirits, their minds are enlarged—their manners are cultivated—and the sharp-combed prejudices necessarily acquired in thinly-peopled far removed districts, are softened down and removed. We are aware that the College possesses a landed endowment, but this, for a long period, will be unavailable to any useful extent; and to quote the old Spanish proverb, "While the grass is growing the steed may starve." Better far, than to abandon the idea of increasing the endowment of District Grammar Schools, than run the risk of crippling, if not altogether destroying, a Seminary which has already proved itself in point of fact, the present allowance granted to the District Grammar Schools is sufficient for the existing requirements of the Province, whilst with the fees, the incomes of the teachers in the more populous Districts, are equal to those enjoyed by the Classical Masters in Upper Canada College.

Since the above was written, we have received copies of the Bill to incorporate "the University Endowment Board," for which we are indebted to the kindness of the Solicitor-General and the Hon. W. B. Robinson.]

DESTITUTE EMIGRANTS. It will readily be believed that a great and increasing destitution prevails among many of the poorer class of Emigrants who have this summer been landed at our city. The ravages of fever have played sad havoc among heads of families, leaving numbers of young people utterly destitute, and exposed to all the bewildering hardships of inexperienced "strangers in a strange land." Surely in such circumstances it is not too sanguine in us to trust that the Christian charities of our people will be called forth in behalf these hapless children of poverty and bereavement. In country districts many openings can doubtless be found for employment to this interesting class; and we are sure that any communications on the subject, addressed to the Rev. H. J. Grasett, M.A., will be promptly attended to. That gentleman is constantly cognizant of the circumstances and wants of the parties for whom we plead, and will be able to select fitting individuals for such particular situations as may be descending upon them.

We think it but right in this place to allude to the generous conduct of Mr. Horwood, of the North American Hotel, on a late occasion. Unsolicited, he transmitted the plentiful remains of the dinner prepared for the Odd Fellows' Society last week, to the poor inhabitants of the sheds. To all similarly circumstances we say, "Go and do likewise."

SICKNESS AMONGST THE EMIGRANTS. We are deeply grieved to notice that the infection of the typhus fever which is now prevalent among the Emigrants is communicated rapidly to those who are in attendance upon the sick. In Montreal, very many who hazarded their own safety in behalf of the suffering Emigrants, have contracted the disease, and fallen victims to its ravages. In addition to the frightful statements of the Pilot, in another column, the following paragraph from the Montreal Herald will excite very painful feelings:—

"It is with deep regret we this morning record the death of two of our most deservedly valued and esteemed fellow-citizens, Lieut. Lloyd, R. N., and Mr. Crispo, from typhus fever,—contracted in the performance of their self-imposed duties, in attending upon the sick emigrants at the sheds,—both were connected with Trinity Church; the life of whose highly respected and excellent incumbent, the Rev. Mr. Willoughby, is we are sorry to say, sober and devout mind, the narrative itself will be no violation of religious propriety, and, if the writer be a Wilberforce or a Paget, will do good. Taylor's scenes are chiefly in fashionable life,—many of his leading characters are luxurious, worldly-minded, easy-going people. He meets with much to throw him, in spite of himself, into descriptions which are artificial, and coloured with the very hues of the gaudy world which he seeks to reprove. Paget's Village Tales, on the other hand, afford the very happiest scope possible for the exhibition of pure spirit, touching truth, and the style of writing, than his quiet, pretty tale of Mr. Andrew. "Rattius" occupies a totally different sphere; but is excellent in its way. The characters are diversified,—philosophers, soldiers, divines; but all of them conducted, more or less, to the design of the Tale,—the illustration of Christian antiquity. The personages are important, sufficient to satisfy the most dignified reader,—Galerus the Cæsar, Porphyry, Pamphilus the friend and tutor of Eusebius, and Rattius himself; who is a highly polished disciple of the Athenian schools; and in regard to scenes, the Author's genius has been remarkably fortunate,—Seythia, Palestine, Alexandria; the soldier's camp, where we see the brave Christiania loyally doing battle for his superiors, though he will not worship their gods; the rich Heathen's mid-

A PUBLIC MEETING will be held in the Old City Hall, this Evening, at 7 o'clock, for the purpose of taking into consideration some method of "making immediate provision for destitute Emigrants, particularly for those who have been or may hereafter be discharged from the Hospital convalescent." We beg to call the attention of our readers to the Advertisement which appears to-day in our columns in connexion with this humane undertaking.

NUMBER OF EMIGRANTS arrived at the Port of Toronto, ending 15th July, 1847.—

Total	16,087
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E. McCLEARY,
Government Emigrant Agent at Toronto.

A VENDOR OF PATENT MEDICINES who calls himself Mr. Urquhart, and is employed, it appears, in the two-fold occupation of selling one of the thousand Panaceas of the day, and writing in defence of the irreverent Advertisement in which the supposed virtues of the Nostrum are paraded, has shown that he is free from "any serious intention of doing a derision to religion," by publishing in the very Journal which had put so favourable a construction upon his motives, a Letter, which applies to a Correspondent of the same Paper, signing himself "Presbyter," the epithet "pious hypocrite or misguided zealot!" Unless Mr. Urquhart be as ill-informed upon the titles of the Ministers of religion, as he is in regard to its evidences, he must be conscious that he has used a Priest of God's Holy Church the object of his adoration and his reverence. When persons fearlessly present themselves as the advocates of belief, it would be exacting too much, perhaps, to expect that they should be observant of courtesy and politeness; for, since good manners are a part, and an important part, of Christianity, when the foundations of Christianity are assailed (which is done by impugning any of the miracles of Holy Writ), good manners are likely to suffer in proportion. We can only hope and pray, therefore, that the same spirit which descended upon God's anointed servants, may work such a change in Mr. Urquhart's sentiments as to place his mind under the guidance of a more trusting faith, and his pen under better restraint. If his views should be thus corrected in regard to God's miracles, his feelings, doubtless, will become more kindly and deferential, towards those who, by assuming the name of "Presbyter," profess themselves to be God's accredited Ministers.

CANADIAN COLLOQUIES. We omitted to state, in the proper place, that the article under this head on our last page, is the first of a series, written expressly for our Journal. It may be mentioned that the present dialogue is re-printed in tract form, and may be had at the Office of this Paper, price five shillings per hundred.

OUR MONTHLY REVIEW. We have to request that works for Review in our Paper, may be transmitted to the Office, postage and carriage paid, not later than the 20th of each month. Books published in England and the United States of America, left for us respectively with Mr. Wm. Rowcell, Bookseller, Cheapside, and Mr. Daniel Dana, at the Depository of the Protestant Episcopal Sunday School Union, No. 20, John Street, New York, will be duly transmitted to us.

DIOCESAN PRESS. The Meeting of the Board of Audit of the Diocesan Press appointed on the 4th June, 1847, (consisting of the Rev. T. B. Fuller, the Rev. W. M. Herchmer, and Wm. Kerby, Esq., L. Lawson, Esq., Angus Bethune, Esq., and Mr. Sheriff Rattan) will be held on Wednesday, the 18th July, at the Office of the Depository of the Diocese.

THOS. CHAMBERLAIN, Manager. Office of the Diocesan Press, 15th July, 1847. In the Address of the Clergy to the Governor General, which was published last week, we have to notice and correct a typographical error. In the last paragraph "conveniently conduce" should be read "eminently conduce."

Our Monthly Review. Rattius and Lucius, or Stories of the Third Age. By ROBERT JAMES WILSON, M.A., Archdeacon of the East Riding, &c. Church Society's Depository, Toronto. These two tales are founded upon a very interesting period of Roman History, the close of the third century, the momentous turning-point in the fortunes of the Church. "Lucius" is now in course of publication in this paper, and the chapters of it which have already appeared are sufficient to enable our readers to form a fair judgment of Mr. Wilberforce's fitness for this department of religious literature. We do not notice the book now as a work which has recently issued from the press; for it has been between four and five years before the public; but the introduction of "Lucius" into our columns gives us an opportunity of saying something,—in which we must needs be brief,—touching the practice, which is now frequently adopted, though the propriety of it has been questioned by a few of our countrymen, of publishing and instruction through the medium of fictitious narrative.

The Author of the "Heart," Dr. Smith, of New York, expressly disapproves of this method of disseminating religious knowledge and teaching spiritual things; and the Rev. Mr. Taylor appends to his "Records of a Good Man's Life" a sort of apology for enlisting fiction in the service of truth. We cannot but think the censure of the one undeserved, and the apology of the other quite unnecessary. The practice, we think, is warranted by the Scriptural parable and allegory, which is nothing more or less than an imaginary description employed for the sake of the hidden meaning and the sacred moral enclosed within it. We should be very unwilling indeed to deliver an unmerited condemnation of the writings of a class, which have been contributed by such men as Colley, Grosley, or Bellamy, and many others possessing a happy talent of invention, who have caught the truth,—arrayed in this graceful and alluring garb,—to make its way into a thousand households, where formal treatises would have slumbered for years with their leaves uncut. For ourselves, we cannot see that there can be inappreciable or unsound in the practice of writing Tales, or ideal Conversations, or Fables, or Apologues, or any thing of that kind, with an obvious religious bearing; so long as the good taste and judgment and piety of the writer are sufficient to keep him from the style of novel and romance. So long as the truth is apprehended, so long as that it can be seen at a glance, and so long as there is nothing affected, sentimental, or extravagant in the incidents or language of the narrative to displease a sober and devout mind; the narrative itself will be no violation of religious propriety, and, if the writer be a Wilberforce or a Paget, will do good. Taylor's scenes are chiefly in fashionable life,—many of his leading characters are luxurious, worldly-minded, easy-going people. He meets with much to throw him, in spite of himself, into descriptions which are artificial, and coloured with the very hues of the gaudy world which he seeks to reprove. Paget's Village Tales, on the other hand, afford the very happiest scope possible for the exhibition of pure spirit, touching truth, and the style of writing, than his quiet, pretty tale of Mr. Andrew. "Rattius" occupies a totally different sphere; but is excellent in its way. The characters are diversified,—philosophers, soldiers, divines; but all of them conducted, more or less, to the design of the Tale,—the illustration of Christian antiquity. The personages are important, sufficient to satisfy the most dignified reader,—Galerus the Cæsar, Porphyry, Pamphilus the friend and tutor of Eusebius, and Rattius himself; who is a highly polished disciple of the Athenian schools; and in regard to scenes, the Author's genius has been remarkably fortunate,—Seythia, Palestine, Alexandria; the soldier's camp, where we see the brave Christiania loyally doing battle for his superiors, though he will not worship their gods; the rich Heathen's mid-

night revel; the solemn service of the Eucharist celebrated by night and amid ruins, in describing which the author takes occasion to give a full transcript of the Liturgical forms; the Chairman arbitrator adjusting disputes among the brethren, the clergy might be deterred—according to the Apostles' prohibition—from "going to law" but for the unjust, and not before the saints; "all these, it will be readily supposed, make up a very pleasing and instructive recital.

Peace in Believing, exemplified in the case of the late Mary Anne Sophia Whitehead, by the Rev. JONATHAN SHORT, Rector of Port Hope. Diocesan Press. This interesting pamphlet, the substance of Sermons preached by the Author—contains a very affecting sketch of the life and early death of a very amiable, pious, and well-instructed child of the Church. In the history of the Christian life there can be nothing more delightful and more edifying, than the visible fruits of divine grace working in the mind and conduct of the heart. Where shall we find plants of the Lord,—the members of Christ's Church,—more precious than those who, like the lamented Miss Whitehead, have never greatly grieved the Spirit whose sacred presence attended upon the waters of baptism,—those favoured ones, who have not felt the character of the pang and struggle of separation from habitual sin, but have grown gradually and uniformly in grace from the consecrated font to the peaceful bed of death. We will gladly make use of this pleasing publication in the way of selections.

The Messiah. A Poem in six Books. By the Rev. ROBERT MONTGOMERY, A.M. Eighth Edition.—London: Baileys, 1847. Sacred Meditations and Moral Themes, in verse. By the same. Third Edition. Fisher & Son, London, 1847.

It has frequently been to us a source of astonishment, that the works of Robert Montgomery should be, comparatively speaking, so little known in our colony. One who has thought the English copies of the author, would have secured for the province, in his own person, a larger measure of attention from the Canadian public than hitherto they have obtained. But in truth, it is only of late years that this gentleman has met, even in England, with the need of approbation, which we conceive to be requisite, in order to secure the popular "staining of fame," many reasons might be given, which we cannot enter upon at present, but perchance may advert to at large on a subsequent occasion. This much, however, we may say, that the laudable perseverance which was manifested in his labours, in his popularly exciting themes, advocated from first to last, the cause of revealed religion, is sufficient to account for the vituperative ridicule with which the professional Reviewers of some years back, endeavoured to strangle the children of the press, for evil as well as for good, we cannot wonder that the public who were gleeting over the metricalness of Byron, and the intellectual blasphemies of Shelley, should have taken their cue from these malevolent critics, and by their persecutions, have continually commended to their contempt. But like water, true genius will find its level, the world, happily has become "smit with the love of sacred song"—Montgomery is now read, and the strictures of his detractors, have been forgotten in his more practical labours, as in many other matters, Butler's adage holds good, that "the value of a thing is only just what it will bring;" and the simple facts, that "the Omnipotence of the Deity, has now reached its twenty-third, and the "Messiah," its eighth edition, furnish the most conclusive testimony to the merits of the author.

It will afford space for an analysis of the "Messiah." Suffice it to observe that the divine personage whom it sings, is reverently traced from the infant dawn of creation, through type, and sacrifice, and prophecy, down to the completion of his mighty scheme of redeeming love, in his death on the cross. The source and centre of all Revelation and Rites, as the infinite and absorbing "all in all." Delightful as a mere effort of mind, this sacred Epic furnishes rich matter for holy meditation to the Christian in his closet. If perused in a fitting spirit, the reader cannot fail to close the volume "a better and a wiser man."

"Sacred Meditations," is a beautifully got up book, and consists of a variety of lyrics on the most solemn and practical subjects, redolent of the genius of the poet, and the piety of the holier. It would form a tasteful and profitable gift for young people.

Lenten Thoughts and other Poems. By JAMES FURNEAUX. London: Rivingtons, 1847.

Though occupying as yet, no prominent position in the "Index of fame," Mr. Furneaux is still not unworthy to be classed as one of our rising sacred poets. His volume, now before us, aspires not to any flight so lofty as that which he possesses with the *mens divinior*, and that which the poet has in his mind, is contented with a more ambitious altitude than he has hitherto attempted. Modest grace and simplicity are the amiable characteristics of "Lenten Thoughts"—and a warm tone of unaffected and unobtrusive piety pervades and seasons the whole.—The following sonnet will remind our readers of the quaint antitheses of Herbert and Feltham:—

"CHRISTIAN CONTRADICTIONS." "The brightest anguish of a Christian's life Spring, like the rainbow's arch, from storm tears; His very peace is only gained by strife, And all his hopes originate in fears. We merrily, with bent earth-ward look appears, And the sorrowful hand upward gazing eyes; And when they meet, as when we fill with hindering tears, Most painfully Heaven before their vision lies; And when the morning heart is sad and lone The Holy Comforter is most its own; Then, Lord, thy Cross upon our shoulders bid, Great as our sins, to be our glory and our crown. And passing through life's chasteating land, Find Death but the dawning of an Easter morn."

It will give us much pleasure to meet again with Mr Furneaux, and that before long, in the interesting walk of sacred poetry.

The Address at the laying of the Corner-stone of St. Mary's Church, Burgin, New Jersey; by the Right Rev. L. S. IVES, Bishop of North Carolina. This is an excellent Discourse, bringing before us—in a very pleasing way—some truly Catholic views of Church architecture and arrangements. The features of truth ought to be visibly impressed upon our Churches; and the Rev. Mr. Ives has done this. We need hardly say, that for such a doctrine we desire the widest possible circulation.

A Sermon preached on behalf of the Society for the Propagation of the Gospel in Foreign Parts, under the Queen's Title, in the Church of the Holy Trinity, on Sunday, the 7th June; by the Rev. R. ATTRELL, M.A., Rector of Hull. This is an earnest and forcible vindication of the claims of the Society. Speaking of national lukewarmness and indifference, and contrasting the supineness of Government with the labours of the Society, the Author very happily describes this venerable Association, as "a door by which the most precious liberality of the Church may cover our country's sin."

THE PROVISIONE OF GOD, to renewed exertion on the part of the Church Society. 4th. Moved by Rev. E. W. Sewell, seconded by H. S. Jones, Esq. That Meeting tenders an expression of its continued interest in the proceedings of the Sister Societies of the Dioceses of Nova Scotia, Toronto, Newfoundland, and Fredericton. 5th. Moved by T. Triggs, Esq., seconded by Rev. Jas. Jones. That several Members of this Society have left the Province to reside in England, who may nevertheless continue to feel an interest in its proceedings and prosperity, such members be requested to continue their contributions and membership, and to recommend the cause of the Society to their families and friends; and further that the Hon. George Pemberton be requested to receive subscriptions in England.

6th. Moved by the Rev. E. C. Parkin, seconded by Major Lawrence, Rife Brigade. That the thanks of the Meeting be given to his Excellency the Governor-General for his kindness in consenting to become the patron of the Society; and that the Lord Bishop of the Diocese be respectfully requested to convey the same to his Excellency. 7th. Moved by Rev. J. Torrance, seconded by C. N. Montzambert, Esq. That the following Gentlemen be the Vice-Presidents of the Society:

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| Hon. Justice Reid, | Hon. G. Moffatt, |
| Justice Swain, | Justice Day, |
| Justice Gale, | G. Pemberton, |
| Justice Pyke, | W. Sheppard, |
| Att. Gen. Badgley, | S. Stuart, |
| K. C. Cochran, | R. A. Tucker, |
| S. G. Herrald, | Col. Willgress, |
| E. Hale, sen'r, | Rev. Official Mackie, |
| E. Hale, jun'r, | J. Bethune, D.D., |
| Racon de Longueuil, | S. S. Wood; |

And that the following Gentlemen be requested to accept office as Members of the Central Board for the ensuing year. The Chairman of the District Associations, Rev. W. Aggar Anderson, F. H. Baker, Esq., M.D. Hon. W. Anderson, T. Cary, Esq. Hon. C. Bancroft, Hon. J. M. Fraser, W. B. Bond, J. Bell Forsyth, Esq. W. Chardron, Augustus Howard, Esq. D. F. Falloon, A. F. Holmes, Esq., M.D. J. Flanagan, G. Jessop, Esq. C. L. F. Haensel, J. Learycraft, Esq. W. T. Leach, H. LeMesurier, Esq. R. Lonsdale, A. W. Mountain, Mr. W. Walker, J. Ramsay, Capt. J. H. Maitland, E. W. Sewell, E. L. Montzambert, Esq. W. Thompson, H. S. Scott, Esq. J. Torrance, W. Hall, Esq. M. Willoughby. 8th. Moved by Rev. Official Mackie, seconded by Rev. R. Anderson. That the thanks of this Meeting be given to the Officers of the Society for their efficient services during the past year. 9. Moved by H. Jessopp, Esq., seconded by Rev. W. King. That so much of Art. ix. of the Bye-Laws of the Society as relates to the necessity of holding a meeting of the Central Board on the Wednesday nearest to the 21st of January in each year, be repealed; and that the article be framed to provide for the three other periodical meetings therein prescribed, and still to equalize the number of Meetings between the two cities of Quebec and Montreal, it be left discretionary, as circumstances may dictate, to hold a special meeting of the said Board or not, which meeting shall be taken to count as one of the Meetings held alternately in the two cities. 10th. Moved by Hon. A. W. Cochran, seconded by H. Goven, Esq. That the xlii. Art. of the Bye-Laws relating to the Lay Committee be altered and amended by omitting all the first line, and to the word "Society" to be substituted the line, and inserting the following words, "This Committee shall consist of the members appointed before the Incorporation of the Society, and of such other members, not exceeding five, as the three members shall in future be appointed from time to time by the Central Board at any of their stated or special meetings."

That so much of the 4th Article of the Constitution, Rules and Regulations of the Lay Committee as requires the presence of five members of the Committee at meetings, be repealed; and that three members shall in future constitute a quorum for business at the meetings of the Committee. That special meetings of the Lay Committee may be held by the members thereof residing in the District of Montreal, for the purpose of transacting the business of the Society arising within that district, such meetings to be called, and the proceedings therein to be held, subject to the Constitution, Rules, and Regulations of the Lay-Committee. That at such meetings a Chairman shall be elected for the occasion; the meetings so held shall be deemed to be valid notwithstanding the absence of any member mentioned and provided, that the proceedings shall be subject to the sanction of the Bishop of the Diocese, and shall be reported to the Central Board at their stated meetings.—But it shall not be competent for such meetings to alter in any manner, the Constitution, Rules, and Regulations of the Lay-Committee.

The business of the Meeting having been brought to a close, the Lord Bishop of Montreal dismissed the members present with the Apostolical Benediction.—Even. ENGLAND. HOUSE OF LORDS. The Bishopric of Manchester Bill was read a second time. NEW BISHOPS.—The Archbishop of Dublin presented a petition from the Bath Church of England Lay Association, praying for the re-establishment of the diocese of Kildare. The most Reverend Prelate also brought in a Bill to remove the restrictions imposed on Her Majesty's prerogative by the Church Temporalities Act, with a view to enable Her Majesty to appoint Bishops for any see surrendered or united under that Act.—The bill was read a first time. EDUCATION.—The Bishop of Exeter proposed a resolution to the effect, that it was the opinion of their Lordships that persons in holy orders not exercising ecclesiastical functions ought not as such to be ineligible to the office of schoolmaster in schools receiving aid from Parliamentary grants. The Right Rev. Prelate urged the justice of allowing Deacons to be eligible to these appointments. The Marquis of Lansdowne objected to the making a fund granted by Parliament for the education of all classes a fund for training Deacons for holy orders—for preparing persons for a career in the Church—by misapplying a fund intended for the career of a schoolmaster. The motion itself would have no practical effect. He should therefore meet the motion by moving the previous question.—Lord Stanley said the question was, was it right to the Church, at the request of the Dissenters, to exclude from the mastership of the schools receiving aid from Parliament persons in holy orders? In his mind Dissenters had no right to impose such a principle on the Government. It was not sought to obtain stipends for Clergymen, or for clerical functions, but only to remove from them the exclusion laid down in the rule of the Committee of the Privy Council. The Bishop of Norwich opposed the motion.—A few words from the Earl of Chichester and the Bishop of Salisbury, who were understood to support the view of the Government in regard to the motion, the Bishop of Exeter replied, stating that he would not divide the House, as he understood that the Marquis of Lansdowne had nothing to prevent persons in holy orders from acting as schoolmasters in schools connected with the Church of England, only they would not receive any portion of the Government stipend. The motion was then withdrawn; and the Lords adjourned.

GOVERNMENT EDUCATION.—The Bishop of Exeter put certain questions to the Marquis of Lansdowne respecting the Government compact with the Dissenting body in the matter of education, and succeeded in eliciting the fact that all persons exercising ecclesiastical functions, whether members of the Church of England or not, were to be excluded from the office of schoolmaster under the new scheme.

NARROW ESCAPE OF THE BISHOP OF EXETER.—On Saturday, at a quarter to ten, Bishop Phillips left Paddington by express train for Exeter. When they had proceeded about a mile, the accident happened, and the passengers were alarmed by a sound of fire. As the train proceeded, an axle was heated, but as the smell increased, the apprehensions of the passengers became greatly heightened for the train would not stop till it got to Didcot, and the cause was not ascertained till the train had stopped. The rapid pace at which the express train travels would have very little time for great repairs to be made. The train was stopped, and the axle was examined, and it was discovered that an axle had broken, and that the friction of the broken parts against the bottom of the carriage had set fire to it. All parties were thankful for their preservation; after a short detention, the train proceeded. Sydney Smith used to say, when the Great Western Company pertinaciously continued to lock their carriage doors, that there never would be any such fire as burnt with great rapidity.

CELESTIAL INTELLIGENCE. CANADA. DIOCESAN CHURCH SOCIETY. The Annual General Meeting of this Society was held on the 7th of July, at the National School Room, in this city, the Right Reverend the Lord Bishop of Montreal, President, in the chair. The attendance of Clergy was, to our regret, small; occasioned in a great measure by the sickness which confined some—among whom we are sorry to notice the Rev. Mr. Willoughby of Montreal—and detained others on whom fall the duties of those laid aside for duty. There were, however, present 14 Clergymen, including the Rev. G. M. Armstrong, Rector of Louth, in the Diocese of Toronto, besides the Lord Bishop and several influential Gentlemen of the Laity. A large number of members were present, and the meeting was opened with prayer, the Right Reverend the Chairman addressed the meeting at some length on the subject of the Society in general; his Lordship afterwards called upon the Secretary.—Rev. Wm. Dawes—to read the Report, which was an interesting document, exhibiting the gratifying fact of some increase in the Society's receipts, though not to the extent that might be wished. The following Resolutions were then adopted, being introduced by several of the Clergymen and Laymen who were the movers and seconders:—

1st Resolution. Moved by Hon. A. W. Cochran, seconded by Rev. Official Mackie, and printed under the direction of the Central Board. That the Report just read be received and adopted, and that the Secretary do as he may see fit. 2d. Moved by the Rev. S. S. Wood, seconded by J. B. Forsyth, Esq. That this Meeting regards the large accession to our numbers, by the immigration of this year, as a call, under

the assurance that in this case the train had a very narrow escape of a terrific calamity, which might have equalled the memorable catastrophe at Versailles, when so many persons were burned alive in a railway carriage.—Western Times. MISCELLANEOUS. The Archbishop of Canterbury has fixed the consecration of the four recently appointed Bishops of Melbourne, Newcastle, and Adelaide, in Australia, and of Cape Town, Cape of Good Hope, for Tuesday, June 29, being St. Peter's-day, at the Abbey Church of Westminster. It is understood that the collection at the offertory from the whole congregation on this occasion, will be added to the fund of the Colonial Bishopric Committee.

The Bishop of Madras had proceeded to Europe on account of his health; and the Bishop of Calcutta had been advised to quit India for the same reason. The Bishop of Bombay, in that case, will be the only Prelate of the Establishment in that country; and he was expected to proceed to Calcutta.

It has been proposed to erect a Church capable of holding at least 600 persons, in the District of St. Paul's, Derby, as an enduring monument to the memory of the late Bishop Shirley. The Rectory of Spofforth is to be divided into three portions. The Queen intends to present a gold medal for History, to Rugby School. The foundation-stone of St. Mark's Church and schools in the township of Dukinfield, Diocese of Chester, was laid by Mr. Ashley, Lord of the Manor. The foundation-stone of the new Church at Manchester, near Grantham, has been laid. The Church will be erected at the cost of the Hon. and Rev. Richard Cust.

Judgment has been pronounced by the Bishop of Exeter against the Rev. W. G. Parks Smith, Incumbent of St. John's, Torquay, for sundry innovations in the celebration of Divine Service. Provincial Parliament. Monday, July 5, 1847. A number of petitions were presented, including one from the Montreal Board of Trade, praying that the protection afforded by import duty on goods imported into this Province be abolished.

Hon. Mr. Ferguson gave notice of his intention to move on Tuesday, for an address to his Excellency, praying for copies of certain papers relating to King's College. The Hon. Mr. Sullivan moved that a Bill for the registration of Titles in the county of Hastings, be read a third time. A Bill to allow the Church Society at Toronto to sell land and purchase other lands in more convenient places, was read a second time. The following bills were also read a second time:—Bill to change place of keeping Registry office for county of Yamaska. Bill to divide the Township of Plantagenet into two Townships, to be respectively called North and South Plantagenet. Bill to incorporate the Montreal Firemen's Benevolent Association.

The house then went into a committee of the whole on the subject of Emigration, when the Hon. Mr. Sullivan moved that an address be presented to Her Majesty founded upon the resolutions which he had previously submitted to the house. Hon. Mr. Irving remarked that there perhaps was no necessity of entering on the consideration of this question, as Lord Russell had lately, in answer to Lord Lincoln's motion, before entering into any general scheme of emigration, had intimated to apply to the Colonial Government to lower their views upon the subject; he (Mr. I.) therefore thought that as it was likely they would be called upon to express their views in answer to enquiries of the Imperial Parliament, that it was necessary and premature for them to take any steps upon the subject.

Hon. Mr. Ferguson said the subject of emigration was one of the very greatest importance; and he must say that if there were any blot in the Imperial (he would not say the Canadian) Government, it was to be found in the want of unanimity in the country, by the emigration of large numbers of persons who had been supported under the poor laws to remove, or to be taken to the United States. He had had a conversation lately with the gentleman who managed there, the gentleman who managed here, and he had seen the amendments which he had made, and with the large amount of gold thus derived from the emigration, he was sure that the public works they had begun to carry out, were to be continued, and that the Government were to be enabled to employ thousands of the emigrants, who they were sure they would be glad to employ, and who they were sure they would be glad to employ, and who they were sure they would

honorable gentlemen to compare that with the introduction of the leading members of the present administration.

Mr. Solicitor-General Cameron said that there was no precedent to be found for the motion.

Mr. Baldwin—He considered that the proper way to view the question was as a question of the whole administration.

He moved a resolution embodying the principle that the power to issue writs was vested in the House except in certain cases.

Mr. Price thought it was a matter requiring some investigation, and that he thought could be better done by a committee.

After a short debate the motion was carried; yeas 29, nays 22.

A discussion took place on a motion for an address of enquiry, in reference to the conduct of a certain Judge in Upper Canada.

Messrs. Baldwin, Price, Amynt, Cameron, and several other gentlemen, spoke to the question.

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and his eyes to heaven, to protest against the sacrifice; but a plain thinking man would only look upon the principle as self.

He could not say, however, that the measure was altogether a sacrifice of principle; for he looked back to the measure adopted by Parliament by the learned gentleman for North York.

He contrasted his bill with the present, he did find a principle, and a great principle, at stake; that principle was, whether education was to be exclusively literary and scientific, as their

hand and guardian? (Hear, hear.) Whether the youth, if intelligent, as it expanded in the pursuit of science, was to be chastened by the influences of religion? And the head, as it

roamed over the fields of literature and philosophy, was to be restrained by the stern discipline of the Christian religion? He

proposed in his bill to have an Agricultural Professor at each of the four Colleges of the Province, and to have an Agricultural Professor, without an Agricultural School, at each of the four Colleges of the Province.

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FARMERS' AND MECHANICS' BUILDING SOCIETY.—A new building Society has lately been formed in Toronto, and its name is the Farmers' and Mechanics' Building Society.

The object of the Society is to provide a means of accumulating money for the purpose of building houses for the poor.

The Society has a capital of £100,000, and has already built several houses for the poor.

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tioned duties. The Rev. E. G. Parkin, Missionary at Valparaiso, left town yesterday for Gross Lake, to take his turn of duty in ministering to the sick Protestants.

Mr. W. Chaderton continues much in the same state.—Quebec Review.

ROBT. OSWEGO.—For several years back a portion of the country around the Bay of Quinte, and also of the citizens of Kingston, have invariably gone to the United States to spend the summer months.

On Monday last the British steamer Queen Victoria left Kingston for Oswego with a large party of these 4th of July admirers, with whom everything went merry as a marriage bell.

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FARMERS AND MECHANICS' BUILDING SOCIETY.

At a Meeting of the BOARD OF DIRECTORS of the above Society, held on the 28th June, it was resolved—That the instalment of Ten Shillings per Share, and the Entrance Fee of Two Shillings and Six Pence per Share, be immediately called in.

In compliance with the above Resolution, the Shareholders are requested to make their payments as soon as possible to the Secretary, at the Society Office, 2, Wellington Buildings, King Street Toronto, (over Mr. T. Bilton's Store).

WALTER MACFARLANE, VICTORIA HOUSE, KING STREET.

RESPECTFULLY notifies the Citizens of Toronto, and his numerous Customers throughout the Province, that the whole of his SPRING STOCK IS NOW OPENED OUT.

Completing Silks, Mohair, Balzore, Delaine, Printed Muslin, Gingham and Mouslin, Macin, Messmer, Green, Blue, and Red; Boots; Nettel Wool, Bazaar, Lamas, Cashmere, Checked and Damask Satin Shawls, &c. &c.

The attention of Families is particularly directed to his FURNISHING DEPARTMENT.

Which, for extent, variety, and splendour, has never been equaled in Canada.

CONSISTING OF 90 pieces Velvet, Tapestry and Brussels Carpeting, 80 pieces Three-ply and Superior Strass and Dutch Carpeting, Plain and Printed Wallpapers, Druggists, and Floor Cloths, Heavy Carpets, with best patterns, Ottoman and Stool Covers, Floor Oil Cloths, of different widths, 370 pieces Damasks and Moreens, in Amber, Blue, Drabs, Green, Scarlet, Crimson, Geranium, plain, striped and checked.

A splendid assortment of Silk Damasks and Taberets, Filled and Bordered Book Muslin and Chintzes, Gothic, Venetian, Buff and White Window Hollands, all widths, Gormed, Dolly and Rag Fringes, Worsted Bullion dits, from 4 to 18 inches, Curtain Gings, Curtain Holders, and Drapery Tassels, Silk Hangings, from 4 to 22 inches, &c. &c. &c.

Table Linens, Napkins, and D'Oyleys, Russia Crash, Glass Cloth Diaper, and Huckback Towelings, Cotton and Linen Sheetings and Pillow Linens, Marseilles, Toilet and Victoria Quilts and Counterpanes, &c. &c. &c.

Toronto, June 14, 1847. 518-4

RICHARD SCORE, MERCHANT TAILOR, No. 1, Chevalier's Buildings, Toronto.

R. S. takes this opportunity of returning thanks to his friends, for the very liberal patronage extended to him since he commenced business, and respectfully acquaints them (and the public generally), that he keeps constantly on hand a very superior Stock of WEST OF ENGLAND BROAD-CLOTHS, &c. &c. &c. all of which is prepared to make up in the best style, and on terms that cannot fail to give satisfaction.

N. B.—Jewelry work done in all the different orders; also Jewels, Quizzes, &c. &c. &c. in the most correct style, and at his customary unexaggerated low prices. Toronto, June 2nd, 1847. 516-1f

NEW IMPORTATIONS. SERVICE & PORTER. R. S. takes this opportunity of returning thanks to his friends, for the very liberal patronage extended to him since he commenced business, and respectfully acquaints them (and the public generally), that he keeps constantly on hand a very superior Stock of WEST OF ENGLAND BROAD-CLOTHS, &c. &c. &c. all of which is prepared to make up in the best style, and on terms that cannot fail to give satisfaction.

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CANADIAN COLLOQUIES;

OR, CONVERSATIONS BETWEEN A FAVOR AND HIS PEOPLE.

THE TWELFTH OF JULY.

It was on a gracious and balmy day in July, some three years ago, that I was awaiting, at one of my churches, the arrival of a body of Orangemen to whom I was to perform Divine Service on their great annual festival.

The scorching heat of a Canadian midsummer was pleasantly tempered by a copious shower which had fallen in the morning, and every thing wore an aspect of exhilarating freshness and tranquility.

Still the scene was not lacking in interest, and stirring associations. These were the descendants of the men who, in 1688, had fought under Schomberg and Walker, and not a few who swelled that rural pageant had evinced somewhat of the spirit of their sires, when McKenzie threatened their adopted land with the sly yoke of democracy.

The service was performed in the open air, for the walls of the church would not have contained a fourth part of the assemblage. The flags formed the canopy of the extempore reading desk, and sweet and solemn was the rolling measure of "Old Hundred," sung, as it was, by many a rough and earnest voice.

As I rode homeward after service, I was overtaken by one of the office-bearers of the Society I had been addressing, one of my flock residing in the neighborhood of my dwelling. Christopher Sparrow, or Big Christy, as he was more generally called, to distinguish him from a namesake of smaller dimensions, was perhaps one of the most thorough-going Orangemen that ever drank to "the glorious and immortal memory."

"Believe me, my friend, you may orthodoxly repudiate the errors of Romanism in this respect, and yet lack faith in Emanuel, as much as any Turk, Jew, Infidel or Heretic."

"God alone can judge us there. He only can look into the heart to see whether a man's faith be real or not."

"Quite true. A person may outwardly appear to be a believer, while in God's sight he may be diametrically the reverse. Still, our faith is known by our works; there may be a certain amount of morality without vital religion; but faith cannot possibly exist without producing corresponding fruits."

"And from what do you conclude that many of us lack a real faith in the Redeemer?"

"Let me ask you a question. Suppose you lost a fair child on whom all your desires had been centered, around whom your heart's strings had been twined close as ivy to the oak; that child's portrait was painted before death had withered the roses on her cheek; could the world wide present attractions of a million degrees equal to the sad, solemn pleasure of recalling every feature it presented, and gazing upon the bright gladness days you spent with the sweet one over whom the churchyard grass now waves?"

"Sure you need not put such a question, I should have but little love for the child if I did otherwise."

"Most true. Now let us apply this case to the question in hand: if we believe in Christ according to the true, the scriptural meaning of the word, we will love him for having done and suffered so much to save us from the power and punishment of sin. And if we love him, we will of necessity desire to be near him, and to gaze upon every memorial which could bring closer to our hearts and affections."

"No one can deny that."

"Where comes it then that among your body there are, comparatively, so few regular communicants, and so many who, Sunday after Sunday, systematically turn their backs upon the emblems of his body and blood. Alas! is such conduct consistent with any thing deserving the name of that faith which you declare to be 'essential' for an Orangeman? May not the sacramental bread and wine be called Christ's portrait, painted by himself? Nay more; is he not spiritually present in that most delightful ordinance? And yet, professing to believe in and love him, you shut him as you would shut a pestilence. Now do you ever expel a member for being a habitual non-communicant, or a neglecter of Church?"

"I cannot say we do."

"In plain English, then, a man may break the essential qualifications of Orange membership with impunity. Is there common reason in this?"

"I never viewed the matter in such a strong light before."

"Once more, an Orangeman, if he be properly 'qualified,' must be 'zealous in promoting the honour, happiness and prosperity of his King and Country.'"

"Here, at least, your Reverence must be compelled to give us some credit. When were Orangemen ever found wanting when loyalty was in question? Mackenzie can testify that when it comes to the point 'deeds and not words' is our motto."

"Frankly admitted. Long may you maintain the reputation which you have earned, in boldly confronting the rebel and political incendiary. But—"

"What! More 'nots' to your Reverence?"

"Yes, Christy. I am sorry to appear censorious, but if the former charges I have brought against many of you be well-founded, then I cannot—I dare not give you credit for true patriotism, or scriptural loyalty. Do we not read that 'righteousness exalteth a nation.' Has not God given us many striking practical proofs that upon monarch and kingdom He will visit the sins of the people? And if so, can any body of men be truly called loyal or patriotic, who, by practically living in rebellion against the King of kings, provoke and tempt his righteous indignation against their land?"

"I begin to fear that I have mistaken your Reverence, and that after all you are no friend to the Orange Institution, you speak so hardly of us."

"On the contrary, my friend, it is because I admire many things in your constitution and principles, that I use such great plainness of speech. I would have you to be practically as well as theoretically religious. I would have you to be genuine and true. I would have you in good earnest maintain Protestant Ascendency, instead of adding to the power and influence of the Romanist and Democrat."

"Romanist and Democrat! What do you mean?"

"My meaning is very plain. You stand prominently forth in these days of religious error, and political expediency, as the advocates of sound Protestantism and scriptural loyalty. Each of your members sworn at its initiation to protect and maintain these principles. Hence the Romanist, the Infidel, and the Rebel, have their eyes steadily fixed upon you, watching, lynx-like, every motion. And when they behold the discrepancy between your professions and

C.—But surely Orangemen are not worse than their neighbours, though they may not be every thing they should be.

M.—Granted; but what then? If you make higher professions than your neighbours, you must be more stringently judged than they. It is a sad thing to see any one living in rebellion against God; but it is doubly sad to witness such conduct in men who profess that they "have a sincere love and veneration" for Him.

C.—Your Reverence surely does not mean to say that we are living in a state of rebellion against our Maker?

M.—Let us understand the meaning of words. What is rebellion against a Prince? Is it not an open and habitual contempt of his laws and authority?—Now, to take one instance out of many, you know, Christy, as well as I do, what small respect is paid to the Sunday by many, too many, of the Orangemen in Canada. To bring the matter home, how frequently do you, an office-bearer of the Society, take advantage of the Lord's day to pay gossiping visits to your friends and acquaintances. Did you not remain at home on Easter-day, because the weather was rather cold and damp, and have you not, at some inconvenience, come four times the distance to-day to celebrate a far less interesting event than the resurrection of your crucified Saviour? Have I not striven in vain to get you to begin the practice of family-prayer? And have I not had repeated occasion to remonstrate with you for allowing your young ones to run about the street unwashed and undressed, when they ought to have been attending the Sunday-school? What is all this but the most glaring rebellion against Him, who commands us to "keep holy the Sabbath day," and has enjoined that we and our families should serve the Lord? Nor are you a solitary instance of such neglect. With shame and humiliation I confess, that the same could be said of many, many members of the Orange Association.

C.—We are but men; not worse than our neighbours.

M.—But, as I said before, you make bolder professions than they do. They are less inconsistent.—They do not in the Lodge-room, on Saturday, say that it is "essential" for them to obey God's commands, and on the Sunday practically laugh these commands to scorn, and think themselves not a whit the worse Protestants for so doing. Once more, an Orangeman must have "firm and steadfast faith in the Saviour of the world;" devoid of this he can be no true Orangeman; for in your regulations such a faith is pronounced to be an "essential" qualification,—"a sine qua non."

C.—Ah, your Reverence! sure you don't mean to say that we are wanting here; don't we reject the notion of any other Saviour but Jesus Christ, and protest against the Virgin Mary or the Saints above and below looked upon as mediators between God and Man.

M.—Believe me, my friend, you may orthodoxly repudiate the errors of Romanism in this respect, and yet lack faith in Emanuel, as much as any Turk, Jew, Infidel or Heretic.

C.—God alone can judge us there. He only can look into the heart to see whether a man's faith be real or not.

M.—Quite true. A person may outwardly appear to be a believer, while in God's sight he may be diametrically the reverse. Still, our faith is known by our works; there may be a certain amount of morality without vital religion; but faith cannot possibly exist without producing corresponding fruits.

C.—And from what do you conclude that many of us lack a real faith in the Redeemer?"

M.—Let me ask you a question. Suppose you lost a fair child on whom all your desires had been centered, around whom your heart's strings had been twined close as ivy to the oak; that child's portrait was painted before death had withered the roses on her cheek; could the world wide present attractions of a million degrees equal to the sad, solemn pleasure of recalling every feature it presented, and gazing upon the bright gladness days you spent with the sweet one over whom the churchyard grass now waves?"

"Sure you need not put such a question, I should have but little love for the child if I did otherwise."

"Most true. Now let us apply this case to the question in hand: if we believe in Christ according to the true, the scriptural meaning of the word, we will love him for having done and suffered so much to save us from the power and punishment of sin. And if we love him, we will of necessity desire to be near him, and to gaze upon every memorial which could bring closer to our hearts and affections."

"No one can deny that."

"Where comes it then that among your body there are, comparatively, so few regular communicants, and so many who, Sunday after Sunday, systematically turn their backs upon the emblems of his body and blood. Alas! is such conduct consistent with any thing deserving the name of that faith which you declare to be 'essential' for an Orangeman? May not the sacramental bread and wine be called Christ's portrait, painted by himself? Nay more; is he not spiritually present in that most delightful ordinance? And yet, professing to believe in and love him, you shut him as you would shut a pestilence. Now do you ever expel a member for being a habitual non-communicant, or a neglecter of Church?"

"I cannot say we do."

"In plain English, then, a man may break the essential qualifications of Orange membership with impunity. Is there common reason in this?"

"I never viewed the matter in such a strong light before."

"Once more, an Orangeman, if he be properly 'qualified,' must be 'zealous in promoting the honour, happiness and prosperity of his King and Country.'"

"Here, at least, your Reverence must be compelled to give us some credit. When were Orangemen ever found wanting when loyalty was in question? Mackenzie can testify that when it comes to the point 'deeds and not words' is our motto."

"Frankly admitted. Long may you maintain the reputation which you have earned, in boldly confronting the rebel and political incendiary. But—"

"What! More 'nots' to your Reverence?"

"Yes, Christy. I am sorry to appear censorious, but if the former charges I have brought against many of you be well-founded, then I cannot—I dare not give you credit for true patriotism, or scriptural loyalty. Do we not read that 'righteousness exalteth a nation.' Has not God given us many striking practical proofs that upon monarch and kingdom He will visit the sins of the people? And if so, can any body of men be truly called loyal or patriotic, who, by practically living in rebellion against the King of kings, provoke and tempt his righteous indignation against their land?"

"I begin to fear that I have mistaken your Reverence, and that after all you are no friend to the Orange Institution, you speak so hardly of us."

"On the contrary, my friend, it is because I admire many things in your constitution and principles, that I use such great plainness of speech. I would have you to be practically as well as theoretically religious. I would have you to be genuine and true. I would have you in good earnest maintain Protestant Ascendency, instead of adding to the power and influence of the Romanist and Democrat."

"Romanist and Democrat! What do you mean?"

"My meaning is very plain. You stand prominently forth in these days of religious error, and political expediency, as the advocates of sound Protestantism and scriptural loyalty. Each of your members sworn at its initiation to protect and maintain these principles. Hence the Romanist, the Infidel, and the Rebel, have their eyes steadily fixed upon you, watching, lynx-like, every motion. And when they behold the discrepancy between your professions and

your every day life, they exultingly exclaim,—"Behold the practical fruits of Protestantism and Loyalty." Thus every high and holy principle is held up to contempt in your persons—the chains of error are more firmly riveted on those who are "out of the way"—and thus in addition to your own damnation you may have the blood of many a poor soul to answer for at the great day of judgment.

C.—I own that much which your Reverence says, is but too true. God grant that we may amend in the time to come.

M.—Amen, amen. And see that you begin at once at the right end. Show your respect for Protestantism, not so much by clamorous profession and noisy demonstration, as by diligently and prayerfully availing yourselves of the means of grace contained in that Church which, purified by the fires of Smithfield, was defended by the walls of Derry. Thus shall you act up to the requirements of your Society, and what is of far more importance redeem your baptismal vow. Thus shall men take knowledge of you that you have been with Jesus, and the name of Orangemen be a praise in the earth instead of a word of hissing and reproach.

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