

Poetry.

THE BY-GONE YEAR.

The by-gone year! I send it not without one thought away:
Full freighted for eternity, it passes hence to-day;

LOUISA L. CLARKE.

BIOGRAPHICAL SKETCH OF RIGHT REV. RICHARD CHANNING MOORE,

SECOND BISHOP OF VIRGINIA. (From the Evergreen.)

RICHARD CHANNING MOORE, second Bishop of Virginia, was born in the city of New York, August 21st, 1762.

His father was Thomas Moore, son of the Honourable John Moore, one of his Majesty's Council for what was then the province of New York.

Mr. Moore seems for some time, about this period, to have entertained a desire of entering the Christian ministry; and at length, as this desire appeared to him in the light of a most plain duty, he determined to devote himself to his holy profession.

He was admitted to deacon's orders in July, 1787, by Bishop Provost. There were several circumstances connected with his ordination, which imparted to it more than usual interest in his eyes.

As a preacher, Bishop Moore has been eminently successful; indeed it may be questioned whether the labours of any clergyman in the Episcopal Church in the United States have been more abundantly blessed than those of this prelate.

It was at one of his stated lectures in the Church, the benediction pronounced had been concluded and waiting for the people to retire.

lived to them a second discourse, and once more dismissed the people with his blessing. But the same state of feeling, which had before kept them in their seats, still existed, and once more did they solicit the preacher to address them.

It was within the space of six weeks after the scene above described, that more than sixty members of the congregation became communicants; and in the course of the year more than one hundred knelt around the chancel of St. Andrew's, who had never knelt there before, as partakers of the sacrament of the Lord's Supper.

It is not wonderful that, in the retrospect of the facts we have related, he should entertain an opinion, best expressed in his own words, that "although we have the promise of Heaven to be always present with the Church, still there are particular seasons in which the Almighty displays His power in a manner so overwhelming as to command the attention of His rational creatures; to dispel that coldness which makes them indifferent to the calls of duty; to excite their gratitude to God for his mercies; to melt obdurate sinners into contrition, and to oblige them to sue for forgiveness at the throne of grace."

In June, 1809, Mr. Moore removed to the city of New York, to take charge of St. Stephen's Church, to which he had been invited a few months before.

We now approach the time of Dr. Moore's election to the Episcopate of Virginia. The last number of the Evergreen, in a sketch of Bishop Madison's life, contained some account of the embarrassments and discouraging circumstances attending the Church in Virginia at this and a previous period.

The first invitations which Dr. Moore received from Virginia, were from some of the clergy of that diocese; these were in fact proposals to permit them to elect him their Bishop.

Bishop Moore entered upon his new field of labour with his usual faithfulness and zeal, and notwithstanding the difficulties he was called to meet in the protracted condition of the Church, he was far from being discouraged.

As my residence in Virginia has been of short duration, it can not be supposed that I could have possessed myself of information very general in its nature. The visitations, however, which I have made, though very circumscribed, have enabled me to form some view of the state of our ecclesiastical concerns, and from that view I think myself justified in drawing the most pleasing conclusions.

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world, and He will fulfill His declaration. The parishes are invoking our aid. Oh! listen I beseech you, to their numerous entreaties. Be steadfast, then, be unmovable, always abounding in the work of the Lord."

Bishop Moore was gratified to find the next meeting of the Convention of his diocese number just double the clergyman it had the previous year: nor was the increase transient, but continued during the whole period of his Episcopate.

It would be gratifying to us to enter more into detail of Bishop Moore's last years, but his death has been so recent that we presume most of our readers would thereby gain but little if any new information.

Bishop Moore, at the close of the Convention of his diocese, was accustomed to collect the clergy around him and address them in a parting exhortation. It was on such an occasion, near the end of his life, that he urged them to "be strong for God when your old Bishop's dead," which words were made the subject of some beautiful and simple stanzas by Mrs. Sigourney, shortly after his death.

"BE STRONG FOR GOD WHEN YOUR OLD BISHOP'S DEAD."

They cluster round, that listening throng,
The parting hour drew nigh,
And heightened feeling, deep and strong,
Spoke forth from eye to eye.

For reverend in his holy year,
A white robe pale bent,
And trembling palpit wing'd his words,
As to the heart they went.

Yet many a sleeper 'mid his dream,
Behold in sooty shroud!
That Patriarch prelate's bending form,
Whose accents stirred the soul.

And when he seems to cease his food,
In alive! 'neath him spread,
Resumes the charge, "Be strong for God,
When your old Bishop's dead."

VAL D'OSSOLA.

"Who first beheld those everlasting clouds,
Scad-time and harvest, morning, noon, and night,
Still where they were, steadfast, immovable!
These mighty hills, so shadowy, so sublime,
As rather to belong to heaven than earth—
But instantly receives into his soul
A sense, a feeling, that he loses not;
A something that informs him 'tis an hour
Whence he may late descend here and for ever?
To me they seem'd the barriers of a world—
Saying, Thus far, no farther!"

ROGERS' ITALY.

A glorious amphitheatre of mountain-peaks, white and glistening in the depths of a lucid sky, and a Vale soft and beautiful as the sunniest nook of Arcady, clasped in their embrace, like "Beauty in the lap of Time!"—a noble theme for the painter's hand, even in a climate rich in the exuberant display of Nature in her wildest moods of savage or alluring loveliness.

with the cloud, thrown like a fleecy scarf across her giant outline. He has passed the steep Klenzenhorn, over chasms and a cataract—through tunnelled gallery and air-hung bridge—till he gains the naked platform of the Simplon, and begins to descend through a similar series of Art's noblest triumphs over Nature's most appalling difficulties.

"the chilling vapours from the tremendous abyss from which the traveller has emerged, vanish at once; the balmy air is loaded with odiferous perfumes; the sloping glades on the left are covered with vineyards, orchards, gardens, villages white as snow, and every kind of vegetation, contrasting with the still precipitous and gigantic hills on the right. A few miles further along the foaming Doveria, another and much more spacious valley opens out to view at the village of Crevola, 'one of the most delightful,' as Eustace justly observes, 'which Alpine solitudes incline, or the foot of wanderer ever traversed.' This is Val D'Ossola."

From the watch-towers of the High Alps, the eye reposes delightedly on the enchanted landscape of the Italian plains. For three thousand years has the same sunny vision allured the gaze of friend and foe, quiet pilgrim and savage plunderer, from the same great range of mountain fortresses.

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Low as the beautiful land of Italy has been for centuries in the scale of nations, she has been gifted by nature with the most tremendous barrier against foreign aggression, in the great Alpine chain, stretching almost unbroken from the Piedmontese shore to the head of the Adriatic.

"Rich and Royal Italy!
Dominion's lofty hold!
Earth deem'd no loss of pride
To be enslav'd by thee!
From broad Euphrates' bank,
When the sun look'd through the gloom,
Thy eagle's golden plume
His orient splendour drank;
And when at eve he set,
Far in the chamber'd west,
That dim of brilliance yet,
Bath'd in his gorgeous rest!"

She is now fallen and prostrate Italy, and in the City of the Seven Hills the Pontifical is but the ghost of the old Roman Empire, sitting crowned on the grave thereof.

Prose and poetry have been alike exhausted in rapturous panegyric on the unrivalled beauties of this vast mountain range. Lakes, cradled in their awful bosom, yet smiling as softly beneficent as if nestled in the green embrace of an English upland—torrents of eternal snow—white peaks, soaring far into the depths of a pellucid sky, or veiled for days in shrouds of mist, or everything, in short, of the terrible and the beautiful which Nature can bring together, to awe, to soften, or to enchant. Pre-eminent among his brother giants in the glorious sweep of the High Alps—

"Mont Blanc is the monarch of mountains,
Thy crown'd hill long ago,
Is a vale of mist, on a throne of cloud,
With a diadem of snow!"

And right royally does he wear his state through his long reign of pre-eminence over the high places of the earth. We can find no words of our own worthy of a subject so truly noble, and salute the monarch-mountain in the immortal greeting of Coleridge, as he watched the stars grow pale, and the rose-light of dawn flush the brow of the white glaciers of Chamouni—

"O sovereign Blanc!
Rise like a cloud of incense from the earth,
Thou kindly spirit thron'd among the hills,
Thou dread ambassador from earth to heaven,
Great Hierarchy! tell thou the silent sky,
And tell the stars, and tell thy rising sun,
Earth, with her thousand voices, praises God!"

And his brethren too, the Greater and Less St. Bernard, the Monte Rosa, the Simplon, the St. Gothard; and the splendid chain of the Bernese Alps, the Geeshorn, Gemmi, the Wetterhorn, the Schreckhorn, and the Jungfrau, the great sister of the royal Blanc, and a hundred other peaks—household words of beauty and sublimity—sung by minstrel, sketched by painter, and held to the heart of a free people as the chosen treat of freedom and patriotism, when tyranny was pressing hard on their dear-priviled liberty.

mountain, flings over the lake a stream of light, and the sharp glaciers glitter like silver."

This fair Canadian forest-land of ours is singularly deficient in the bold mountain scenery which forms the noblest charm of the European landscape. A clear and lucid heaven, whose sunsets might often vie in softness and intensity of radiance with those that weave their magic flush on the white glaciers of the Monte Rosa—range above range of the most magnificent forest scenery which the expanse of oceanic lakes, spreading to the sunlight an expanse of oceanic lakes, of old ability, the waters of Father Rhine—cascades, whose single sweep exceeds the united powers of all the Velinos and Schaffhausens of the older continent—these are our scenic beauties, and with these we can almost afford to dispense with the presence of the white peak and the wild mountain gaur.

It is long before the eye of the Highlander can see to the forest of the Rhone and Loire to the infant walls of the Capitol. Through the terrible defile of the lesser St. Bernard poured the bright array of the glorious Carthaginian, flashing with barbaric pomp, and fighting inch by inch of their perilous path; the tropic elephant plunging and toiling through the snow, and cymbal, trump and atabal waking with their stormy warlike echoes the echoes of those awful solitudes. Long years after, when the carnage of Thrasymene and the rout of Zama were forgotten tales, and the crown of universal empire was trembling on the brow of the seven-hilled city, came torrent after torrent of wild invaders, swarms from the hive of transalpine Europe—Hun, Gaul, Visigoth, and Scythian, bursting through the mountain barrier of Italy, to spread waste and desolation over her beautiful domain.

"Above me are the Alps,
The palace of Nature, whose vast walls
Have pinnacled in clouds their snowy peaks,
And thro' d' Eternity in icy halls
Of cold ability, the waters of Father Rhine—cascades, whose single sweep exceeds the united powers of all the Velinos and Schaffhausens of the older continent—these are our scenic beauties, and with these we can almost afford to dispense with the presence of the white peak and the wild mountain gaur.

THE EPIPHANY.

(From James on the Collects.)

The circumstances attending the Epiphany are stamped with that characteristic regard to the peculiar habits of those affected by it, which so eminently distinguishes all God's dealings with mankind.

The coming of the long-expected Messiah has been announced to the Jews, by a message from heaven itself, to simple and unlearned shepherds—a mode this which was direct and intelligible to them. Angels showed the tidings of great joy, and declared that a Saviour, Christ the Lord, was born into the world.

"This star, which hung low over the horizon, like a beacon-light to guide them, the Magi were divinely directed to follow. They were led by it to Jerusalem, but there the miraculous light was lost to them.— Learning, however, after diligent inquiry, that the expected Messiah was to be born at Bethlehem, they continued their journey thither;—again they saw their guiding star—and found at last the Saviour.— Thus the lowly shepherds of Judea, and the illustrious Magi of Arabia, met together, with one heart and one soul, to worship the long-expected Messiah; and there was no longer difference between Jew and Gentile in his sight, "who is no respecter of persons." Here it may be observed, that the Arabians were particularly chosen from the Gentiles on this occasion, because they, as well as the Jews, claimed kindred with Abraham; for as the Jews were descended from Isaac, the son of the patriarch by promise, the Arabians were of the lineage of Ishmael, his outcast son; whose posterity, however, were by covenant again to be received, that all might be collected into one, as children of one common Father.

The shepherds had no other offering to present than their devoted hearts, with admiration and joy. The wise men brought—gold, as an offering suitable to the King of heaven—frankincense, as incense acceptable before the throne of God—and myrrh; signifying that as man he should die; an appropriate offering of a mortified nature—an offering of a heart dead to this world, but alive to the hopes of the next, through Him whose death it signified. The splendid offerings of the Gentiles, and the lowly offerings of the Jews, were equally accepted, through his worth, to whom and by whom they were offered with one accord and with one spirit.

We are shown by this history that the call of the Gospel is universal. In the manifestation of the Saviour to the unlearned shepherds of Judea, and to the learned Magi of the East—the wise and great of Arabia—the Almighty had united all nations, and all degrees of men, in one holy faith, and in one blessed hope. Jews and Gentiles, learned and unlearned, rich and poor, noble and ignoble—these are all called to salvation; that, in the promised Saviour of the world, every nation of the earth, every family, and every person, might be blessed. For in the persons of these Magi, all the nations of the Gentiles may be considered to have laid low their proud distinctions of human acquirement, and devoted all to Him, from whom come riches, and wisdom, and honour: whose kingdom, not of this world, is greater than all worlds,—for it is from everlasting to everlasting.

As the wise men, by their star, so we, by faith, are led to the knowledge of God; and the beautiful prayer which our Church thereon frames, is, "that God would grant us, after this life, to have the fruition of his glorious Godhead." To show ourselves sincere in offering up this petition, let us imitate the example of the first worshippers: for though we bring no gold, or frankincense, or myrrh, we can bring honour to our heavenly King, devotion to our God, and a heart dead to sin, but alive unto righteousness, and animated by the hope that we may have the fruition of the glorious Godhead in the kingdom of Christ.

It is impossible to dwell upon this subject with wonder equal to that which we entertain for the Epiphany of our Lord, wonderful as it is, and more deeply shall we lay it to heart, as a subject which calls forth united feelings of humility and joy. The manifestation of a Saviour to the Gentiles, was a manifestation of Him to our (now) enlightened country.—We were not then the Chosen.

At the moment in which the star of Judah rose over Bethlehem, as a harbinger of the Sun of righteousness, our land was sunk in the night of heathenism—clouds and darkness rested upon it. The worship of the idlers of Britain was idolatrous, and marked with all the cruelty which was the natural attendant upon the idolatry of the heathen world. The gloomy terror of the sacred groves was but significant of the more terrific acts of superstition by which they were polluted—human victims were offered in sacrifice!

But the darkness is gone: a brighter day than even Judah saw, now enlightens us. Every temple is now raised to the honour of the true God; and the worshippers confess no other Lord. Do we rejoice at being freed from the spiritual darkness by which our land was in former ages obscured? Are we grateful for the light which now shines upon us in its full lustre? Do we prize that light as the inestimable gift of God, by his Son Jesus Christ? Do we glory in it as a brighter light than shone for the Arabian Magi? Let us emulate their zeal; let us yield ourselves to the guidance of the light that now shineth for us; and taking faith for our star, follow as it guides, till we be led to the Son of God, and through Him conducted to the fruition of the glorious Godhead; where we shall find in our Messiah, not the lowly Jesus, entering upon a world of trouble, but Christ the Lord, the everlasting Father, the Prince of Peace; the Head, and Ruler over all!

THE CHURCH OF THE LIVING GOD.

(From a Sermon by the late Rev. B. D. Winslow, A.M.)

The Church, established to receive and perpetuate the truth, at the first received it, and has ever since held and transmitted it, for the benefit of man. She also proved and received the Holy Scriptures, and still attests their truth, and illustrates their meaning by a transmission of the Faith once delivered to her charge. The successive generations of her Pastors have not been set to invent or improve, but to transmit: not to kindle strange fires upon the altar, but to pass from hand to hand that true light which came from Heaven; which shone brighter than the persecuting fires of imperial Rome, which expired not in the murky night of the dark ages, but shewed to many a wandering foot the pathway to the Cross; which has gleamed upon all the fading faces of men; which will shine with increasing lustre unto the dawning of the end—day that blessed light of God's truth, which endureth "from generation to generation."

It may be thought that too exalted things have been spoken of the Church; but it is only as she is the "city of God." Remember that as the Bible is the "city of God," so is the Church of God. True, her members and ministers are men; so also, men wrote the Holy Scriptures. True, they were moved by the Holy Ghost; and so we are all baptized into the Church, and the Bishops and Pastors are set over the flock, by the same blessed Spirit. With the Church Christ has ever promised to be present; with her the Comforter is to abide for ever; against her the gates of Hell shall never prevail. She is "the fulness" of Christ, and "the body" of Christ. And it is only because she has such promises, privileges, and gifts, that she is "the pillar and ground of the truth."

If we thought of this subject as we ought to do, we should not fear to set too high a value upon the Scriptures themselves. It is possible to set lightly by the body, and yet to value the head? No more can we despise or set lightly by the Church, which is the body of Christ, and yet to reverence Him who is her omnipotent Head.

I trust that, as we have advanced in our stirring theme, you have each perceived that you have a personal spiritual interest in it. How are we to be made free, but by "the truth"? And where may we seek the truth, but upon its "pillar and ground"? Do you love, do you earnestly desire to know, the truth as it is in Christ? What should you or I do, this day, if we had not the blessed Church of God to guide us to the truth? You have not the time, nor have any of us the qualifications necessary to enable us, to sit down to the Scriptures, and collect the system of truth there involved. And if there were no Church, if we simply met together as a company of religious people, you would either have to take my word as to what were the fundamental truths of the Bible, and rely upon a fallible mortal for the integrity of the faith; or else you would go to your homes perplexed and distressed with doubts, blessedly asking, "What is truth? Nay more, with the hopeless Word of God was read, if read at all, we should be distressed with doubts as to whether or not we were reading canonical Scripture. And further, you have children, whom you desire to bring up for God, to whom you desire to read the truth. And if there were no Church, what would you do? Either depend upon your own judgment as to what is truth, and as to what truths you would teach them; or else put that blessed book into their hands, telling them it is the Word of God, and they must gather from it what they can. But thanks to Almighty God, it is not so. We have "the faith once delivered to the saints," and in our Master's name we gather here to attest that which we receive, not as our private opinions, but as the teaching of God through His Church. You teach this same faith to your children upon the same authority; and we all, young and old, as did the noble Bereans, when listening to the instructions of an inspired Apostle, while we "receive the truth," upon such authority, "with all readiness of mind," may, and ought to "search the Scriptures daily," not to make new systems for ourselves, but "to see whether these things are so;" that is, to prove, illustrate, and confirm "that form of doctrine which was delivered" us. And now, have you not a personal, spiritual interest in "the Church of the living God," as "the pillar and ground of the truth"? Does it not interest you to know whether the Saviour to whom you commit your immortal souls, is human or divine? whether you may bring little ones to the Saviour to be made members of Him? whether you are breaking God's law in keeping holy the first, instead of the seventh day? But yet, upon the testimony of the Church, all certain knowledge of these things depends. And here, it will be well to ask, whether we are not too much disposed to measure the importance of God's plans by their apparent reference to ourselves. Thus, for instance, some will say, "This matter of the Church is of no such importance as you represent it; what has it to do with my growth in grace?" Although such a statement is anything but true, yet it might be as well to remind such an one, that the saving of his soul is not the only purpose which God had in founding the Church. His ways are above our ways; and while in love and mercy they have a reference to us, it would be modest in us to remember that they may have a reference to beings far higher than we. Thus the Church is the ark of salvation; and also by it is "made known unto the principalities and powers in heavenly places, the manifold wisdom of God."

Such is "the Church of the living God," "the pillar and ground of the truth," to you and to all Christians. Love the Church. Reverence the Church.—Seek on the pillar the truth; for there only it may certainly be found. And no more wander from the Church to a strange fold, than the little child should leave the breast of its own mother, for the uncertain arms of a stranger. And if you would show love and gratitude to the Church, lead a holy life; love the truth which she has given you in righteousness; and do all that in you lies to spread it to others, and to transmit it to the generations that come after. So

shall you best perform the will of our Saviour, "who loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, and that he might present it unto himself a glorious Church; not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

THE CHURCH.

TORONTO, FRIDAY, JANUARY 1, 1847.

CONTENTS OF THE OUTSIDE.

First Page. The Church of the Living God. Poetry.—The Blessing Year. Poetry.—Anemone, or Wind-Booster. The Grandeur. Prose.

We beg to direct the attention of our Clerical and Lay brethren to the following CIRCULAR LETTER TO HIS CLERGY BY THE LORD BISHOP OF TORONTO:—

Toronto, 30th December, 1846. Reverend Brethren,—With the desire of applying one of our annual Collections, not specifically appropriated by the Constitution of The Church Society, to what I consider, in the present circumstances, to be the most important object, I have resolved upon recommending that the next Collection shall be made in behalf of the fund for assisting Students in Divinity.

Our Diocesan Theological College is a very satisfactory and flourishing institution, and as the number of students is increasing, it is necessary to apply more liberally to the support of the same.

At present, out of twelve students enrolled in the Institution, four are receiving liberal assistance from the fund which was raised for that object last winter, and others will soon be added to the number; and, so that, with what may be considered an established demand to so great an extent as this, it becomes necessary to lose no time in endeavouring to replenish the fund.

I need not dwell upon the excellence and importance of the course of Theological study which is to be pursued, because nothing can be more obvious, than our need of additional labourers, while experience has fully proved, that without such occasional encouragement, as we have been in the habit of extending, we shall find it difficult, and even impossible, to ensure an adequate supply of Candidates for the sacred Ministry, in the present state of this Diocese.

I therefore earnestly commend this good work to your zealous exertions, and, if brought home, as I am persuaded you will gratefully rejoice in doing,—to the hearts and understandings of your several congregations, and that it really is, in the eyes of the Father of God, who will not fail to answer, as it becomes those who must one day give an account.

I beg to name Septuagesima Sunday, that is Sunday the 31st of January next, for the proposed Collection in your several Parishes and Stations.

I remain, my Reverend Brethren, Your affectionate Servant in Christ, JOHN TORONTO.

N. B.—To satisfy inquiries which are daily being made respecting the Theological College at Cobourg, the following particulars are added.

The Diocesan Theological College was commenced in January, 1842, temporarily at Cobourg, (to be attached as soon as possible to the Cathedral) under the sanction of the Bishop, for the preparation of Candidates for Holy Orders, by instruction in Theology, and the duties of the Christian Ministry.

The Principal is appointed by the Bishop, and must be a Clergyman of experience, and in Priest's Orders. No Student to be admitted without the approbation of the Bishop, and in every case testimonials are required according to the form subjoined.

The Students are divided into two distinct classes.—1st. Those who are graduates of the Universities of Great Britain, or of King's College, Toronto. Such will be required to remain at least one year, or longer, if not they are required to conform, as to their habits and general conduct, to the directions of the Principal, acting under the Bishop.

The Students are required to attend prayers in the Church every morning at least, and to partake of the Holy Communion once every month. The course of Theological study which is to be pursued is to be completed in three years. Previous to their admission to their respective classes, they are to be examined in the Greek and Latin languages, and Elements of Mathematics, either by the Bishop's Private Chaplain, the Rev. H. J. Grasett, M. A., or by the Rev. the Principal of the Institution.

The Students reside in lodgings approved by the Principal, and placed under certain regulations as to expense. They are required to conform, as to their habits and general conduct, to the directions of the Principal, acting under the Bishop.

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upon the only secure foundation, may universally prevail, and render us a happy and contented, and, in the best sense of the expression, a prosperous people.—Such are the contemplations and plans,—whatever inferior cares and anxieties may and must affect us,—which best befit the New Year.

There will, in every community and amongst every people, occasionally take place outrages against the laws of God and the good order of society, which excite feelings of pain and apprehension even in the breasts of those who are not themselves guilty perhaps by any high feeling of moral duty, much less of religious conviction.

In conversing lately with a friend upon some local manifestations of that depraved conduct, evinced in a series of acts of incendiarism prosecuted under circumstances of no ordinary recklessness and cruelty, we were struck with the acknowledgment, as it were spontaneously expressed, that a sound and healthful religious condition of a nation or community is a state of "perfect freedom,"—that it is the only condition which ensures full and complete liberty to man.—"This is a very decided testimony to the efficacy and benefit of a sound religious principle, deeply engrained and widely diffused; but it is no less just than it is strong.

There are many,—better tutored, it is to be feared, in the habits and conventionalities of the world than in the really ennobling and sanctifying discipline of religion,—who will argue for the influence of a high and honourable state of feeling in a community, amongst its better informed classes especially, as supporting the necessity of any special religious impression as the guide or controller of conduct. Without, at the outset, disputing the valuable influence of that high moral tone which is so much extolled, we may pause to ask whether a principle of religion is not at the bottom of it after all; whether there is not an inward and unseen working of spiritual influences, giving strength and direction to that species of moral suasion and guidance. At all events, we may fearlessly ask whether this high and honourable feeling, which shrinks with a sort of instinctive abhorrence from wrong or injury, is not a reflection from the bright light of religion,—the illumination and purity of the Gospel thrown indirectly, if we may say so, upon habits of thought and action which society come to adopt.—Man is an imitative being; and when, in the lapse of years and ages, the ameliorating and sanctifying influence of the Gospel has told with marked effect upon the customs of society and the intercourse and dealings of men one with another, he will, perhaps, without any special recognition of the claims of Divine revelation, honour and adopt the course which this alone has been the agent in introducing.

The truth of this will be more manifest from the comparison of a nation brought under the habitual influences of a Christian civilization, with one which is yet a stranger to the Gospel's "joyful sound."—Man is an imitative being; and when, in the lapse of years and ages, the ameliorating and sanctifying influence of the Gospel has told with marked effect upon the customs of society and the intercourse and dealings of men one with another, he will, perhaps, without any special recognition of the claims of Divine revelation, honour and adopt the course which this alone has been the agent in introducing.

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Mr. Carus Wilson, and his ally, we cannot tell. Their weapons fell harmless to the ground; and his letters, and sundry leading articles, remain only as a testimony of their violence and heterodoxy.

The reason of our adhering to the circumstance is, because a similar attack has been opened upon the Bishop of Newfoundland, who has lately come over to this country, from his own Diocese, on a mission similar to that of the Bishop of Calcutta; namely, to obtain subscription in aid of the rebuilding his Church, which was destroyed in the late disastrous calamity that devastated the city of St. John's.

The secret of this opposition,—if that can be deemed a secret,—is that the Bishop of Newfoundland is a sound, and consistent Churchman, and teaches, and preaches, and tries to establish, principles which the Record and its allies are trying just as hard to subvert. Such manifestations of bad feeling, and, what is worse, of a total absence of real practical religion, are very painful; but we are forewarned that there will be Pharisees as well as Sadducees to the end of time,—the cant of the dissembler, as well as the scoffing of the open infidel. It may serve a passing turn to excuse, by unkind and unchristian assaults upon the religious principles of the Bishop of Newfoundland, their unwillingness to contribute in furtherance of the appeal he is making to English Churchmen; but it is certain that these will not have any other effect upon rightly-constituted Christian minds than, by a stronger exercise of self-denial and charity, to induce them to make up for what others, with the counterfeit of Christianity, refuse.

Several of the Clergy of the Diocese of Gloucester and Bristol, to which the Bishop of Newfoundland formerly belonged, have, with the Archbishop of their District at their head, petitioned their Bishop to sanction their meeting their right reverend brother "in any Church in his Lordship's Diocese which he might think fit to appoint, there to make their offerings in his aid, and partake with him of the holy Communion." This is an act which, in its solemnity and brotherly love, contrasts so strongly with the ebullitions of party malignity exhibited by the Record and its supporters, that none will be at a loss to feel on which side the right and the truth is, and which is likely to be crowned with a blessing from on high.

Our thanks are due to the kind friend who has sent us the following item of Ecclesiastical Intelligence. We are not of the number of those who look with despair upon the occasional reverses which the Church of Christ, in Britain and the Colonies, has been made to experience. In various quarters we can discern most manifest signs of her rapid spiritual growth; and we are not to give way to a spirit of hopeless discouragement, because God is pleased to visit us, now and then, with trials to chastise and humble us;—

"The Minister of the Baptist Chapel, Belper, and the Minister of the Independent Chapel in the same place, are said to have announced to the Bishop of the diocese their intention of seeking Holy Orders at his hands. Two persons, holding similar appointments at Brighton, were admitted to Holy Orders by the Bishop of Chichester at his last ordination.—London Morning Post."

A series of Forms, &c., for the government of Common Schools has been sent forth by the Provincial Superintendent. We have not yet had time to examine them with much attention.

REPORTS OF THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY, and of the Protestant Episcopal Tract Society, have been received. We purpose noticing their contents at an early opportunity.

THE CHURCH CALENDAR for 1847 has been issued from this office. Its contents will be found serviceable more particularly to the Clergy, and its mechanical execution will attract notice as affording a specimen—a favorable one we hope—of the combination of black and red printing.

THE CHURCH ALMANAC for 1847,—a very neat and useful matter it contains, we are furnished with a List of the Clergy in the United States, and with Statistics of the different Dioceses and Missions.

DIODESIS OF TORONTO. THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS. Made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, for the fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Previously announced, in No. 93, amount, £ s. d. St. Paul's Church, Fort Erie, per Ch. Wdn. Church at Binbrooke, per Rev. J. L. Alexander 1 5 0 St. John's Church, Woodhouse £ 16 10 4 St. Charles' Church, Victoria 3 10 0 Do. Port Dover 1 11 10 Do. Rev. R. Evans 7 14 7 Church at Carrying Place 1 5 0 Do. Hillier 1 15 0 Do. Trent 0 10 0 Do. St. Mary Magdalene, Napanee £ 5 10 0 Do. Baker's Chapel, Richmond 0 5 0 Do. Christ's Church, Tyendinaga 0 15 0 St. Paul's Church, Adolphstown 0 10 0

per Rev. S. Givins 2 15 0 Seymour East 9 10 0 Seymour West 0 10 8 Percy Landing 1 0 0 per Rev. H. J. Brent 2 14 6 Congregation at Rice Lake 30 3 0 Do. 1st Con. Haldimand 0 1 6 Do. 4th do 4 10 0 per Rev. Official Bethune, D.D. 0 9 4 Congregation at St. James's, £ 1 4 0 Do. Mr. Papp's 0 17 9 1/2 St. John's Church, York Mills 2 12 2 per Rev. A. Sanson 4 11 3 1/2 Irish Settlement near Sandwich, per Rev. W. Ritchie 0 5 0

116 Collections, £ 305 6 8 1/2 T. W. BIRCHALL, Treasurer.

The Treasurer has also received by the Rev. Jonathan Short, Rector of Port Hope, the sum of £ 15., being a special donation from A. Holdsworth, Esquire, to the Widows and Orphans' Fund. Also, by post, the sum of £ 8. 15s. in a letter as follows:—

Johnstown District, 17th December, 1846. The enclosed £ 8. 15s. O. C. thirty-five Dollars, is from "an English Churchman," as a donation to the fund for the support of the Widows and Orphans of the Clergy in this Diocese," with his sincere prayers that God may open the hearts of all according to their merits, to contribute liberally to this important branch of Christian charity. Praise be God! I possess no knowledge in the next Church according to the above data.

The sum of £ 28 from the Offertory at the Cathedral Church on Sunday the 27th inst., has been paid to the Treasurer of the House of Industry in this City.

We are informed that the Offertory Collection made at Trinity Church, in this City on Sunday the 26th inst., towards liquidating the debt on the building, more than amounted to the large sum of £ 91.

PASTORAL VISITATIONS OF THE LORD BISHOP OF TORONTO DURING THE SUMMER OF 1845. [CONCLUDED.] Sunday, August 31.—An English family just arrived had purchased the farm adjacent to Mr. McKee's, and built a but or shanty; and as he would have no other opportunity, the Bishop went over to see them before service. They had 16 children; the husband is pleased with his location; but he has a wife of grief as he is left England; in short, there was nothing good in Canada, and nothing bad in England. The Bishop reasoned earnestly with her, but it is to be feared to little purpose. This is much to be lamented, as a discontented wife is a great calamity to a settler; it makes his home uncomfortable, it damps his energies, and often

brings on the ruin of his family by driving him to the tavern. The farm is good, and the family have means to bring it into excellent cultivation,—all that is wanting is harmony, unity of object and action, and industrious husbandry.

The service was performed in a small school house, the Bishop having rolled behind a hay-stack. The house was much too small for the congregation, and therefore many of the people remained outside; but as the day was fine, and the door and all the windows opened, they were able to arrange the present debt of the building with no inconvenience as to hearing what was said.—This station is promising, but being one of a great number which the travelling Missionary has to visit, only four persons were sufficiently prepared for Confirmation. This, however, is an evil which in God's good providence, will be placed where one only is at present employed; and thus the range of duty will be so contracted that it will be reduced within reasonable bounds.

The services being ended, we proceeded to Leeson's next appointment, ten miles distant, to which we were obliged to proceed, as the congregation was still better, and eight were confirmed.—It was very pleasing to see our people coming out of the thick woods on all sides to attend public worship. When the services were ended, the people crowded round the Bishop, and, as usual, he had a kind word for every one. Some of the people had a kind word for every one of the Province, and he requested them to bring forward their wives and children that he might see them also,—a mark of attention and interest in their welfare with which they appeared much gratified.

We now proceeded to McMillan's Mills, township of Prince Edward, where we arrived at half past seven and lodged at Crozier's Inn, where we were expected and where Mrs. Crozier had done every thing to render us perfectly comfortable.

Monday, September 1.—The Bishop always anxious to examine the improvement of the local advantages of the several towns and villages, which he has occasion to visit, walked round McMillan's village before breakfast. It is very well situated on a good stream, being the principal branch of the river Credit; it is moreover, full of fine fruit, some of which were served up for breakfast. The congregation was pretty good, and five were presented for Confirmation.

After the services, we drove 11 miles to Esquew township, when unfortunately it began to rain heavily. The congregation, nevertheless, was very large, and the school-house (which was not a small one) was crowded to excess. The Bishop addressed the candidates and people at great length, and they appeared much pleased and affected.—We lodged at Graham's Inn; the host and hostess were very well married and apparently poor, but they were very willing and attentive, and the Bishop gave them his kind remembrance.

Tuesday, September 2.—The country in Esquew is not flat, but undulating, which adds much to its beauty and interest. We could not leave our inn, on account of the rain, until after 8 o'clock; and the roads were so bad that five hours were consumed in travelling. We were obliged to leave our horses at Dublin in the township of Eramosa; here the Bishop met Mr. North, a Quaker, who had once lived in Toronto, but has adopted this sequestered spot, with his family around him, as a residence. His daughter, an intelligent person of nearly middle age keeps a small school, and receives for her tuition the sum of £ 7 10 0 (or thirty dollars) per annum, whom the Bishop also with books, paper and pens. The Bishop visited the school; the pupils were few, but the method of instruction better than we had anticipated. The Bishop, on enquiring how they managed to board themselves, was told that they had a cow, and that they fed the farm furnished nearly all that they required, and he had no desire to make more than a living.—We now continued our journey to Guelph, 8 miles, and had the satisfaction to find the Rev. A. Palmer, who had accidentally injured his leg very seriously, much recovered, and we were enabled to see him in his residence.

Wednesday, September 3.—The parish of Guelph is in excellent order, under the guidance of its able Rector. The congregation at 11 o'clock was large, and 31 were confirmed.—The Church has been put in a good state of repair, and every thing connected with the interior is well and comfortable. We drove to the township of Paslinet, ten miles, and a small but interesting congregation of quiet industrious settlers awaited us. Here Mr. Palmer presented 10 for confirmation; and the Bishop could not but express his satisfaction with the Church and people, and their sober and earnest demeanour during the service.

In speaking of the recently completed journey to Owen Sound, and the labour and privations with which it was accompanied, the Bishop said that he had satisfied himself, and Mr. Crozier, that he had done right in undertaking it, and that he was especially glad to encourage the travelling Missionary, by showing them that his Lordship imposes no labours upon any of his Clergy, that he is disposed to shrink from himself; and to satisfy the people that no unnecessary—will be required of them, and that they are to be encouraged by the youngest Deacon, from seeking them out and carrying to them the ministrations of religion.—The evening was spent very agreeably, for Mr. and Mrs. Palmer had assembled some of their friends around them to welcome the Bishop, exhibiting the Bishop as a fatherly and children, admitted after dinner to join the elder members, not the least so.

Thursday, September 4.—We had to-day a good pastoral meeting of the Diocesan Church Society, at which the Bishop presided. His Lordship stated that the true object of the Society was to do good, and that the Society which has been in view, was the Parochial Association. This brought the Church and her principles home to every man's heart and understanding; he felt that in giving, whether by subscription or in the more sacred way at the offertory, he was making an offering to God, and that he was doing good, and that he was commanded, and upon which, humbly speaking, the extension of his Church in this Diocese in a great measure depended.—The clergy, present were the Rev. Messrs. Palmer, Boomer, and Mockridge; they all spoke exceedingly well, and Mr. Mockridge alluded to our journey to the north, and to the Bishop's visit to the young men of the party in filling up holes in bridges, reconnoitering dangerous places, counselling and cheering them in difficulty.—In the afternoon we left Guelph with great regret, for the Bishop has a great esteem for Mr. Palmer and his interesting family. We proceeded to Galt, 16 miles distant, and lodged with the Rev. Mr. Boomer, the resident Missionary, by whom and by Mrs. Boomer we were most hospitably entertained.

Friday, September 5.—The congregation at Galt was very good, and Mr. Boomer presented 26 persons for Confirmation, and 10 were confirmed. The Bishop was much gratified, and thought the number large, and a convincing proof of the diligence of the Missionary; for this may be considered a Scotch settlement, where till lately we had few adherents. Galt is a very pretty village, most eligibly situated, and goes on improving at a rapid rate, having been about 50 days. The Bishop drove to the house of the Hon. James Crooks, where the Bishop was expected to dinner and where we were most kindly received. A large party of the neighbouring gentry had been invited, and the evening was spent very pleasantly.

Saturday, September 6.—Proceeding to a station about 11 miles from the rear part of the township of Flamboro, but owing to some mismanagement, we had to wait an hour for the dismissal of the school which occupied the only house in which service could be held. The congregation was very small, and there was no Confirmation. The distance was not great, and the Bishop's visit seemed to have attracted those who were chiefly interested in promoting the interests of the Church in this quarter.—After service, we drove to the Rev. W. McMurray's at Dundas.

Sunday, September 7.—The Church at Dundas, now Bishop and his family are every where welcomed by the Bishop, who preached an appropriate sermon on the occasion. The Rev. J. G. Geddes, Rector of Hamilton, and the Rev. W. Mockridge, travelling Missionary, also gave their attendance and assisted in the interesting and solemn services of the day. The beauty and sublimity of the consecration office made a visible impression upon the audience, and to crown the solemnity, the Lord's Supper was administered at the close to upwards of 40 Communicants.

Monday, September 8.—The Bishop set out on this morning on his return to Toronto, and reached home at half past 11, having been about 50 days. He thus finished a Visitation by land and water of about 1600 miles, one large section of which was the most troublesome and fatiguing of any journey he had ever made. It is not unworthy of remark, that notwithstanding the great distance, and the number of them far distant the one from the other, and either separated by roads or paths all put impassable,—the Bishop was enabled, by the Divine permission, to keep every one of them, and, by judicious arrangements and active travelling, was only late in the afternoon, and the great increase of the Church in this direction, it may be fitting to state that the Bishop had 64 stations and appointments where, three years before, he had only twenty-four, and that the number confirmed had increased one half.—I have much reason to thank his Lordship, to be thankful "I have such prospects, and that I am sure every one who is every where welcomed with cordial welcome and respect. In every house we enter, there is the kind hand and the happy look to greet us; and surely, under such circumstances, labours and perils might be cheerfully endured, were they threefold greater than they are."

TO THE EDITOR OF THE BRANTFORD COURIER. Sir,—As the meeting which passed the foregoing resolutions was one that excited an unusual degree of interest among all members of the Church of England present on the occasion; and as the objects entertained with much unanimity and earnestness, are likely to be of great importance to the welfare of our Church in this mission; I think it proper to avail myself of the medium offered by



