The Church;

A WEEKLY PAPER,

DEVOTED TO THE INTERESTS OF

THE CHURCH OF ENGLAND,

IN THE

PROVINCE OF CANADA.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOLUME VI.

TORONTO:

PRINTED FOR THE MANAGING COMMITTEE, BY H. & W. ROWSELL.

The Charens

CONTENTS OF VOLUME SIXTH.

		PAGE	PAGE	EDITORIAL ARTICLES—(Continued).	Johnson 9, 110	Church Fonts
Ac	HILL Mission PAGE 145 C	Continued.)		170 199		Church of England
Al	exander Dr. Richard & Z	Solemnization of Marriage	Streetsville	Neg's Head Consequation Fable of the, 122, 142, 157	Knox and Episcopacy 9	Turn to the East
An	exander, Dr., Bishop of Jerusalem2, 24, 44, 76, 141	Case of Messrs. Leach and Ritchie126, 178	Tecumseth 2	Palmer's Treatise on the Church		Turn to the East
An	abrose Herne, Story of 104	Case of Messrs, Leach and Ritche	Thornhill14, 74	Paimer's Treatise on the Church	Lucy Graham, a Tale	Popery, Charge of
Ar	chitecture, Church	Apostolical Succession	Thorold 10			Attempts at converting Irish from
All	rest, the, an Irish Story 152	American Church, and Coloured Population, 138, 150, 170	Toronto, City of14, 62, 86, 91, 158, 162, 166			—— Sundry Corruptions and Errors of93, 102, 124,
At	hanasius, St		Toronto, Township 27	Pews	Lent	125, 134, 141 bis, 149, 160, 178, 185
		Death-bed Accounts	Trafalgar	Popery, Conversions from and Perversions to 18018,	Lent	Popes, Ranke's History of the
BA	PTISM, Public	Weekly Communion		42, 90, 142, 157	77	Ponish and Protestant Controversy
200	Pushai Regeneration, Bishop Hoodly on 82	Perversion to Popery of Mrs. Wood, the Singer 162	Tyendenaga	Presbyterianism 30, 62	Mant, Bishop, and the Church Architecture Society 161,	Prayer-Book 8, 92, 169
101	one society contrary to the Rible 197	Episcopal Succession of the Irish Church:		Pious Fraud of Montreal Young Men 98	Mant, Bishop, and the Charles 174	Preaching, Thoughts on
DI	guam, nev. Joseph	Archbishon Parker's Consecration 102		Rubrics 90	191	Privations at the West 20
201	shops, Consecration of Five Colonial 49	Election of a Minister: Anti-Church Tracts 170	Whitby	Religious Persecution 62	Methodism	Presbyterian Ordination
	Successors of the Apostles 65	Performance of Service in absence of Clergy-		Religious Tract Society, Dishonesty of 30, 73	Messian, General Expectation of the 1111	"Protestant." on the Term 113
	and Day-elders	man 174	William Henry	Sikes, Rev. T 178	Milner, Dean Missionary Labours in Africa 69	Protestantism and Popery 197
-	Priests and Deacons in the Primitive Church,	Two or Three Questions addressed to the Pres-	WHIII06	Sherwood, Acceptance of Office by Mr 6	Missionary Dabours in Africa 144	Puritans of New England
	on the mode of Ordaining 169	bytery of Toronto 178	Woodstock		in South Sea Islands	Rebellious Spirit of 9
	177	General Confession at Morning and Evening	TOTA DINIS			
40	10 14 97 90 34		141	Scottish Enisconal Church 86, 106, 114, 158	Wontereas, Dishop of Epiter	
B	rookside, The Village of 28, 32, 36	Baptism and Registration 190	DAILY Service	Stewart, Bishop, Monument to 34	Circular Letter to Clergy 86	
В	atler, Bishop, and Presbyterianism	Man-worship of Dissent	1 Davies of Devauden	Temperance Societies		QUAKERISM in Ireland 105
	r, and resbyterianism	CANADIAN ECCLESIASTICAL INTELLIGENCE—	Divinity, Defence of the roundy of			
C	ALCUTTA Cathedral	4 1-1-1 40000 134		20 170	Nash, Pather	Rabbi Schwartzenberg 92
C	naldean Church 76	Amherst Island 94	I EDITORIAL ARTICLES			Race-Course29, 60
C	napman's (Dr.) D:	Aylmer	Accidents, ratal, at Delaware	Title C 1 - to Discont 186	Necessity of making our Election surc	Ravenscroft, Dishop, Conversion of
	napman's (Dr.) Discourses on Church Government	Baptists, i. e. Anabaptists22, 34, 86		Wilson Mo I T Testimonial to 106	Nestorian Bishop	Reasons for Returning to the Catholic Church of
C	condensed,	Barriefield				England, in Dialogues, by the Rev. Adam 10wh
	harge of Bishop Terrot of Edinburgh	Bellamyville		Education, National, and the Disserters	OFFERTORY	lev
	Bishop of Exeter 21	Bellamyville 166			—See English Ecclesiastical Intelligence passim.	Recollections of Westminster Abbey and St. Paul's
	Dishop of Down Conner and Dromore 25, 37	Belleville	1 1 1 D C P	Episcopacy, Danger of departing	"Old Paths," a Dissuasive from Wesleyism, by Rev.	Cathedral 180
	Dishop of Montreal	Bethune, Rev. A. N	Paget Sir Charles 46, 58, 66, 122, 162	John Knoz w	E. Denroche, 201	An Emigrant Churchman 184
	73	Bishop's College (Lennoxville)3, 114	Dantiem Public	THE REAL PROPERTY AND ADDRESS OF THE PARTY ADDRESS OF THE PARTY AND ADD		Reformation, Traits of the
	London 811	Blenheim	Destine by Discepting Teachers 22, 26, 60, 34	and recognition to the last few 116		Deferment English alleged Presbyterianism of 14
	Dishop of Llandaff 109	Brock	Rozoors 162, 182	- Summary of the 1218	PALESTINE, Wilde's Travels in	Reformers, English, alleged Presbyterialism of Resurrection, The
	Dishop of Sodor and Man 133	Brockville 66	Peaven Rev Dr. 202	a Divine appointment	Paradise, Distinction between Heaven and	Resurrection, The
	Dishop of St Davide	Bytown70, 106	Pothung Rev A. N 94, 102, 166	Divine Right of, inconsistent with	7 Parker, Memoir of the late Rev. W	Roe, Rev. Peter, Last Days of Romanism, Novelties of, by Dr. Hook
	Tarallel between T 1 Onford and 20	Canada, Western, Census of 200	Rishon of Montreal and Erection of a Monument 2	ropery	Pews	Romanism, Novelties of, by Dr. Hook.
	MINI Tilly or libit I in the Waitings	Canotong, Death of, an Indian Chief 58	Bishop of Toronto		Pews	Conversions to
		Chatham4	Bogert, the late Mr 66	PALKLAND, Lady	Cathedral Scene	Rose, Rev. Hugh James, one of the best and greatest
	73	Chippawa	I TO TO ME DE On his Refusal	Pathers, Writings of the		of English Divines
	93	Church Society of the Diocese of		Forms, Benefit of		Rose Middleton and Lean Hopkins, a raish race.
	a manger 93	46, 58, 62, 66, 70, 74, 66, 66, 66,	54	French, Mr. John, an Innuel, Converse	Battle of Tiberias	Ross, The Man of
	This coming unto no 93	110, 114 passim, 110, 122, 120, 121,	Common School Act22, 74, 194, 202, 206	Fuller, Rev. S., Memoir of	Sir Bernard the Brave 6	Russian Church 8
(combined humility and glory of	Church Society of the Diocese of Quebec 10, 1	7. Churchmen attending Dissenting Places of		Cl	
	London's three Sermons on the 5	98, 126, 138, 150, 166, 17		GARNER—		
	of England, the middle way between Popery	Clergy, List of Canadian	Countenancing Dissent 157	Ancoats' Sermons, 80.	Church of the British Isles	5 SALVATION, The Day of
	and Dissent 9	Cobourg 14, 15	22 Having their Marriages solemnized	Barrow, Dr., 120; Bennett, Rev. W. J. E., 120	Poetry, Latin	Saturday Evening, Sunset Thought for
	Anglican, in South America	Congregationalists	by Dissenting Teachers 46	Beveridge, Bishop, 140; Blunt, Rev. I. J., 16, 30		9 Schism,
			04 Church Music 2, 94	Bramhall, Archbishop, 8, 24.	- 1 D'alor	/ A Dialogue
	of Ireland 57, 133,	Delaware	70 Church Newspaper, 22, 66, 185, 194, 206	Carleton, 128; Cecil, Rev. 1t. 00,	Paisma	Scraps from the Journal of a Country Curace
		Disconters Union of 1	Church Society of the Diocese of Toronto,	F. G., 8, 16; Crostnwaite, itc. Drange D	- I the Duke of Northum-	Sects Union of
		President Chief Ch	Annual General Meeting of 198	Dowling, Rev. J. G., 36, 108, 120, 180; Draper, D.	1 1 - Combridge by Rev. T. Whytehead 2	Sermon: on the Christian Duty of Contributing to
	restored 168 How to read History of the 174 Decoration of 168	Georgina and North Gwillimbury 1	Converts to Episcopacy20,,	16, 36, 68, 80. Featley, Dr., 80, 92, 112, 136, 152, 180, 200; Flee	Did Cal - Drings of Wales	Religious Objects within the Church
	Decoration of	Com District		Featley, Dr., 80, 92, 112, 130, 102, 200,		29 Sharp Archbishop
		Cond River	Ob Christmas Day in Totolito	wood, Bishop, 92, 152, 184. Hascard, Dean, 180; Hopkins, Bishop E., 18		32 Sine none Excusable
		Guelph	Colonial Church Society, College			O3 Spangang
	Churchman, American	TT : 14 cm	30 01		7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7 7	Of Strofford Carl of Andicial Mulder of the
	Churchman, American 24 Clergy, Duty of toward	Titalinton	50 Church Architecture		17 1 1	bu Quagazion of the English Church Hom the 22 post
	Clergy, Duty of, towards the Church	TT 1	oo Cartwinght, The nev. It. D.	R., 80, 92, 136, 180.	TT TT	03 Filsevisiii
	Compromise, Dishonourable 45 Confirmation 45	TI District	Delle S Thomas J	Jebb, Bishop, 24, 92, 120, 180.	Banished Kings, an Allegory	85 —See Episcopacy, Bishops, Presbyterian Ordina-
	Confirmation 33 Congregationalism and P. 1999	Hurontario		Kettlewell, Rev. J., 140.	Advent Carol	97 tion, &c
	Congregationalism and Episcopacy 133 Consecration of Twelve Living International Consecration	Johnstown District	3 Dorney Church 15	7 Latimer, Bishop, 4.	T 1 Ambhishon 1	08
	Conversion of the World	Vingston	30 Dissent, the Cause of Tractarianism 2, 1	8 Maurice, Dr. H., 136; Milvaine, District, 136;	God in the Storm 1	12 m Charack
	of the Church dependent on the Unity	Kingsov	34 ——— the Cause of Insanity 18	Monro, Dr., 36, 60, 68, 112.	A Christmas Evening Pastoral	
	Convocation	Timesol (Now)	67 Editor's Farewell 20	Philpot, the Martyr, 60, 200; Flam Schools, 112	36. Archbishop of York's Farewell Sermon 1	20 mi
	Corrie, Bishon	Therefood (New)	Elmsley, The late Mrs 2	Raikes, Rev. H., 140; Reynolds, Dishop, 6, 16,	Old Crow	Down of the
	Country Convergation	Indya-town	[36] Episcopacy 17	108; Rose, Rev. H. J., 4, 68.	On the Bishop of Jerusalem laying the Founda-	Reports Righon of Pastoral Visitation of
	Crucifixion average	Louth	[42] Fonts 1	Sandys, Archbishop, 4, 8; Seabary, Sistisp,		Letters Patent of
	Crucifixion, avenged upon the Jews	Touch	102 Citibile, Case of the feet. C	Smalridge, Bishop, 16, 36, 60; Stillingfl	Our only Refuge	140 Touch Force of (in the Case of Dr. Cooke)
				Bishop, 4, 184.	op. Jerusalem	141 Truth, 1 oree 63, (121
	Church Temporalities Act	- ASTAL A District	100	Taylor, Bishop Jeremy, 24; Tillotson, Archbish	Hammond	144
			1/0	2 60. Watson, Rev. A., 184; Williams, Rev. Isaac,	24. Cathedral	UNITARIANISM, Renunciation of
					Young Chorister	145 Unitarianism, Renunciated 149 Unity, Christian
4		162,	167 Intentings, the late Maratt	Williams, Rev. John, 125, Wyonne, 65.	68 Cross in the Sky	152 Universalism
	Tactics of Romania	Normarket	Hincks, Appointment of Mr 14, 38,	58 Garnet's Straw, pretended Miracle of	128 Wellington and Soult	160
	Tactics of Romanism 56 Church Society 56	Ningana	10 Horse-racing	78 Geneva	179 English Yeoman	VICTORIA, Her Majesty Queen
	Church Society 50	8 Paris 70,	Jarvis, Dr., his Projected Church History 1	78 Gold Wreath	17 Inon the Picture of the Queen receiving the	Worship of the Blessed
	Duty of praying for the state of the state o	Penetanguishene	Zi Killidowii Charen	Greek Church, Christians of	Sacrament at the Coronation	100 calla Ciale
		Popery 22, 106, 122,	186 Leach and Ritchie, On the recommendation	70 T - D'1	Thought on the General Resurrection	169 Visitation of the
		Port Hope	of fresty terrament by facesis.	78 HALL, Bishop		
		Proshyterianism 18	, 98 Land, Archibishop, Latreyt, vindicate	73 Happy Mary 39 Heathens and Christians		
	Glebes 83, 94, 98, 11	One Thanksgiving for Deliverance from As-	Medin Conege	78, Heber, Bishop	20 Grace Darling	180 Walker, Memori of Rev. 184 Wanderer reclaimed
			6 Methodism 2 018, 42 018, 00, 102, 201,	100 Howhout Coongo	98 "Why don't you go to Meeting?"	Water Church Church
	Unitarians improperly called Christians	Quebec 18, 34 biz, 58, 136, 182, 190, 194,	203	Heylyn Dr	Two Sketches of Charles I	Wesley, Ich a High Churchman
	MesmerismClerical Dress : Pro-	Pohortson Rev. D., Testimonial to	6 Monasteries, as connected with a	Hook, Dr. 5,	194 Victim of Fanaticism	William a Chronicle of the Times of
			186 Puseyism,	House of Industry in Toronto	162 Martyrdom of Archbishop Laud	196 Wicliffe, a Chronicle of the Times of
	Congregationalism	98 St. Catharine's	Missionaries, Employment of	202	White King's Funeral	19! Woking Comme-
		00 St Martin	McCalli, Lestimonial to Rev. Dimitive Me-	INDIAN Missions	98 "It is I, be not afraid"	200 VEAR Christian
				134 Islander, The Little, a true Story	124 English Hedges	201 YEAR, Christian
	or a Knowledge of Church History 1	02 Stamford	TITE CHOCKES, THE CONTROL OF THE CON			
	The state of the s					

TORONTO:

TRIVTED FOR THE MANAGING COMMITTER, BY H. & W. ROWSELL.

gave himself for it."





" her foundations are upon

the holy hills."

VOLUME VI.—No. 1.7

TORONTO, CANADA, FRIDAY, JULY 8, 1842.

TWHOLE NUMBER, CCLXI.

Original Poetry. A CATHEDRAL SCENE. A THUNDER STORM DURING THE SERMON OF A POPULAR PREACHER.

A bright sun's Sabbath smile Stream'd through the eastern Oriel's tinted pane, And rainbow splendours filled the holy tane,— A grey ancestral pile,— ose solemn arches to their airy height

Sprang from the dust in history's starless night,
And mocked time's withering frown,—
Echoed the mail-clad Norman's stately tread,— Caught from a thousand years their mighty dead, Dust of earth's high renown:

Where swelling floods of air-born music wave,
The banners droop'd o'er chivalry's cold grave;
And as its stream flows down The long dim aisles, strange echoes fill the air As if the past's cold phantoms linger there: And wandering sunlight gleams
Bathe the old flags o'er knightly dust unfurled,
Dance on helm, crozier, saint—a strange, rich world For fancy's dreams!

There was deep silence on the mighty crowd-Lips pale with awe—brave hearts in sadness bow'd—
While, stern and low,
Yet thrilling fearful thro' those arches old, With warning voice the mighty Preacher told
Dark tales of mortal woe:
And fervour, scarce of earth, his spirit stirr'd,

While arch and dome rang to each solemn word—
"Judgment—Eternity!"— And, like some ancient prophet-shape of gloom, He show'd mortality its yawning tomb, Fate—Death—and Terror-nigh,— Till, as his burning words grew faint, at last O'er each chill'd heart an icy shudder pass'd,

As if Death's wing swept by. A change was nigh-a cloud, like blackest night, Veil'd the grey fane in dim and ghostly light, But came unheeded on-

Till the red lightning, from its fiery springs
Flashed through the gloom on wild and burning wings,
A stern, terrific dawn; And, high o'erhead, the giant thunder-stroke

With fearful voice, the mortal stillness broke;

Then the chill'd life-blood froze,
And hearts seem'd visited with cold despair, And quivering lips seem'd tremulous with pray'r,-Till, o'er the tumult rose
One voice—the Preacher's !—and his stately form

Seem'd rising with the elemental storm By Heaven upborne:—
"God!—are these lightnings heralding thy way?
"Are these the thunders of our final day,

"Man's Judgment-morn?
"Hear we thy mighty Angel's shout sublime—
"The rending of the graves—the knell of time,
"Earth, ocean, sky? "Courage, weak dust—arouse ye fellow-worms!
"Mid this wild gloom—this whirl of fires and storms—
"Our God is nigh!"

The storm was pass'd-the Sabbath sun again Stream'd thro' the glittering Oriel's crimson'd pane, Smiling on dust and tomb;

And grassy earth beneath the new-born ray, o' her summer tears, all sparkli A world of bloom And as the hush'd crowd, from the grey old dome,

Sadly and slowly sought each neighbouring home, Grave was each chastened thought; And on each car these dread words floated nigh, " Life-Death-and Time,-Judgment-Eternity!"

And memory brought, In far off lands, back to the musing heart That solemn scene with true and startling art,-Dark arch and blackening sky,—
The tempest-thunders thro' the gloom that roll'd,—

The lightning's flash,—the words of hope that told,
"Our God is nigh!"

Toronto, July, 1842.

To the Editor of The Church.

Cobourg, May 26th, 1842. Dear Sir.—The subject of the following lines is so sacred that it trust they will not be considered unworthy to appear in a publication devoted to pilety and religion. They are offered to The Church not only on this account, but also because I believe them to be unadapted to the taste of desultory readers. I only desire to solicit the sympathy of the pilous and the crudity. Whatever may be its demerits, the *Elegy*, if a poem in hexameters may, with propriety, be so denominated, exhibits a faithful portrain of the loveliness, peace and sanctity of the premature death to which it alludes, and, alas! too faithfully describes the consequent intensialliction......

Et quorum pars magna fui."

the allegories are, more than usually, indicative of reality, whose life was adorned with the most exemplary virtues, with it talents, sedulously cultivated, and every amiable propensity in ot include among these the inferior attributes of personal acc and beauty, of which she possessed much more than the allity of her sex), and whose early death evinced so much heapromise and pious resignation, should not be suffered to moulder vivion; and I feel that, by contributing my humble efforts to tuate her memory, I shall have performed an incumbent though necholy duty.

melancholy duty.

I fear that the annexed translation may be considered, in too many instances, more literal than poetical. I am not ashamed to own that both this and the original have cost me more tears than labour.—
Many years have elapsed since I last attempted Latin poetry, and probably this will be the last effort of, Dear Sir, your's most respectfully.

AN OLD WESTMINSTER.

IN MEMORIAM CHARLOTTÆ HENRIETTÆ MANNERS ANDREWS. Flore juventutis abreptæ, I Aprilis A.D. 1842, æt. 18.

Pectoris, heu! miserum est tumulo superaddere carmen Sed lenire valeut turbatum carmina pectus, Quoque ciemus, eo sedantur pectine cura Quanquam ô! vix memorem quo cresceret illa decore, Quot dotata modis, quantâ pietate manentem Excoluit vitam, lethique extrema levavit. Ipse mihi videor, quo languida more jacebat Exspirans animam mærentes inter an Cernere adhuc (vivo nequaquam ea cedet imago). Adstabat (durum!) mors improvisa, sed omni Quo solet inferri terrore exuta, sed ipsi Dissimilis sibi, sed florenti ornata coronâ. Dextrâ tela manu texit, stellasque sinistrâ Ostendit dubia et, tanquam læsisse pigeret, Invitat demum somnos, spargensque papaver Allicit his verbis, placidèque susurrat in aurem "Te Deus elegit, te cælum exspectat—abito!" Paret ibi monitis, sine labe et spiritus exit.

Inter abundantes lacrymas interque tumultus

Quis decor exstinctæ! vix exspirasse putares; Risus adhuc lentus formosa illuminat ora, Et rosæ abire genis, et lilia fronte recusant. Paulum labra patent somnos imitantia—lumen, Luminis æterni præsagum, tempora lambit.

Heu! cito labrorum et totius gratia vultûs Aufugit, inque vicem tristis circumvolat umbra. Hinc exaudiri gemitus, hinc undique fletus: Præcipué luget mater: solatia tangunt Nulla silescentem—tabescit vulnere sævo.

Exaudi, Omnipotens! in te spes sola superstat, Et nostri miserere: ad te confugimus olim, Nec frustra; auxilio subeas: absumere natam Cui placuit, placeat pacato numine matrem Reddere: te superet tantos firmante dolores.

Vix premor ipse minus, passus vix ipse minora: Nam fuit unus amor nobis et causa dolendi Frustrá inter reliquas talem est sperare sodalem. Omne decus pereunte illà periisse videtur. Jam neque delectant flores, arbusta, nec horti. Heu! manus et digiti tenues, queis serta solebant-Intexi mihi, jam solvuntur frigore longo. Nata, vale, dulcis! donec felicius ævum Eveniat nobis, quo restituamur utrimque Non moriere omnis-virtutes corda tenebunt Nostra tuas, cælo jam te sanctisque fruentem, In terris quondam sancté vixisse, monebunt.

TO THE MEMORY OF CHARLOTTE HENRIETTA MANNERS ANDREWS, Snatched away in the bloom of youth, April 1st, 1842, aged 18.

While tears still flow, while woes the heart consume, 'Tis hard with worthy flow'rs to deck the tomb! We mourn, and still shall mourn, the hapless day When she we loved so fondly pass'd away Gifted with beauty, worth, and all that throws Lustre on life, and mitigates its close. Now, even now, before my weeping eyes
Pale Death appears, but not in wonted guise,
Above his marble brow no terror lowers, Above his marble brow no terror lowers,
His iron crown is chang'd to wreaths of flowers;
One hand points heav nwards, one conceals his dart;
He views his victim—pity warms his heart—
And, half relenting, he delays to wound;
Invoking sleep, he scatters poppies round,
Then whispers softly in her list ning ear,
"Chosen of Heav'n, forbear to linger here."
Alas, she yields,—her spotless spirit flica Alas, she yields, -her spotless spirit flies, Lovely in death, not seeming dead, she lies: Still placid smiles her beauteous face illume, There, ling'ring still the rose and lily bloom.
Her lips are scarcely closed, as if she strove,
With her last breath, to whisper rest and love; Beams of celestial light her form invest, And peace eternal hovers o'er her breast! Alas, the beauteous vision's lost in gloom !-Alas, the beauteous vision's lost in gloom;—
All, all is buried in her early tomb!—
Hence groans and sighs and loud laments resound,
Hence universal anguish reigns around.
But most intense her wretched mother's grief,—
She neither seems to hope nor seek relief,
Save only from her God,—to Him she prays,—
Still her pale cheek a withering heart betrays.

Abolicht God in thee alone we trust!— Almighty God, in thee alone we trust!—
(Sometimes severe thou art, but always just,)
In thee ere now we've trusted, nor in vain,
Now hear our pray'rs—vouchsafe thine aid again,
And, though it were thy pleasure to remove
An only object of maternal love,
Restore the mother,—grant her strength to bear
Her matchless grief, and save her from despair! Almighty God, in thee alone we trust!

Oh my loved child, whilst uttering pray'rs for thee, Scarce less affliction is endured by me— She, whom both fondly cherish'd, is no more,— Alike we loved her, and alike deplore! In vain I seek, among the living crowd,
A friend like her who moulders in her shroud:
All that I valued most with her has flown; Pursuits and pleasures, once enjoy'd, are gone! Gardens and flow'rs and shrubs no more delight,— Nor cheers the sunshine, nor annoys the blight,—Alas, the hand, which twined the roscate wreath For me so lately, now lies cold in Death!

Dear child, farewell, till (all our sorrows o'er) We meet, may Heav'n permit, to part no more!
—Thou shalt not wholly die—thy virtues still Live, in our hearts enshrined, and ever will ;-While fond remembrance sheds one ray seren Sad will the solace be-that thou HAST BEEN!

THE PURITANS, OR INDEPENDENTS, OF NEW ENGLAND.*

of all new doctrines and opinions, was marked by under the nursing care of the early reformers. The austerity of life and doctrine; the rejection of human learning; and the grotesque and whimsical names which were given to children;—these exhibit a state of mental riot, a height of religious frenzy, having few parallels in the history of the human mind.

Bishop Burnet alleges that there was the strongest disposition, in the predominant church, to treat the moderate Puritans with indulgence and lenity. The concessions of Elizabeth were indignantly rejected by the stauncher Puritans, who replied, in the language of Moses to Pharaoh, "there shall not a hoof be left behind."† These prosecuted their opposition to episcopacy with all the ardour of reformers, and all the enthusiasm of zealots. Having submitted, in a formal admonition to Parliament, their famous Platform of a Church reformed, they proceeded in a second address to that body, to declare their resolution to become "their own carvers" in a change. They strenuously inculcated the dogma, that theirs was the only true church, and as such was alone entitled to toleration. These sentiments were followed by acts, which, in their tendency and expressed design, were to precipitate a religious and political revolution.-Then commenced, on the part of England, a system of severe and coercive legislation, which cannot be justified or palliated, however it may be defended, on the ground of a supposed political necessity.

To escape from laws which licensed power had imposed, or their own zeal and temerity had invited, some of the Puritans fled from their native land, to seek peace and toleration among their brethren in Holland; a country on which the reformers had shed the brightest glory of the Reformation. † In Holland they found an asylum from the intolerance of English legislation, and enjoyed their peculiar worship without molestation or restraint. But induced by an unhappy feud, or led by the pruriency of gain, or warmed by the prospect of founding a religious settlement in a new and unpeopled country, they removed in the year 1620 to New Plymouth, after enjoying the hospitalities, and partaking the blessings of the religious

liberty of Holland, for a period of eleven years. In the mean time, the struggle in England between the Episcopal and Puritanical parties grew more intense, and exhibited a more political aspect. The combatants were glowing with anxiety to decide the great question, for which they had been so long contending. The issue involved the fate of the existing religion, and with it the existing government. Both parties were disputing for the possession of the great and alluring prize, THE RELIGION OF THE STATE. It was the choice of this, not the separation of politics from religion,—an idea suggested by no party, which divided and inflamed the nation. The selection at that juncture lay between the Episcopal, which, as represented in the person of the monarch, was identified with the political state, and Independency, the religious profession of the Puritans. The question, so long of dubious issue, was at length terminated

Prom "A Discourse delivered celevered celevere

form of Genera.
"The second, disliking it, altered it in six hundred particulars.
"The third quarrelled at these alterations, and resolved on a new

"The fourth classis dissented from the former.
"Thus," continues Fuller, "because they could not agree among themselves, that wise statesman (Burleigh) put them off or the present, until they could present him a pattern with a perfect consent," I'm the states among us."—ED. CH.]

I'm this memory, to use the language of our Prayer-book, "be ever blessed among us."—ED. CH.]

I'm this memory, to use the language of our Prayer-book, "be ever blessed among us."—ED. CH.]

I'm this memory, to use the language of our Prayer-book, "be ever blessed among us."—ED. CH.]

I'm this memory, to use the language of our Prayer-book, "be ever blessed among us."—ED. CH.]

I'm this memory, to use the language of our Prayer-book, "be ever blessed among us."—ED. CH.]

I'm this memory, to use the language of our Prayer-book, "be ever blessed among us."—ED. CH.]

vation of Cromwell, as Protector. deliberate judgment of mankind, that the establishment of the Protectorate did little benefit to the cause of true freedom. Recent events in England have brought it into prominent notice, and the clamorous zeal of heated partisans, seems almost to have silenced very properly concedes in his Centennial Address, the wice of authentic history. But the republicans that Church and State were very curiously and effiand republicanism of that day, bear no affinity, and ciently interwoven with each other." We see the can claim no relationship with either in this country. closeness of this connexion in the lasting consequences It was, for the most part, a temporary outbreak of which it entailed. The colonial enactment requiring sectarian ambition or honest fanatical zeal. The a general assessment for the support of public worship, embodied spirit of chaos and disorder seemed to be let loose upon mankind. Many of the actors were pious but visionary men, who were moved and in- were more intent on laying their church establishment veigled by popular demagogues. The contest had upon deep and solid foundations, than of rearing a been mainly a struggle for religious ascendancy, in temple of civil and religious liberty. In England which republicanism or royalty had little to do, except that the monarch was the object of attack, by happening to be the representative of the dominant church. Strenuous efforts were made for his convertible they sought the shores of North America, in order to sion, by sermons of characteristic length. Cromwell, who, with many points of greatness, was an usurper tical government. The restrictions, therefore, which and a tyrant, not satisfied with an untinselled Protectorship, sighed for the pomp and glitter of a regal the penalties with which nonconformity was punished, sceptre. Charles, though a faithless friend and a were in perfect consistency with their views at home, bad king, \$ possessed many virtues and various accomplishments. He was sacrificed to Cromwell's ambition and that of his armed confederates. Subsequent ment of civil liberty, than the enjoyment and prosevents prove, that the voice of the people was as effectually drowned by the din of arms, when Cromwell rose to the supreme power, as that of justice had been stopped, in the solemn mockery of the monarch's trial. When the army was disbanded, and the dread spirit which had controlled and overawed it, was no more, we witness the heartfelt acclamations with which Atlantic the national voice hailed the advent of Charles the Second. The republicanism of the Protectorate, was a drama, which, for a moment, held the world in suspense by the transient interest of its scenic illusion. It passed away like a shadowy cloud, leaving but faint traces of its existence, upon the political horizon of the kingdom. Royalty was restored; -not by the force of arms, or the tricks of diplomacy, but by the

hearty and unbought consent of the people. But it was before the death of Charles and the establishment of the Protectorate, that the Pilgrims settled in New England. Suffering as those of the colonists did who came from England, during the reigns of the first James and first Charles, no alternative was presented but conformity or exile. | From Holland, where they had lived in tranquillity, free from compulsion or restraint, they came to this country [the now United States], with the security of a written The early age of Puritanism, like the primeval age Charter, and followed by the ægis of the British Conof the liberal maxims contained in the Roman panspring of the art of printing, and the revival of letters, nities which had been conferred upon the boroughs and cities of Europe; -and, in addition to all these, they had inhaled, from their earliest infancy, the free atmosphere of the English common law,—that law, which, like an unfailing stream, had rippled down to them, through a succession of opposing ages, from the clear and uncorrupted fountain of Anglo-Saxon liberty. They remembered the hardships to which they had been exposed in their native land, by the statutes against nonconformity; and they remembered the country of their exile, where the blessings of love and friendship were cherished, because the genius of free-

dom there had checked and rebuked the genius of The Charter of Massachusetts, granted in 1628, persecution. conferred upon the corporators extensive powers for trade, commerce and self-government. It united the character of a trading community to that of a municipal corporation, with liberal privileges. The principles of the English common law, being guaranteed to the colonists, every freeman of the corporation was entitled to a vote, in the enactment of laws and the choice of governor and assistants. The idea of universal suffrage, if not verbally expressed in the Charter, was plainly in the minds of its framers, and by a sound construction of the instrument, embraced within its spirit. There cannot be a doubt that the colonists might, if they chose, have planted upon such a foundation, that great pillar [?] of republican freedom.

But the colonial idea of freedom was different from that which the expression conveys, at the present day. Tests were applied, which, as they connected religion with the political rights of the colonists, were alike in abridgment of the Charter and repugnant to liberty. In the year 1631, a year after the colonial government was removed to this country, it was promulgated that no man should be admitted a freeman, who was not a church member. As none but Puritans could be admitted to church communion, it followed from this decree that all other sects were at once disfranchised. This law, which excluded from the right of citizenship, a great majority of those who were entitled to it under the Charter, continued in force until the disso-

lution of the government. The principle of so proscriptive a policy, was asserted by a most arbitrary act, before it received a legislative sanction from the General Court. In the year 1628, one year after the first settlement of Massachusetts Bay, Endicott sent back to England, as sachdsetts Day, Endicott sons respectable colonists, whose religious opinions did not permit them to renounce the liturgy of the English Episcopal Church. This act was subversive of the right of private opinion, and struck at the fundamental principles of freedom. Four years after the accession of Charles the Second. the colonists received from the throne an emphatic admonition, and were enjoined "to permit such as desire it to use the Book of Common Prayer, without incurring any penalty, reproach, or disadvantage; it being very scandalous,"—continues the admonition— * From "A Discourse delivered before the Historical Society of consylvania, February 21, 1842, by Job R. Tyson, Esq., one of the live Presidents."

§ [Charles had many faults, and his conduct to the great Strafford § [Charles had many faults, and his conduct to the great Strafford was, as the royal martyr confessed, a heinous crime. But the conscientious hesitancy of Charles made his very virtues sometimes wear the appearance of insincerity and want of feeling. With all his defects, let his memory, to use the language of our Prayer-book, "be ever blessed among us."—E.D. Ch.]

If the author of "The European Settlements in America," &c., contends that the Roman Catholics were more harshly treated than the Pyritans in England, see, vol. ii. n. 290. Haves some a plicit.

by the decapitation of Charles the First, and the establishment of Puritanism in its place, by the eletical power." Its baleful influence was felt under the colony, and the brief period of thirty or forty ation of Cromwen, as Protector.

The problem has long since been solved by the the act of settlement, which vested the throne, at the years, during which such laws could safely be put in revolution, in William and Mary, and their Protestant execution. During the Protectorate, and the civil successors.

This exclusive system was interwoven with the vital elements of the colonial policy. President Quincy was not abolished until so recently as the year 1834.

There can be no doubt that the eastern colonists gles for ecclesiastical victory. Failing to obtain the political ascendancy of the Genevan faith and worship, carry out their long-cherished scheme of an ecclesiasthe colonists imposed on the rights of citizenship, and and the great purpose of their enterprise. Their leading object seems to have been less the establishperty of their religious institutions. Absolute political freedom, that freedom which could form the gern of the American republic, would have frustrated their primary intention, and proved subversive of their design, in braving those untold hardships and privations which they fearlessly encountered across the

But it was not alone in the denial of civil rights to all who were not church members, that they failed to prove themselves the champions of liberty; but in the active persecution of those who were thus disfranchised. Every sect of religion, except that which was established as the state religion of Massachusetts, was the subject of prohibition and punishment.

"They re-enacted," says Bancroft, "the worst statute in the English code, that of enforcing attendance on the parish church."- A fine was imposed for non-attendance, and a general tax was assessed to support the ministry. The sanctuary of home was violently invaded by the civil magistrate, to drag to church the lukewarm and disaffected. A spy was set upon men's words and actions, lest one should partake of heresy or the other of disaffection. It was thus that an ancient principle of the English law, that a man's house is his asylum and castle, was trodden stitution. They carried with them some knowledge of the Roman panthat "the arm of the civil government was employed to support the church, and the terrors and violence of the Inquisition existed without its form." Liberty conscience was denied, and toleration of the colonial nonconformists preached against as a heresy and sin. Roger Williams was charged in 1634 with holding divers exceptionable tenets, one of which was "that to punish a man for any matter of his conscience is persecution." He was banished the colony and settled in Rhode Island, the history of which is immortalized by the enlightened maxims of that illustrious exile. Their treatment of that gallant and generous spirit, § Sir Henry Vane, on account of his favouring Mrs. Hutchinson, was in pursuance of a line of policy which seemed to be fundamental. Among the earliest laws of the Massachusetts Colony, were five concerning religion. These were so rigorous in their punishment of heretics, that the persecutions which the colonists had endured in England, as dissenters, are pronounced by the author of the European Settlements in America, "to be great lenity and indulgence in the comparison." | In the year 1637 an Ecclesiastical Synod denounced fourscore opinions as heretical.— Nonconformity was synonymous with heresy, which presented such multiform and Protean shapes to the argus-eyed theologians of New England, that the enumeration and description of them are said to cover seven pages of The Ancient Charters. Nor did these egislative denunciations lie dead on the statute book. A bare mention of the multitude who submitted to the infliction of exile or death, or some more ignominious punishment, speak trumpet-tongued of the insulting triumphs achieved by the ecclesiastical power over the hunted, depressed, and degraded cause of

social and religious freedom. We contemplate with horror the fires of Smithfield, the dungeons and auto da fes of the Inquisition, the massacre of St. Bartholomew, and the penalties of the Star Chamber. But the unpitying and remorseless sentence of Endicott, the governor, who, on one occasion, told his prisoner, "renounce your religion or die," and the sanguinary denunciations of the General Court, fill us with equal dismay. That they who had preached such purity of life and conduct to mankind; that they who had been exposed to the terrors of persecution and fled from it; that they, forgetful of their own precepts and the lessons of their own sad experience, should pursue to banishment and death, almost every species of nonconformity; -displays to us recesses in the human mind, which point to a dark and unexplored labyrinth in its devious and impenetrable depths. The extent to which this violation of the rights of mankind, was carried by the Puritan colonists, occasioned amazement and alarm among their brethren in England. Letters were written expressive of their disapprobation and concern. Even the mild and gentle Isaac Penington, the Quaker, was induced to admonish them in several well-written and truly catholic treatises, of the hostility of their

religion, and to the well-being of its various professors. A philosophic and able historian bespeaks the indulgence of posterity for such a harsh and sanguinary scheme of government, by observing that few in fact were exposed to the severity of these inflictions. I

* It was necessary for the minister to certify, that the candidates or freedom were of orthodox principles, as well as of good lives, &c. ee note in Hutch. Hist. Mass., vol. 1, p. 31.

† i. c. the Independent Sect.

† i. c. the Independent Sect.

\$ See Biographia Britannica, article Brown (Robert), note F, for a piece written by Johnson, a leader of the Brownist sect, entitled, and the section of the Anti-Christian Abominations yet reteyned in England." Of the abominations enumerated, the 33rd is TOLERATIONS. An old New England writer says, "To authorize an untruth by the toleration of the State, is to build a sconce against the walls of heaven, to batter God out of his Chair." § [Sir Henry Vane was a fanatic and a king-killer; but his bad, dark-arracter, was doubtless illuminated with a few gleams of light.—

in the temporary overthrow of the Episcopal Church, exist,* and we are informed by an eminent writer, that am far from wishing to magnify what humanity would by the decapitation of Charles the First, and the in the year 1676, "five-sixths of the colonists were delight to lessen, but it is certain that the victims the colony, and the brief period of thirty or forty years, during which such laws could safely be put in execution. During the Protectorate, and the civil troubles which preceded it, these severities were unknown or connived at in England. Upon the restoration of monarchy, they were prohibited by royal interdict, and after that period few, if any cases of death, for colonial nonconformity, in fact occurred. death, for colonial nonconformity, in fact occurred.—

But the doctrine of intolerance towards error, continued

dissent in this country? Where are all the old nonconformity churches which once looked so flourishing and green? The 'Eclectic Review' (Feb. 1832, p. 109) tells to be asserted and acted on in practice, till the close plea of infidelity. A clergyman of Ipswich, Massa- their continuing in their present state?" (Letters by chusetts,* by the name of Ward, who wrote in 1645, and whose effusion is quoted in Belknap, observes, and whose effusion is quoted in Belknap, observes,
"It is said that men ought to have liberty of conwho say it does not mean actual separation into distinct science, and that it is persecution to debar them of it. communions. Dr. Owen carnestly contends that it I can rather stand amazed than reply to this. It is an astonishment, that the brains of a man should be parboiled in such impious ignorance." President Oakes tells us, in 1673, that he looks "upon tolera-Oakes tells us, in 1673, that he looks "upon toleration as the first-born of all abominations.

A further extenuation is attempted by the apologists of the New England Puritans, in attributing the rigour of their political policy to the age, as one of religious intolerance. But the remark is not applicable to Holland, where religious liberty, in that age, Roger Williams, and William Coddington, who had introduced into their respective settlements, the en-

the New England ecclesiastics were denouncing a sentiment favourable to toleration as a heresy, and its practice as a sin, was preaching to the crowned heads of Europe the impropriety of tests;—a doc-

> SCHISM. BY THE REV. E. STRICKLAND, M.A. (From the Church of England Magazine.)

force in the apostle's argument to prove that they were corrupt in the faith from their separation (see the Introduction to Dr. Sherlock's practical discourse of It is often said, " it is an easy matter to talk of unity, but it is what never was or can be in the Christian church." This is not true; for there was a time when a real and solid union existed among the apostles and other balievers of the early Christian church. The and one practice; here was nothing that the scheme, it issues in endless divisions, creates confus called comprehension, so much talked of by dissenters, it issues in endless divisions, creates confus the church abhor and detest the awful sin of schism, dren of light and of truth, fice divisions and false the church abhor and detest the awin shift of the kingdom of which they declared excludes from the kingdom of the ki his eleventh sermon on Matt. xii. 32, makes schism the sin against the Holy Ghost, which shows how heinous it worship, but all worshipped at the temple; as even the was considered in his time. Scriptural unity then is more than comprehension, or mere assent to unite: it is unity in the faith; it is unity in action, affection, discipline, worship, and communion. Otherwise the Novaians and Donatists would have been one, as they professed the same faith, while they differed in discipline. The Christian church is a communion (1 John i. 3, 6,7); and is shown to be so from her eucharistic communion (1 Cor. x. 17). To preserve this communion inviolate, orayer must be made to the Holy Spirit for purification of heart, and the extinction of all pride and self-will. It was a principle among the Romans, a brave and wise was a principle among the Ro donare inimicitias reipublica-to give up and sacrifice their private enmities and quarrels to the public good, and the safety of the commonwealth. And nothing can maintain the church of God amongst us, but such conduct among ourselves (see abp. Tillotson's works, fol. ed., vol. 1, p. 175).

Now, taking the divine scriptures for our guide, do

they teach us to consider schism as a good or an evil? and truly catholic treatises, of the hostility of their legislation to the cause of liberty, to the Christian religion, and to the well-being of its various professors. (Matt. xv. 13). The propagators of schism and false doctrine are "withered branches" (John xv. 6); "false apostles, deceitful workers, transforming themselves into the apostles of Christ;" they are "false brethren" 2 Cor. xi. 13, 26); "false prophets" (Matt. vii. 15); false brethren unawares brought in" (Gal. ii. 4), and grievous" and "ravening wolves" Matt. vii. 15). Sects are pieces cut off, and, like rays of ight separated from the sun, they soon become extinct. As a stream cut off from any connection with its source, they at last fail. The history of the Christian church teaches us this lesson. The numerous sects that existed

I John Checkley, in the first quarter of the 18th century, reprinted Leslie on Episcopacy. He was arraigned at Boston, heavily fined, and bound with two sureties to keep the peace. See also An Act of the Connecticut Colony against Quakers, Ranters, &c., passed in the year 1705, disallowed by Queen Anne in Council. See Proud's Hist.

in former times have passed away, and many have scarcely left their name behind them. And the present state of dissent in this country affords a powerful and

than 235 of them are now withered and dead-now of the seventeenth century. The election sermons of the day breathe any thing but the freedom of the Gospel. The Rev. Mr. Higginson in 1663, the Rev. Mr. Sheppard in 1672, and President Oakes in the following year, all denounce the idea of religious liberty, as the offspring of delusion, or the specious plea of infidelity. A clergyman of Ipswich, Massa-L. S. E., p. 124.)

Schism, which is a great sign of carnality (1 Cor. iii. the members of the same church, without the breach gains by this, when separation in the apostles' days was looked upon as a much greater evil than schism, and that none but heretics, or apostates from the truth of Christian doctrine, were in those days guilty of it. That there were divisions from the church in the apostles' days we learn from St. Paul's epistle to Timothy: "For of this sort are they which creep into houses (no doubt to hold secret and illegal meetings), and lead captive silly women laden with sins, led was fully established, and where the Plymouth colonists themselves enjoyed perfect toleration, for a period of ten years. It is not true of Lord Baltimore, period of ten years. as James and Jamores winstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith" (2 Tim. iii. 6, 7, 8). They opposed themselves against the apostles of Christ, who lightened and catholic maxims of an enlarged social were the only teachers, with those they appointed, of lightened and catholic maxims of an emarged social the true religion; and were that to the Christian freedom. It is not true of William Penn, who, while church which Moses was to the Jews; which plainly signifies that they set themselves up against the apostles, and gathered churches in opposition to them. Of such separatists St. John speaks, whom he calls antichrists. "Little children, it is the last time (the antichrists. "Little children, it is the last time (the last hour of the Jewish church, or it is the last distrine, whose feasibility he afterwards beautifully illustrated, in making universal toleration the basis of his colonial system in Pennsylvania. Thus we do not in opposition to Christ); whereby we know that it is the last dispensation; and, as ye have heard that antichrists (persons in opposition to Christ); whereby we know that it is find these sentiments maintained in the neighbouring the last time. They went out from us, but they were find these sentiments maintained in the neighbouring colony of Rhode Island, so early as 1634, nor among the doubt have continued with us; but they went out, that [Roman] Catholics of Maryland in 1632, nor among their the Quakers of Pennsylvania, in 1682, nor among their the Quakers of Pennsylvania, in 1682, nor among their predecessors, the Swedes and Dutch, either in that province, or in the colony of New York. The mistaken system of Elizabeth and James, was sustained upon the inadequate plea of state necessity;—but the liberal opinions of the age in a portion of cultivated Europe, and especially its generous and Christian spirit on this side of the Atlantic, opposed themselves to the demons of intolerance and persecution.

CCULSM the Christian faith; nor can any thing justify a separation, but such corruptions as destroy the faith once deli-vered to the saints: for otherwise there had been no

religious assemblies). If dissenters say they are not schismatics, which they do (see T. Binney's "Dissent not Schism"), on what scriptural grounds do they justify their being separatists? Truly they are in a dilemma, as well as other believers of the early Christian church. The apostles "were continually in the temple, praising and blessing God" (Luke xxiv. 53). Here was no disunion, but sweet and joint fellowship and communion with but sweet and joint fellowship and communion with christ their Lord and Saviour, and with one another; and their peaceful temper and heavenly disposition we should imbibe. Again, "These all continued with one should imbibe. Again, "These all continued with one according to the property of the gospel, favours every great principle rescued from Rome by the Reference. should imbibe. Again, "These all continued with one accord in prayer and supplication, with the women, and accord in prayer and supplication, with his brethren (Acts i. Mary the mother of Jesus, and with his brethren (Acts i. Mary the mother of Jesus the mother of Jesu Mary the mother of Jesus, and with his preturen (Acts 1. 14). "And, when the day of pentecost was fully come, they were all with one accord in one place" (Acts ii. 1). When their numbers had increased to 3,120, "They they were all with one accord in one place" (Acts ii. 1). When their numbers had increased to 3,120, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. ship, and in breaking of bread, and in prayers" (Acts ii. 42). And, when they had increased 5,000, "the multi-42). And, when they had increased 5,000, "the multi-tude of them that believed were of one heart and of one soul" (Acts iv. 32). Here they were all of one mind and one practice; here was nothing like the scheme and one practice; here was nothing like the scheme called comprehension, so much talked of by dissenters, which is an agreement to unite, yet allowing every one to follow his own ways. This would indeed be unity to follow his own ways. This would indeed be unity to follow his own ways. to follow his own ways. This would indeed be unity without uniformity, essence without existence, mere words and notions, and nowhere to be found in nature. This would be to exalt humour and caprice above God's This would be to exalt humour and caprice above God's law and reason and justice, to follow our own will rather law and reason and justice, to follow our own will rather than the commands of Jehovah, and to make religion consist wholly in interest. Because it leaves men to act as they please, it must precessarily form a system or large that the fertilising river of Christianity into the dead sea of infidelity" (Preface to Letters by L. S. E.) "Our dissent," says the "Eclectic Review," is itself fraught with dissent, and breaks and breaks again into distinct masses, as often as any excitement, local or general, puts the body in motion" (Sept. 1831, p. 192). Had Phinehas retired from the church, the plague would not have ceased. Had our blassed. as they please, it must necessarily form a system or not have ceased. Had our blessed Lord retired from as they please, it must necessarily form a system or systems exclusive of certain parts, and in some instances of the whole, of scripture. Sectarianism seldom embraces the whole truth; it almost always makes a embraces the whole truth; it almost always makes a dead letter of some part of living inspiration; it forms But, elevating his zeal to the occasion, he made a a kind of apocrypha within the inspired canon; and it "whip of small cords," and corrected their desecraa kind of apocrypna within the inspired cauch; and it with of shall corrected their desecra-always looks with suspicion and dismay on those parts tions (see Budd's Exposition of the Thirty-nine Artialways looks with suspicion and dismay on mose parts tions (see Badd's Deposition of the Thirty-nine Arti-of God's word which thwart its plans and its fancy. cles, pp. 205-207). It would be well to follow the advice Well might the primitive Christians and early fathers of of Ignatius to the Philadelphians: "As becomes childoctrines; for, where the shepherd is, there do ye as

> Christian Jews did while the temple stood, as it appears from what happened to St. Paul at Jerusalem, the last time he went thither (Acts xxi. 20, 24); yet they were distinguished by different opinions, rights, usages, and schools; and, which is usually the effect of such distinctions, by different interests and affections (Dr. Sherlock, But we are in a far worse condition; we have dless sects, with endless conventicles. The primitive Christians allowed no separate assemblies, no congrega-tions but what met in the public church. "If any man took upon him to make a breach, and to draw people into corners, he was presently condemned, and a suitable penalty put upon him. When Eustathius, bishop of Sebastria (a man pretending to great strictness and austerity of life) began to cast off the discipline of the church, and to introduce many odd observations of his own-amongst others, to condemn priests that were married to fast on the Lord's day, and to keep meetings in private houses, drawing away many, but especially women (as the historian observes) who, leaving their usbands, were led away with error, and from that into great filthings and impurity: no sooner did the bishops of those parts discover it, but, meeting in council at Gangra, the metropolis of Paphlagonia, about the year 340, they condemned and cast them out of the church,

passing these two canons amongst the rest: 'If any one shall teach that the house of God is to be despised, and the assemblies that are held in it, let him be accursed: If any man shall take upon him out of the church privately to preach at home, and, making light of the church, shall do those things that belong only to the church, without the presence of the priests, and the leave and allowance of the bishop, let him be accursed." Correspondent to which the canons called apostolical, and the council of Antioch ordain, that if any presbyter, setting light by his own bishop, shall withdraw and set up separate meetings, and erect another altar

character, was doubtless illuminated with a few gleams of fight.

ED. CH.]

See "European Settlements in America," vol. ii. p. 144. Savage says in a note to Winthrop (vol. ii. p. 149), "there was no place left but England for the unhappy schismatics."

year 1705, disanowed by Queen Anne in Council. See Proud's Hist. case he shall be deposed, as ambitious and tyrannical, and the people communicating with him be excommunicated, in his History of Boston, pp. 49-30, denounces the folly of a toleration which may tend to misrule.

Was it not lipswich, in England?—ED. CH.]

Cave's Prim. Chris. part i., chap. 7, p. 110). There are gregation, and another, I hope, will soon be added.acknowledged defects in it; and in what communion is visibly to our view. it not the case? The Brownists separated from us, calling our worship and government unlawful, idola-our blessed Redeemer had done and suffered for us, we and hence not so great a necessity for forms. They objected to what they called carnal ceremonies, but these afforded not just cause for division. The church in St. Augustin. The church is the Seraskir Mustafa Pasha, who has been appointed Goin St. Augustine's time almost grouned under ceremonies, yet he did not separate (epistle to Januarius, p. 213). has done or said nothing to impede our progress, as was nor should they; they charged the church with injustice but as this is an infinite containing to the containing to the containing to impede our progress, as was a contained to the containing to impede our progress, as was a contained to the containing to impede our progress, as was a contained to the containing to impede our progress, as was a contained to the containing to impede our progress, as was a contained to the containing to impede our progress, as was a contained to the containing to impede our progress, as was a contained to the containing to the c tice, but, as this is an infringement on the rules of natural or civil right, it cannot be so easily proved. But which has transpired it became evident that he took it for the old Nonconformists, who thought they could not granted that we have a right to build a Church, &c. You conform as ministers, conformed as laymen, both in prayers and sacraments; they condemned schism, and a possessor of land in Palestine! Providential circumwhich, under ordinary circumstances, the Mussulmans as it appears from the following extract from Howe.

"We, for our parts, who, because in some things we conform not, are called Nonconformists—whereas no man conforms in every thing—are not allowed to be counted members of this church by those that take denominations, not from the intimate essentials of this church by those that take denominations, not from the intimate essentials of this church by those that take denominations, not from the intimate essentials of this church by those that take denominations, not from the intimate essentials of this church by those that take denominations, not from the intimate essentials of the church by those that take denominations, not from the intimate essentials of the church by those that take denominations, not from the intimate essentials of the church by the churc denominations, not from the intimate essentials of things (as sameness of doctrine, and the institutions of Christian worship), but from loose and very separable accidents. Yet, thanks be to God, we are not so stupid as not to apprehend we are under stricter and much more sacred obligation than can be carried under the sound of a name, to adhere to those our reverend fathers and brethren of the established church, who are Redeemer, in loyalty to our sovereign, and in fidelity to the Protestant religion; as with whom, in this dubious state of things, we are to run all hazards, and to live and die together. And we cannot disallow ourselves to hope, that our reverend fathers and brethren will conceive of us, as humbly dissenting from them without diminution of that great reverence which their real worth claims from us, and without arrogating any thing unduly to ourselves on that account. For, though we cannot ourselves on that account. For, though we cannot avoid thinking we are in the right in those particular things wherein we differ, yet at the same time we know ourselves to be far excelled by them in much greater and more important things" (Portfolio, p. 343). If we look at scripture we see the sad effects of disunion. Satan first broke the unity of heaven, and was cast down to hell. Cain, being of that wicked one, fell into envy, and slew his brother in a quarrel which was altogether of a religious kind; he went out from the presence of God, i. e., from the church as it then was, a furtive and a varabond in the earth; and built a city fugitive and a vagabond in the earth; and built a city because, as Dr. South wittily observes, there was not yet city built for him to pull down), in a state of separation from that part of his family in which the church was continued in the line of Seth. The schism of Cain was continued till the flood came and destroyed them all; corruption having become general through the inter-mixture of the members of the church with the posterity mixture of the members of the church with the posterity of Cain, the people of the schism. The crime of Korah and his company, of Jereboam and the ten tribes, was wholly that of schism. The man of God (1 Kings xiii. 8-9) was sent to Bethel, the conventicle of the calf, and because he ate and drank there, contrary to the command given him, he was slain for it (ver. 23). The Samaritan schismatics were reckoned among the heathen by our Saviour—"Go not into the way of the Gentiles, and into any city of the Samariamong the heathen by our saviour— to not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. x. 5). Uzziah, though king, was struck with leprosy for intruding into the priest's office, and cut off from the house of the Lord (1 Chron. xxvi. 21). Schism, it is clear, partakes of the nature of spiritual adultery. The ark of Noah was a figure of the church: there can be no salvation out of the church, in the same way that there could be none out of the ark. Christ's seamless coat was not divided, which signified the unity that should exist in the church. Ahijah (1 Kings ii. 30-31) rent his new garment into twelve parts, to show that there should be a schism among the ribes. Rahab was ordered to gather all her friends into her house, that they might be saved; if any were found without, they were to perish (Josh. ii. 18). The paschal lamb was to be eaten in one house; none was to be cast out. The old Jerusalem was a pattern of the new; there was one temple and one altar: all the rest of the world were without. The church of Christ is a fold of sheep under the protection of the Great Shepherd of sheep under the protection of the Great Shepherd of men's souls; if a sheep strays, it is in the way of the wolf. The word "disorderly," in Greek, ἄτατος, is that in a short time a new Church, with a School-found four times in the New Testament, viz. 1 Thes. v. house annexed to it, will gladden and fertilize the es. iii. 6, 7, 11. It is a military term, signifying out of the ranks, and appears in every instance to have reference to schism. "We exhort you, brethren, have reference to schism. "We exhort you, brethren, warn them that are unruly"—that are out of the ranks, and have ceded to schism and disorder. " Withdraw yourselves from every brother that walketh disorderly " Yourselves know how (ὶτάκτως), out of the ranks. ye ought to follow us, for we behaved not ourselves dis-

ous to our profession" (Works by Parker Society, p. Let us pursue the same course with modern dissenters in all subjects where we have God, and right, and the verties of our holy religion on our side, as St. Paul did with the erroneous Judaizing teachers in the church of Galatia—" To whom (says he) we gave place by subjection, no, not for an hour, that the truth of the gospel might continue with you" (Gal. ii. 5). Our duty it is to show the superiority of our church by a more uniform and steadfast reliance on the Redeemer, by cultivating more assiduously every good word and work, by praying more constantly for the directing and purifying influences of the Holy Spirit, and by showing a more unreserved devotedness to God. We must not give place to them at all, either in the doctrines or polity of our church. kindness and love let us never be inferior. The l most prudent, and safest way of acting towards them is never to conceal or yield an essential point, but in all humility and pious firmness to make an honest and open declaration of our principles. Because to yield to them, or to favour in any way their errors, is but to encourage them, and affords us no rational ground for concluding that we shall gain them. Concession encourages oncroachment by further demands. By yielding, we make duty, reason, religion, and established laws bend and give way to men in matters where no injustice or increased increases. inexpedience can be shown, but where they should submit and obey. By yielding we encourage pernicious incurable schisms, to satisfy persons who could never yet agree among themselves about any one thing or constitution so as to rest satisfied.

orderly among you"-we created no schisms.

hear that there are some which walk among you dis-

orderly" (ἀτάκτως), who do actually form schisms, "working not at all, but are busy bodies." "Schism (says

Bacon) in the spiritual body of the church, is a greater

scandal than a corruption in manners; as in the natural

body a wound, or solution of continuity, is worse than a corrupt humour" (Sentences V. iii. p. 295), (see Dr. Horne as in Scholar Armed, vol. ii. pp. 320, 326). Cecil says—"To divide for truth is martyrdom, but to divide for straws is schism." Ridley said, "I know that the

unity of the church is to be retained by all means, and the same to be necessary to salvation" (Works by Parker

Society, p. 120). Archbishop Sandys said—"It is lamentable that the gospel of peace should bring forth schism. This is both slanderous and undoubtedly peril-

And now what remains but that we pray for our church, that she may be long preserved among us, that her pious and faithful children may increase in every quarter, and that she may be settled upon the best and surest foundations of purity, peace, godliness, and order, that neither the evil designs of those within or without her, nor the gates of hell, nor all within them, may ever ist her. (See Dr. South's Sermon on Gal. ii. Now the God of patience and consolation grant us to be like-minded one toward another according to Christ Jesus, that we may with one mind and one mor God, even the Father of our Lord Jesus Christ" (Rom.

> BISHOP ALEXANDER. (From the May Ecclesiastical Gazette.)

The following are extracts from a Letter alluded to by the Chevalier Bunsen, the Prussian Minister, in a Speech recently delivered by him in London. The Letter is da-ted Jerusalem, Easter Monday, 28th March 1842:

"I am thankful to say we are all, through mercy, quite well, and begin to feel somewhat settled, and also en-couraged in our work. On the 28th ult. I laid the first foundation-stone of the church; and the building is now going on with considerably increased activity and energy, re going on regularly in the temporary chapel on Mount

of the Bishop.

The first of these rules must be made applicable in the case are going on regularly in the temporary chapel on Mount Our congregations, though necessarily small, are of tombstones and other memorials erected in burial great increasing in numbers, so that the chapel is often quite which makes us long for the completion of the church. In my last I mentioned two German Missionaries of the Church Missionary Society, who have arrived here from the Committee, I shall hope to ordain them, as they seem well qualified in every respect. I also hope to confirm several of the converts here on Whit-Monday, D. V. We have now three converted Jewish families in our con

many at present who go either to the church or the meeting house, as their fancy suggests. Now it is quite Christianity, but who are waiting for a favourable opporclear when they communicate with us occasionally, they might do so easily always, and escape the sin of schism. It was never thought lawful till these late days to separate from a lawful communion, though there might be sufferings, death, resurrection, and ascension, are brought

"After we read in our daily services last week of all that a man to spend his days in profligacy, living in open trous, and anti-christian—things more easily said than proved. They objected to forms of prayer; yet it appears they had them in the apostles' days, although St. Chrysostom says there were then gifts of prayers, and hence not so great a recreative few forms. They not friendly disposed towards us: but from a circumstance proved that communion with the church of England was lawful, and therefore that separation was sinful.

"And I dare challenge (says Dr. Sherlock) any man to show me, from the first beginnings of Christianity, that ever it was thought lawful to separate from a church where we might communicate without sin," p. 161 (see also pp. 181, 185, 243). How is it then that, schism being carnal, so many are disposed to look for sm being carnal, so many are disposed to look for best men among schismatics? We see in what which, under ordinary circumstances, the Mussulmans

of difficulties of every kind. Looking merely to ourselves, they seem insurmountable. But He, in whose strength alone I went forth, and who has always made many crooked paths plain before, can, I trust will, overcome them.— We want men and women to come out here, not merely as visitors in the way many come now, but to settle, and bear a share of the burden with us; but none will do most united among themselves, in duty to God and our Redeemer, in loyalty to our sovereign, and in fidelity to viour's work and real self-denial. We must not cease to pray and to hope that the Lord will raise up such and send them to repair the Breaches of Zion, and glorious will be the issue."

THE CHURCH.

TORONTO, FRIDAY, JULY 8, 1842.

On the afternoon of Sunday last, the 3rd instant, the Lord Bishop of Toronto held an ordination in the Cathedral Church of St. James, in this City, when MR. JAMES STEWART, Literate, was admitted to the Order of Deacons.

Mr. Stewart has been sent out to this country by that unwearied and munificent friend of the Canadian Church, the Rev. W. J. D. Waddilove of Hexham,and will, as Travelling Missionary in the London, Talbot, and Brock Districts, supply the place of the Rev. George Petrie, who goes home.

Mr. Stewart is the author of a small pamphlet, entitled "The Voice of History regarding the bloody and persecuting spirit of Popery.'

At the easternmost end of this city, and in the liperties of St. Lawrence and St. David's wards, there s a place called the Park, inhabited principally by Irish families, amounting to several hundred souls. and belonging to the Church: but who, from want of Church accommodation and the regular visits of a resident Clergyman, have long suffered under severe spiritual destitution.

We have now, however, the satisfaction to announce that our venerable Diocesan, accompanied by Mr. Alderman Dixon, visited that neighbourhood on Monday last, and, in conjunction with several of the inhabi-tants, selected an eligible site for a Church and a School House. In aid of these objects his Lordship is enabled to offer the sum of £125 currency, the gift of one of the great Church Societies in England, and there is reason to expect that the people on the spot, being mostly engaged in brick-making, will contribute brick sufficient for the buildings. We have little doubt that the Churchmen of Toronto will promote populous neighbourhood, so long lying desolate and was op waste. The fidelity with which the Protestant Irish cling to the Church, amidst many discouragements, entitle them to the heartiest support of their wealthier fellow-Churchmen.

We have no doubt that, in the course of a week or two, we shall be authorized to announce that a Church at the West end of the city is also to be forthwith

In our last we complained of the injustice of the remarks made by the Montreal Herald on the conduct of the Lord Bishop of Montreal; we now subjoin

Until we observed the matter brought before the House of Lords, we were not aware that the Bishop of Montreal had been intolerant enough to refuse permission to place a monumental tablet in the Episcopal Church at Quebec to the meory of an officer who died there, for the simple reason that he did not participate in the Episcopal sacramental ceremony previous to his death. The deceased officer to whom allusion is made was Lieut. Col. Lister of the Grenadier Guards, against whose character the Lord Bishop of Montreal had no charge, and he may rest assured that the display of such illiberalit and bigotry will only acquire for him the merited contempt of the Christian community of every denomination, and do more than he may imagine to alienate the affections of many from that church of which he is the head in Canada East. Priestly bigotry and intolerance have done as much injury to the cause of religion as open infidelity, and it is a pity that the Pharisaical over-righteousness of the Bishop of Montreal has, in the present instance, been the means of exposing himself to ridicule and of distressing the feelings of those brethren in arms who were acquainted with the gallant soldier who died far from riends and home, and who wished to leave in the temple of God a slight memorial of the respect they entertained for the many virtues and good qualities which endeared him to their ociety, of which he was an ornament. The remarks on this

Thursday, are very much to the point. The articles in the London Morning Chronicle are just as acrimonious as those of the Herald, asserting that the officer's "conduct and character was irreproachable," and that "the country is dishonoured by any 'busy meddling priest,' who thus interposes with the pitiful posthumous persecution dictated by his sectarian peculiarities."

subject in the Morning Chronicle, which we published on

In order that the public may see the utter injustice of these grave criminations, we now reprint from The Church, of the 6th February, 1841, (Vol. IV. p. 122), the Regulations under which the Bishop of Montreal

We are requested to state that the following Circular, since the date which it bears, has been referred home, and has re-ceived the approbation of high Ecclesiastical authority in the

Marchmont, near Quebec, 18th August, 1840. Rev. Sir,—The question having been more than once brought under my notice, whether it would not be proper to establish certain rules and restrictions in this Diocese, relative to the admission of monuments within the walls of our Churches, I have given the best consideration in my power to the subject as the result of which I beg to signify to you my wish that the

regulations which follow, should be adopted in this behalf:

1. That no monument shall be put up within any Church, the inscription prepared for which, shall not have been first approved by the clergyman in charge, upon the spot.

2. That the privilege shall be confined to the case of person

who are habitual communicants of the Church.

3. That the fee to be received by the Clergyman, (established with a view of restraining the undue and inconvenient multiplication of monuments,) shall vary according to the circumstances of the congregation, but in no case shall exceed 10l. for a mural tablet; or 20l. for a monument of whatever magnitude or design; and in no case shall be less than 2l. 10s.; all differences upon the subject being referable to the decisio

which are under the control of the Church of England. The second will in effect supersede the necessity of a rule which I have already intimated my desire to establish, respec ting persons who have fallen victims to their compliance with from Egypt for ordination; and as soon as I hear further the custom of duelling; it being presumed that no such persons red among our comm

I am, Rev. Sir, Your faithful and affectionate brother, (Signed) G. J. MONTREAL.

these Regulations at the time they were issued. Who can deny their justice and propriety? The unto them: special case which called them forth was mentioned by the Bishop of London in the House of Lords .-And such a case may occasionally happen again. Is sin, absenting himself from the ordinances of the

The Regulations do not imply, that, because the Sacrament is not received previous to death, the deceased is to be debarred the privilege of a monument, but that the privilege is to be withheld from members of the Church, refusing or neglecting to live up to the rules of the Church, and not habitually communicating. Neither, do we apprehend, that a commicant of any branch of the Anglican or American Church, passing through the country, or a person too young to communicate, would be denied monumental nonours. The rules are evidently framed to prevent the erection of tablets to persons, whose memories would be better consigned to the silence of a charity that "hopeth all things," than blazoned on the walls of a church.

The Editor of the Montreal Herald informs us that he belongs to the Church. His language, of late, would have led us to suppose that he was her bitter enemy. We trust that a better spirit will come o'er him, and that he will pause hereafter before he hurls invectives against the amiable and truly Christian prelate who administers the diocese of Quebec.

The Church is blamed by the Dissenters and her members, and enforcing stricter rules of holiness upon them: but whenever she attempts to act as they say she ought, that instant they turn round upon her, and charge her with bigotry and priestcraft.

The conduct of the Bishop of Montreal is its own defence and justification: and the "unsullied mitre," which his Lordship has ever worn in meekness, is not to be tarnished by all that the eccentric and freeing Chronicle, can utter in the way of condemnation. Lower Canada papers, with one exception, seem on been more just than the Protestant Press. We borrow the following from the Montreal Courier:

The Aurore des Canadas, a paper edited by a Roman Cataolic, very properly rebukes the *Herald* for his slander on the Bishop, and observes, "although we are not sufficiently acquainted with the forms of the Church of England to decide who is it the wrong, we have sufficient respect for good manners to blush at the brutal attack of the Herald on the first dignitary of its

Canadian Churchmen will feel indebted to the Montreal Courier for the fair and friendly conduct which he has manifested towards the Church.

An editorial article in The Church of the 18th June contained this paragraph:

CONVERSIONS FROM METHODISM.—During the last year eight Methodist preachers of Bolton, Lancashire, renounced their errors, and obtained admission to the privileges of Clurch nmunion. The following particulars are from the prefece to the sermon preached at the opening of Christ Church, Bdton, (late Ebenezer Chapel,) by the Rev. James Slade, Vierr of Bolton. "The congregation at Ebenezer Chapel belonged to what is called the Methodist New Connection. The Rev. Thomas Berry, minister of the chapel, had long been greatly dissatisfied with the system of dissent, a fact which he r concealed. Last year, an opening presented itself for the dis-posal of the chapel: and it appeared, that his desire to join the Established Church was shared by some of the leading members case before the bishop, who at once consented to ordain Mr. Berry, provided that the congregation and chapel, with all its appurtenances, were transferred to the Church. With the extion of a small portion of the people, this entire transfer was readily agreed to be made. The bishop accepted the promise held out, and Mr. Berry was ordained accordingly. It was now found that his coadjutor in the ministry of the chapel had viously formed an intention of leaving it, and of going to the University. Six of the local preachers also came over t the Church; as did all the trustees, who had long been like their minister, much dissatisfied; as did likewise the greater portion of the school, both of teachers and scholars. The building was licensed, till the consecration could take place, and

Upon the use which we made of the preceding papleased thus to animadvert:

CONVERSIONS FROM METHODISM .- Such is the designation prefixed to an article in the editorial department of the 'Church' of the 18th instant. Without the remotest intention to impugn the purity of our respected cotemporary's motives, we co we are altogether incapable of appreciating the propriety of characterising in terms so general and indiscriminate, the occurrences he there records. How many—we should like to know—of the "eight Methodist Preachers of Bolton, Lancashire," who "last year renounced their errors, and obtained admission to the privileges of the Church communion," were members of the BRITISH CONFERENCE? Were there six? was there half that number? was there ONE? We trow not .- Now what we plain of is, that the aspect given to the affair is directly calculated to produce a false impression. In conventional eccle-siastical language Methodism—in as far as England is concerned when the term is employed without any discriminating epithet, designates the Parent Body, of which Wesley was, under God, the founder; and by Methodist Preachers, there is little doubt but nineteen readers out of twenty would understand
Ministers in connexion with that Body. In all fairness then,
things that so very materially differ ought to be distinguished.
To the gifted and literate Editor of the Church, the Jesuiti-

cal and despicable maxim that TRUTH may, when it is found expedient, be smuggled, is, we are persuaded, every whit as abhorrent as to ourselves. He would not willingly offer insult ustead of homage to its majesty by resorting to artifice in order to subserve its interests. We therefore utterly disclaim all intention of imputing to him any sinister motive in adopting for the article in question the misnomer which, however, we really thought demanded some animadversion.

Acknowledging the personal courtesy with which we are treated, we nevertheless regret the tone and drift of our contemporary's remarks, and the utter injustice done to us. The whole paragraph, inclusive of the heading, was copied by us, as was palpably apparent, from another journal, and in the body of that converted from Methodism belonged to "what is called the Methodist New Connection."

not in the least degree charge us. We think that The Wesleyan might have left us unthe Bolton occurrence. Believing that the preachers who sought entrance into the Church had long been to welcome their entrance upon what we consider the old and apostolical paths. It is true that our princi-Methodist preachers of every denomination; but in by Goldsmith: apholding these principles we have studiously avoided coming into collision with the British Methodists, because we have a personal regard for the principal preachers, and many worthy members, of their body, -and because, notwithstanding our belief that they estrange more members from our communion than any other class of Methodists, we respect them for their Conservative principles, and uniform devotion to the WESLEY can thus in vivid poetic strains, condemn the invasion of the priesthood by self-constituted ministers, we may be permitted, at all events by THE WES- charge of the duties of his sacred function." LEYAN, to rejoice, when eight individuals not "conse-

We are not aware that any objection was offered to crated to burn incense," (2 Chron. xxvi. 16-21) become cleansed of the "leprosy" which so long clave | following paragraph:

> But now the warm enthusiast cries, The office to myself I take; Offering the Christian sacrifice. Myself a lawful priest I make; To me this honour appertains, No need of man when God ordains. Tho' kings may not so far presume, 'Tis no presumption in a clown, And, lo, without a call from Rome, My flail or hammer I lay down; And if my order's name ye se Come, see a new Melchisedeck!

Ye upstart priests, your sentence know, The marks you can no longer hide; Your daring deeds do plainly shew, The loathsome leprosy of pride; And if ye still your crime deny, Who lepers live shall lepers die. CHARLES WESLEY.

little to say against it: had the verses been our own, they would have been stigmatized as worse than what is called Puseyism. We have also to complain of another paragraph

which appears in The Wesleyan of the 29th June-

If all Wesleyanism were like this, we should have

A letter which we have just received from a respectable correspondent in England, whose opportunities of acquiring correct information respecting the state of the Churches are very extensive, contains the following astounding development:

"I should not omit to state that Popery is greatly prevailing Upon good authority I have it, that Dr. Wiseman [the Pope's great emissary in England—ED.] has three hundred Clergy at his call in the Church of England! There will be a test ere This estimate, which, to a great extent, must of course Radicals for not exercising spiritual discipline over her members, and enforcing stricter rules of holiness apprehension for the safety of the Church and doctrines of the Reformation.

We wonder that any intelligent person, and above all, "one who has been long accustomed to regard the Establishment of England as the main bulwark of Protestantism." should give carrency to such a monstrous assertion, such a story of the Nag's Head Consecration sort, as that three hundred clergy are at thinking Lord Brougham, or the Anti-Church Morn- the call of the Pope's emissary. Such statements as these, so deeply injurious to the Canadian, and indeed It is some humiliation to us to add, that while the to every, branch of the English Church, should never be put forward without some proof, -and that we beevery occasion to take part against the Church, a lieve it is impossible to produce. It would be much Roman Catholic journal should, in this instance, have more manly to strike an open blow at the Church, than to hint suspicions and circulate injurious surmises,—bare baseless surmises,—accompanied, though they be, by an expression of regard, which may conceal the sword but does not blunt its point.

At the last annual meeting of the Protestant Association, held at Exeter Hall, in London, on the 11th May, the REV. HUGH STOWELL delivered a long and animated speech, from which we extract the following passage: not that we assent to every phrase or sentiment contained in it, but because we concur in the observation of the reverend speaker, that "if it had not been for Dissent, we should never have had Tractarianism." We firmly believe that whatever is mischievous or unsound in The Tracts for the Times, has been caused by a recoil from the Latitudinarianism of Protestant Dissent. But we will let Mr. Stowell speak for himself:

"We live in times when there is much schism and division and deeply do I deplore it: we are not going to recoil from Tractarianism to Latitudinarianism: we are not yet nism to Latitudinarianism; we are not yet going to give up the principles of the primitive Catholicity of our Church as planted by the apostles in our land; we are not going to give our formulas and confessions of faith; we are not going to nch of Christ's Catholic Church; we are not going to hold with those who unnecessarily separate from her, and enter into that which they ought to refuse; we are not going to give up the principles of our faith for those of Roman Catholics of Dissenters-and Roman Catholics are Dissenters, and Dissenters of the worst kind and character. (Hear, hear.) We are not going to forsake our principles because we have seen m misrepresented; no, my Lord, we must go as the pilgrim ought to go, through the valley of the shadow of death; there may be quagmires on the right hand and pitfalls on the left, and it behoves us to take heed, that in avoiding the quagmires of Rome, we do not fall into the pit of Latitudinarianism, but that, by the Almighty goodness of God, we stand firm upon the good ground of our true Church, and look to our forms and creeds as the landmarks of our hope. (Cheers.)—Yes, my Lord, allow me to observe, that while I am refusing put them out of the pale of salvation because they are out of ragraph, the Toronto Wesleyan of the 29th June, is the pale of the Church; no, no, I wish heaven to be as wide, and heaven's inhabitants to be as great in multitude, as the utmost mercy of God in conjunction with his holiness and truth and justice to poor fallen man will admit of; no, my Lord, I am not going to denounce them, but I must remind them that if they would point the finger of scorn and derision to our Church, that it would better become them to hold their peace, or rather to help us against our enemies; because they have done much towards creating them: IF IT HAD NOT BEEN OR THEIR DISSENT WE SHOULD NEVER HAVE HAD TRAC-TARIANISM, or if we ever had that crazy vessel launched forth TARIANISM, or if we ever had that class, seek hadrened forth on the waters of our country, pretending to be that gallant old English vessel, the Church of England,—I say, if we had Tractarianism it would not have come in the spring-time of help and support given to it by the attacks of Dissenters.—
(Hear, hear.) I will say this in justice to the Clergy of the Church of England who have been calumniated. I say it in indication of vindication of myself and fellow-Churchmen, that we are not shamed of the principles which have been taunted at from certain quarters; no, my Lord, if we are ultra-Protestants we are not false Protestants; and we will not compromise our principles, and go over to Popery in dread of Dissent. (Cheers.) If the political Dissenters would speak out, they dislike the High-Church Evangelical men more than all the Oxford Tract men put together. And why, my Lord? just because they conceive put together. And why, my Lord? Just octage they conceive that those men are preparing the national mind to receive Dissent in its horror of Popery. But we know, that whilst we are maintaining simply those great evangelical truths which are the glory of the Articles, and the diadem of the doctrines of the Church of England, we are maintaining the truth: and perish the Church of England if she betrays the truth. I am sure you will permit me to speak thus fearlessly upon either The man who stands forward to advocate this cause should have no fear; for when the truth is the end, whether Dissenters or Papists, or semi-Papists, are angry, we declare the truth and nothing but the truth, as we find it shining brightly in the Bible, and reflected by our own beloved Church.

The Montreal Herald, -a contemporary with whom, for many reasons, we are sorry to maintain any diffeparagraph it is distinctly stated that the eight preachers rences, has had the manliness to acknowledge most of the errors into which he was lately betrayed while outside of the building, from Waterdown, a place We do not know handling Church-matters. The Montreal Messenger, what exclusive right the British Wesleyans in this however, so far as we have seen, has not been equally Province have to the title "Methodist," or why we ingenuous; but has failed to mention that the EARL should not, if so minded, be at liberty to include un- OF GUILFORD, of whom he spoke as a lay-preacher, der it the New Connexion Methodists, the Primitive has been many years in holy orders. A correspondent Methodists, the Wesleyan Protestant Methodists, or the signing himself Wyhamicus, and who, like ourselves, dwelling-shanties for the various labourers and me-Welsh Calvinistic Methodists, (see Evans's Sketch.) received his education and fostered his love for the chanics employed on the works. Fervet opus. And There are various distinct bodies of Methodists in Church in the venerable and classic city of Winches- while the fabric is thus rising rapidly, we trust that a this Province, and the title "Wesleyan" was the de- ter, furnishes us with this information respecting the commencement of studies will soon be made in the signation which we thought was preferred by that sec- Earl:—"The Earl of Guilford may be said to have temporary Parliament Buildings. tion commonly known by the name of "British Me- been born to the ministry, for he was the son of the thodists." It must be quite clear to any one who will Bishop of the Diocese [of Winchester], in which he of Science as well as Literature, has not been overtake the trouble to read through the paragraph headed has resided all his life, and to my knowledge he has looked: and that some hundreds of volumes have "Conversions from Methodism," that there was held the living of Old Alresford these thirty years past. been purchased or ordered. A noble collection of no "smuggling of truth" either in intention, or in ef- It was in this parish that poor Harry Hunt, of Black- standard Divinity, the gift of the Society for Promofect,-though with the former our contemporary does ing and speech-making notoriety, some ten years ago, ting Christian Knowledge in 1828, and which cost ended his turbulent and noisy career. Harry, on his several hundred pounds, will render the Library at way into the West of England on some political mis- once a great treasure to theological students. molested in the satisfaction we experienced on recording sion, was seized ill at Alresford, and finding his end approaching began to feel,—as all such mortals do who have not lost all sense of a future state, -some living in a state of schism, it was surely natural in us compunctions of conscience for his past life, and expressed a desire to have a clergyman. The Earl of Guilford was, in a few minutes, by the side of the ples compel us to deny the validity of the orders of dying man, and what took place is described literally

Beside the bed where parting life was laid, And sorrow, guilt and pain by turns dismay'd, The rev'rend champion stood. At his controul Despair and anguish fled the struggling soul; Comfort came down the trembling wretch to raise, And his last fault'ring accents whisper'd praise.

The Rev. Francis North, long before he was the Earl of Guilford, was a good specimen of the country clergyman. He kept an hospitable board, paid his tradesmen with cheerfulness, was kind and beneficent cause of loyalty and civil order. Surely if CHARLES. to his domestics and the poor, a most affectionate

A late number of the Cobourg Star contains the "Apostolic Order," - and the Crosier, or Pasto

"R. Scott Murray, Esq. B. A. of Christ Church, Oxford, has followed the example of Mr. Douglas and conformed to the Church of Rome. Mr. Murray was returned to Parliament in June last, by the "Protestant" County of Bucks."

We are surprised that our worthy cotemporary, who has always been such a strong friend of the Church, should notice the ridiculous rumours of this description that are invented either by the Dissenters or the Romanists. We are sure, however, that he will have great pleasure in inserting this contradic-

"We have the authority to state that the rumour resp Mr. Scott Murray having embraced the Romish faith is wholly without foundation."—Record.

We believe that the story of the "three hundred clergy," just alluded to, admits of as easy a contra-

We have to acknowledge the courtesy of Mr. Sparks, the New York Publisher, in sending us a copy of at this day may be seen inscribed on the pulpits and Boyce's Morning Service in A, adapted by Dr. Hodges, Director of the Music of Trinity Church, New York, to the Liturgy of the Protestant Episcopal Church in the Cathedral of this city. The chalice, it will be the United States, with a pamphlet by the same gentleman "On the cultivation of Church Music." The foreground, to signify that "the Cup of the Lord is name of Boyce is perhaps most generally known, as not to be denied," as the Church of Rome unserily associated with the valuable collection of Cathedral turally denies it, "to the lay-people: for both the Music by English Masters, which he published in parts of the Lord's Sacrament, by Christ's ordinance 1760, on the plan suggested by his master, Dr. Greene. and commandment, ought to be administered to all And yet the merits of his own works entitle him to a | Christian men alike." very high rank amongst our ecclesiastical composers. Indeed so great was the estimation in which some of his pieces were held at the time, that the University of Cambridge presented him with his Doctor's degree. Many of our readers are doubtless familiar with his beautiful duet-"Here shall soft Charity repair," and no one, who has been in the habit of attending the Cathedrals at home, can be unacquainted with the Te Deum and Jubilate, which we have now before us. The present edition is recommended for popular use by having an easy but effective accompaniment for the Organ or Piano Forte-an almost necessary addition, when there are so few comparatively, who can play from score. The Alto part has been transposed, that it may be sung by a second Treble,-but the Tenor has been retained in its proper Clef.

We hail with much pleasure the appearance of this Service, as indicating an improvement in the public taste, and a more general appreciation of the pure Ecclesiastical style. We trust that its circulation will be such as to warrant the publication of more of our genuine Cathedral Music, of which we have so much, but with which unhappily so few are familiar.

Through the Providence of God, we have received from our fathers, the Services of the Sanctuary in no part deficient, - and in the annals of our Church are registered the names not only of pious, learned, and eloquent divines, but of able and scientific composers, who have consecrated their talents to the production of pure and devotional music, adapted to our incomparable Liturgy. So early as 1550 a full English Cathedral Service, including both prayers and responses, was composed by Marbeck, the organist of Windsor. In the reign of Edward the VI., there were several composers of our Church Music, of whom Dr. Tye was the most remarkable. In Boyce's Collection there is an excellent specimen of his peculiar style. He was, we believe, the first lay organist of the Chapel Royal. Tallis, Bird, and Morley contributed greatly to the advancement of Ecclesiastical Music, during the time of Queen Elizabeth. The celebrated canon "Non nobis Domine" was the production of Bird, and Morley is to be noticed as the first composer of a Burial Service—the same, which is still in use at Westminster Abbey. Gibbons, Child, Humphrey, Blow, Wise and Rogers, -all of great ability and high attainments,-graced the 17th century, but the brightest ornament of the period was Henry Purcell, whose fame is sufficiently declared in the well-known epitaph, -stating that "he is gone to that blessed place, where only [alone?] his harmony can

After him Clark, Aldrich, Croft, Greene, Hayes and Blake enriched our Church music with many beautiful productions, which are at present frequently performed in the British Cathedrals. Of Handel, it is unnecessary to say more than mention his name. Yes, my Lord, allow me to observe, that requising to compromise the integrity and soundness of our own Church, I would tell our Dissenting brethren that I am not going to is unnecessary to say more than mention his name. Kent, Nares, Dupuis, and Battishill bring our hurried and fair induction, with energetic earnestness and imand incomplete list to the commencement of the present century, in which (omitting those who are still living) Sir John Stevenson claims particular notice for many highly effective chants, anthems, and services.

The Essay on the Cultivation of Church Music. was, it appears, written by Dr. Hodges, in consequence of a premium having been offered for "the best approved tract adapted to promote the general cultivation and the highest devotional and spiritual influence of Church Music." In the opening pages, the author discusses the question whether any other singing than Congregational should be permitted, and then inquires into the causes of the decay of Church music, and suggests their remedies.

Throughout the pamphlet, Dr. Hodges shows much observation and acuteness, but we confess that we much prefer the taste of his musical arrangement to that of his literary composition.

It is already very generally known that Sir Charles Bagot, as Chancellor of the University of King's College, has sent home for three Professors, viz. those of Divinity, Mathematics, and Chemistry. We have that love her. Peace be within her walls, and plenteous class heard it stated that Dr. Henry Sullivan, brother ness within her palaces!" While her children unite in also heard it stated that Dr. Henry Sullivan, brother of the Hon. R. B. Sullivan, has been appointed Demonstrator of Anatomy, and Curator of the Museum.

We are happy to add that the works, in the College Avenue, proceed vigorously under the direction of the enterprising and successful contractor, Mr. John Ritchey. A large main drain, fully 700 feet long, has already been constructed; and nearly seventy stone-cutters are now at work. Two vessels are constantly employed in bringing down the stone, for the within seven miles of Hamilton; while about thirty men labour in the quarry, keeping up the supply. labourer. The stone for the foundation is brought from Kingston by vessels: large purchases of brick have been effected the contractor, who is also erecting shops and

We have also heard that the formation of a Library,

The heading prefixed to this, the first number of a new volume, may be considered as emblematic of the principles which we have endeavoured to maintain. and by which we shall continue to be guided.

The Bible occupies the foremost place—it is the foundation upon which alone we shall strive to build. Upon it, rests the Book of Common Prayer, framed Surmounting these two volumes of precious, though pensation, and of the Bishops under the Christian. rustic yet pretty, and gaily dressed out with flags, tradesmen with cheerfulness, was kind and beneficent to his domestics and the poor, a most affectionate husband to the wife of his youth, the daughter of a clergyman also, and above all he was strict in the discharge of the duties of his sacred function."

Apostles time there have been these Orders of over the entrance of which is found, in golden entacters, which is found, in golden entacters, the motto, "Glory to God in the highest, and on earth peace, good will to wards man." On the right is the Chapel of Ease, in which the Sunday School is conducted, and into which all the little ones troop decent and orderly. Scripture and ancient authors." On the bands of the Mitre we read the words "Gospel truth" and into which all the little ones troop decent and orderly. A little before two o'clock the Chapel-bell gave forth its joyous peal, and served no doubt to bring back to the

Staff, of the Bishop, supported by the Bible a Prayer-book, may indicate to us that the Bishops, Chief Shepherds, of our Church, have scriptul authority for "administering godly discipline," that the people are bound "obediently to follow b same.'

In immediate juxta-position stand the Font,

minds of m England.

ler, assist

delivered an

"For in the

young, he father." T

and, being i

children, ab

a circle on

the spectate including n Newmarke

examined b

the replies

each questi forth the v

of Christia

in them.

they were

where cur

rich abun

could not

sat down.

vying wit

room for

the good Osler, th

band's la

a circle, a

was high

its duly

those sa

of many

DIOCESA

We :

are rap

better h

to, but

townsh

of learn

best in

the cor

The G

Mr. (Schoo

GAS Gas

but th

style, as we

symbol of Baptism, -and the Paten and Chalice, 1 symbols of the Lord's Supper. We believe that the two Sacraments, "generally necessary to salvation, were ordained for the imparting and sustenance spiritual life, and are more than "empty and bat signs." The letters I.H.S., inscribed on the Patel or dish, are either the initials of three Latin words [I]esus [H]ominum [S]alvator, meaning, Jesus the Saviour of men, -or are intended for the three first letters of the Greek word for Jesus, namely, I.H. At all events, these letters have been used from time immemorial to denote the name of our Saviour, and altar-cloths, and communion-plate of our English Churches, and on the paten and chalice belonging observed, in our heading, is placed prominently in the

The Church, represented in the back ground, requires little or no explanation: it may, however, useful in reminding the members of the Church, that they ought never to attend any place of worship which is not in connexion with their own communi

Canadian Ecclesiastical Intelligence.

THE EAST DISTRICT BRANCH OF THE CHURCH SOCIE OF THE DIOCESE OF TORONTO.

Pursuant to notice, published in The Church of the 11th une, a meeting, at which the Lord Bishop of Toronto resided, was held in Brockville, on the evening of the 17th June, for the purpose of organizing such a District Branch Association of the Church Society of the Diocese as should include all that portion of the same lying East of Kingston. The meeting took place at the temporary Court Room. Many persons, friendly to the general objects of the Society, were debarred, by the unavoidable lateness of the notice, the gratification of participating in reven witnessing the good work of the avenium. The or even witnessing the good work of the evening entlemen, residing in districts East of the Midland, wh gentlemen, residing in districts East of the Midland, took special part in the business were, of the Clergy-the Rev. Robert Blakey, Alexander Williams, S. S. Srong Henry Patton, J. Flood, Edward Boswell, William I Gunning, Francis Tremaine, J. Padfield, Ebenezer Morris, E. Denroche; and, of the Laity—David Jones, Georg Sherwood, Ormond Jones, Justus Merwin, Richard Skele James Jessup, David Ford, Dunham Jones, Thomas Webster, Henry Rurritt George Dunham Jones, Thomas Rev. Webster, Henry Burritt, George Dunham, Thomas Rey nolds, Thomas D. Campbell, H. Bottum, John Weather

head, David Coate, and James Walker, Esquires.

The Lord Bishop, having opened the meeting of the Lord Bishop, having opened the meeting prayer, stated the general objects of the Society, shered the advantages to be derived from this and kindred societies, and concluded a very lucid explanatory address, with an impressive appeal to the best feelings of the Christian auditory, especially on behalf of the spiritually. Christian auditory, especially on behalf of the spiritually estitute of the Diocese.

The resolutions subsequently moved, similar, in mesrespects, to those recently published in *The Church*June 11), as passed by the Gore and Wellington District
By the hurch Society, need not be detailed at length. first resolution, the Association is entitled, "The District Branch of The Church Society of the Diocest Toronto." By the fourth, the Rev. Robert Blakey, see Clergyman of this Ecclesiastical District, is appointed Chairman of its association; John Weatherhead, Esq. Treasurer, and the Rev. Beek Lindsay (absent throt llness), Secretary. By the fifth resolution, the ANNUA GENERAL MEETING of the Association will be held MTE NATELY in the several DISTRICT TOWNS within the bout f this Branch Association; and by the tenth reso the following gentlemen compose a Committee for co-operating with The Lay Committee of the Parent Society at Toronto, in the objects embraced in resolutions 15 and 16 of the Parent Society—J. Weatherhead, J. S. Merwin, G. S. Jarvis, W. H. Thompson, H. Burritt, — Lewis, perford.

J. S. Reade, Jacob Brown, James Shaw, — Berford, Thomas Brookes, and Dunham Jones, Esquires.

A spirit of perfect unanimity pervaded this introductory meeting; while true charity, protesting and uncompromising catholicity, fervent devotedness to the cause of Zion, and, consequently good some above teared the Zion, and, consequently, good sense, characterized the very excellent addresses delivered on this highly interesting coordinates. pressive application,) a "zeal according to knowledge coupled with a thorough conviction of the importance the general objects of the Institution, and of the urgent necessity, that every member of the Church should honestly do his duty in this matter.

If from these auspicious premises we are warranted in drawing a conclusion, predicating the ultimate success of The Society then we warranted in the limit of the success of the society then we warranted in the success of the succes THE SOCIETY, then we may infer, of a surety, that God's blessing will crown its efforts with complete success that "good works" will follow good words. May that from whom all holy desires, all good cour God, "from whom all holy desires, all good counsels, and all just works do proceed," pour upon its benefactors "the continual dew of His blessing!" May the children of the Church cheerfully offer up to Him, on every suitable opportunity, appropriate and practical acknowledgments of His mercies towards them, and evidence the vitality of their faith in the practice fruit of Christian the vitality of their faith in the precious fruit of Christian love! And may He, "who knoweth whereof we are made, and remembereth that we are but dust," accept, for Christ's sake, the imperfect but willing service poor servants-receive the seasonable sacrifices of their ubstance, and of their efforts, as the tribute of obedience the token of thanksgiving, and the gift of a godly grati tude! And may He answer their multiplied prayers for the furtherance of His glory, and the extension of the Redeemer's kingdom, with multiplied blessings upon His Church and people!
"O pray for the peace of Jerusalem, they shall prospe

faithfully working and praying for her prosperity, they may "THANK GOD, AND TAKE COURAGE.

TECUMSETH AND WEST GWILLIMBURY SUNDAY SCHOOL FESTIVAL.

On Thursday, the 23rd of June, a fête was given to the Sunday School children of the Mission of Tecumseth and West Gwillimbury, by their worthy and respected Pastor, the Rev. F. L. Osler, whose unwearied rtions in his Master's vineyard have caused his name! spread far and wide, and gained for him the affection and esteem of that vast population scattered throughout the north-western townships of the Home District,—among whom, for many years, he has been almost a solitary labourer. On the day before the fête the weather was wet and

gloomy, and doubtless it was the cause of many anxious hearts and many sleepless pillows to the little ones, they calculated the chances of wet or fair weather on morrow: but at length the eventful day arrived, the sul shone forth in all his splendour, and dispelled every feat while the rain on the previous day did but serve to cool the air, and give a brighter tinge to the varied green of the forest and verdant landscape that lay around. About ten o'clock, the multitudes came pouring in from every quarter. There might be seen the aged patriarch, bis looks silvered with the frost of many winters, whose locks silvered with the frost of many winters, thoughts perchance were carried back to similar he had witnessed in his father-land, -scenes which first he set his foot some twenty years ago in the w howling wilderness of Tecumseth, he little thoug ever again have gladdened his eyes; or perhaps felt prayer of gratitude was by him sent forth and bountiful Giver of all good things, that his children schildren were not left to be the prey of faith of eism or dissent, but were being brought up in his fathers, in the pure and Apostolic Church that true branch of the Catholic Church of Christ, were being instructed in those doctrines which, founded and in criptures, had received the sanction of time, defence of which the blood of many a goodly martyr had been shed. And there might be a goodly martyr had been shed. And there might be seen the smiling faces of the happy little ones, some on foot, some in waggons, while here and there rolled the gay carriage, conveying friends and visitors, who at once should behold and be in accordance with the Holy Scriptures, and enriched partakers in the coming festivities. But now they arrive with the purest gems of incorrupt Christian antiquity. at the Parsonage, the centre of attraction, and all are struck with the beauty of the scene. The house is prettily situated on a rising ground, at whose base one of not of equal, worth, we behold the Mitre,—the head-dress of the Jewish Priests, under the Mosaic dis-way: on the left stands the booth formed of evergreens, Episcopacy, or, in other words,—"that from the Apostles' time there have been these Orders of Ministers in Christ's Church. Dit has a Christ's Church. Dit has a Christ's Church by the Christ's Church by the

DIOCESAN, OR BISHOP'S COLLEGE, AT LENNOXVILLE, IN THE DIOCESE OF QUEBEC. (From the Sherbrooke Gazette, 23rd June.) We are pleased to be able to state that preparations are rapidly making for the erection of the College buildings at Lennoxville. It would have pleased us still better had the scite selected at Sherbrooke been adhered

ice.

rtance of

nat God's

uccess— May that

children on every

acknow-

Christian cept, for ce of his of their

lly grati-

upon His

ll prosper

ity, they

SCHOOL

orthy and inwearied

is name to ection and ghout the

ng faces of waggons. conveying id and be hey arrive and all are house is pase one of winds its vergreens,

ght is the conducted.

ack to the

to, but it is now useless to complain on that point; the townships will have the benefit of a superior institution of learning, and it is to be hoped that the friends of edu-cation throughout the district will unite in promoting the best interests of an institution from which so much good may be anticipated to the rising generation of this part of the Province. We understand it is intended to lay the corner stone of the building when the Lord Bishop of Montreal makes his visit to the Eastern Townships, which it is expected will be some time in July or August The Grammar School connected with the above instituti is now in successful operation, under the management of Mr. Chapman, late teacher in the Quebec Classical

GASPE' BASIN, IN THE DIOCESE OF QUEBEC.—The term "Gaspé Basin" is applied to the port or harbour of the county of Gaspé, near the extremity of an extensive and beautiful bay of upwards of 20 miles' continuation of navigable water from the Gulph of St. Lawrence: its shores are but thinly settled, chiefly by members of the Church.— The harbour branches towards the south-west, is completely protected from every wind, and capable of containing a large fleet in the most perfect safety. The Church, a neat wooden building, being in the Gothic style, is on the north side of the harbour, and in exterior as well. as well as internal arrangement, is becoming the great object for which it is dedicated. An increasing congregation, rather beyond what was reasonably contemplated, has rendered it too small to accommodate the worshippers, and recently induced an endeavour to erect others at convenient stations. The completion of this work has been rather retarded, from the inability of the members of the Church to contribute largely for carrying on the work, although we are enabled to acknowledge,—which we do with gratitude,—the aid we have so liberally re-

PRESBYTERIAN COLLEGE, AT KINGSTON.—The first Session of this Institution terminated yesterday. The next Session will commence on the 1st of October, and will extend to the 1st of July, 1843. The Revd. Principal Liddell has gone to Scotland for his family, and is expected to return soon with additional instructors for the College. We understand that the Rev. Professor Campbell will reside in Kingston during the vacation.—Kingston Chronicle. July 2. vacation.—Kingston Chronicle, July 2.

English Ecclesiastical Intelligence.

DISSENT IN HEREFORDSHIRE.—Dissent has a terrible tale to tell in this county. No where does it admit itself to be so defeated and broken down as in Hereford. Hear the Congregational! "In no county in the kingdom is the need of a central institution like the Home Missionary Society, as now constituted, more clearly seen, to assist the weak churches, and to restore the waste places of our denomination. The County Association has become extinet, and some chapels are actually shut up, whilst towns and villages that greatly need the Gospel, do not hear it proclaimed. The return of the Rev. C. U. Davies to the county town is connected with a plan of intended opera-How Markey and colleged in appeal to the Central Markey Markey and the Central Markey tien, which, it is hoped, will produce a more healthy state of things." Mark this! Voluntaryism unable to support itself in the county, and obliged to appeal to the Central Home Missionary Society in London to aid it. The Dissenting "churches" are "weak!" These are "the waste places of our denomination!" The County Association is extinct! Some abunds that up! And towns and villential is extinct!

however, of the lecturer, hardly half-a-dozen persons were found present when the time appointed came, and it was only by opening the doors afterwards to a number of the shilling, that anything like an audience could be obtained. The whole thing was an entire failure. The Churchmen of Leeds understand what true Catholic principles are too well to be taken in by an emissary of the Popish schism. The teaching of their vicar is so earnest, so frequent, and so convincing against the errors and pretensions of Popery, that their minds are as well guarded against harm from Rome, as from ultra-protestantism. Well would it be if those who absurdly cry out against High Church principles for being Popish, were to see how much Rome fears

upwards of 20 adults. And in the evening of the same day a most impressive and appropriate Sermon was in preached by the Rev. A. A. Aylward, Minister of the same church, to a large and attentive congregation; setting forth and explaining, in a very solenn manner, the similar of the Church when properly administered and received, of the Church when properly administered and received, of the Church when properly administered and received, of the Church is held, even in the present day.

ISLE OF MAN.—Edward Gawne, ESq., of Kentraugh, has presented the Rev. William Corrin, Vicar of Kirk, has presented the Rev. William Corrin, Vicar of Kirk, has presented the Rev. William Corrin, Vicar of Kirk, has presented the Rev. William Corrin, Vicar of Kirk, has presented the Rev. William Corrin, to an access of the extent of third teen acres, and of the yearly value of £40, to be annexed to the glebe of that parish for ever.

New Chapel in Woolwich Dockyard.—The Lords Commissioners of the Admiralty have given great satisfaction by announcing that they have ordered the commissioners of the Admiralty have given great satisfaction by announcing that they have ordered the commissioners of the Admiralty have given great satisfaction by announcing that they have ordered the commissioners of the Admiralty have given great satisfaction by announcing that they have ordered the commissioners of the Admiralty have given great satisfaction by announcing that they have ordered the commissioners of the Admiralty have given great satisfaction by announcing that they have ordered the commissioners of the Admiralty have given great satisfaction by announcing that they have ordered the commissioners of the Admiralty have given great satisfaction by announcing that they have ordered the commissioners of the Admiralty have given great satisfaction by announcing that they have given great satisfactions the commissioners of the Admiralty have given great satisfactions the commissioners of the Admiralty have given great satisfactions the commission

majority, 321.

"Grasping Clergy."—The Bishop of Gloucester and Bristol has given the donation of 200l. to the fund for the erection and endowment of two new churches in the parish of St. Paul, Bristol. The Rev. Dr. Warneford has given the munificent sum of 1000l. in furtherance of that desirable and highly praiseworthy object.—[Dr. Warneford has already given several thousand pounds for Church purposes.]

American Ecclesiastical Intelligence.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

The New York Observer, of last week, reports the proceedings of the General Assembly of the Presbyterian Church, in the case of the Rev. Mr. M'Queen. Mr.

with the contribute largely for carrying or the work, although we are enabled to acknowledge,—which we are enabled to acknowledge,—which we do with gratitude,—whe aid we have the aid of the board of the bo

Great inconvenience is felt by the missionary, from the almost total absence of roads; consequently missionary travels are performed by water conveyance, during the summer, and not unfrequently at much exposure and personal risk,—in winter he is compelled to travel on shows shoes.

WILLIAN ARNOLD, Missionary.

Spring Grove, Gaspé Basin (Canada East),
31st May, 1842.

CHURCH EXTENSION.—The Rev. E. Morris, of Merickville, gratefully acknowledges the receipt of 15th from D. B. O. Ford, Esq., of Brockville, for Church-houlding purposes. Also the receipt of 2th 10s, from Capt. Crawford, of Cornwall, for the New Church now being built at Easton's Corners, Wolford. Mr. Ford's donation will be appropriated, as follows:—6t. to the stone church a tax Easton's Corners, Volford. Mr. Ford's donation will be appropriated, as follows:—6t. to the stone church at Easton's Corners, 4t to the stone church at Easton's Corners, 4t to the stone church at Easton's Corners, 4t. to the stone church at Easton's Corners, 4t. to the stone church at Easton's Corners, 4th to the stone church at Easton's Corners, 4

of preserving a sound interpretation of the Scriptural
Law on this subject among a large and respectable body of professing Christians; and we honour the plainness, fidelity and boldness with which the General Assembly have discharged an imperative duty, by carrying their statute into effect, and so bearing their testimony against the lax tendency of the age.—New York Churchman.

General Intelligence.

APPOINTMENT OF THE HON. F. HINCKS. (From the Niagara Chronicle.)

The appointment of Mr Hincks to the office of Inspecto General is strongly censured throughout the length and breadth of the Province. The entire press, with one or two exceptions, loudly condemns this act of our "responsible government," and when all parties unite in doing so, that government, on their own principles, are clearly in the wrong.

On one ground we rather like the appointment of Mr. Hincks. It is a step towards a full definition of the position of ministers, towards making the cabinet completely radical. If all the Conservatives in the cabinet will resign or procure themselves to be shalved and if no Conservative will conserve themselves.

those who absurdly cry out against High Church principles for being Popish, were to see how much Rome fears them, and to look to this late transaction in Leeds as a proof of this, and that where those principles spread, that proof of this, and that where those principles spread, that there spreads also alarm in the enemy's camp.—Church there spreads also alarm in the enemy's camp.—Church there spreads also alarm in the enemy's camp.—Church through on the part of the "Responsible Governation" of Baptism was administered in this church to the extraord Baptism was administered in this church to the extraorday a most impressive and appropriate Sermon was preached by the Rev. A. A. Aylward, Minister of the same church, to a large and attentive congregation; setting forth and explaining, in a very solemn manner.

irmly! moderately!! and impartially!!!"

In the above extract, Sir Charles says that he seeks the co-(From the Kingston Chronicle.)

One thing is certain, though perhaps not very generally known, that the Hon. Francis Hincks owes his elevation, not to Sir Charles Bagot, but to the Conservative Premier of England, the Right Hon. Sir Robert Peel. [Sir R. Peel, then, must have been most egregiously misled by persons in this Province. Province.—ED. Си.]

(From the Cornwall Observer.)

We have made extracts from the Editorial remarks, of sevewe have made extracts from the Editorial remarks, of several of the leading journals of the Province on the subject of Mt.

Hincks' appointment; we might have filled the whole paper with similar extracts, but these are sufficient to show the feeling

100	111-	79 647	53,761
1	Flour bbls	64,626	10,102
	Beef and Pork "		21040
	Dall	1 000	393
1	Whiskey	614½	73
	Lard	194	25
1	Ashes	700 624	289,819
	To teet	100,00x	The second second
1	Square Timber cubic leet	200,420	
1	Saw Logs No	0,430	23,110
1			36.774
1			322 888
			113
	Corn	32,136	THE OWNER WHEN
	Oats "	8,193	148
2	Oats kegs	1,249	
	Lard kegs Castings tons	42	
	Dogton	AND ADDRESS OF THE PERSON OF T	THE DIRECT OF
1	Coal	148	
t	T)bacco	69	438
y	Merchandise	507	900
t	Merchandise	573	369
	Combasta		
	Tonnage	81,792	46,830
ie	tonnage Toll £6,	710 2s. $7\frac{1}{4}$ d. \pm	3,989 18. 4d
rt	Amount of London	St. Cathar	ine's Journal.
-		" - meeting of the	inhabitants o

The New York Ubserver, of last week, reports the proceedings of the General Assembly of the Presbyterian and the consequence been suspended from the ministry, by the Presbytery of his district, an appeal sister, and had in consequence been suspended from the ministry, by the Presbytery of his district, an appeal ministry, by the Presbytery of his district, an appeal ministry, by the Presbytery of his district, an appeal from which brought the case before the General Assembly, or highest judicatory of the Church.

The speeches on both sides, of the Rev. Dr. Krebs, courself of the appellant, of the Rev. Dr. Hodge, and the courself of the appellant, of the Rev. Dr. Hodge, and the appellant and in favour of sustaining the Presbyterry and the spread of the appellant of the Rev. Dr. Hodge, and the appellant and in favour of sustaining the Presbyterry and the spread of the appellant of the Rev. Dr. Hodge and the appellant and in favour of sustaining the Presbyterry and the spread of the appellant of the Rev. Dr. Hodge and the appellant and in favour of sustaining the Presbyterry and the spread of the appellant of the Rev. Dr. Hodge and the appellant and in favour of sustaining the Presbyterry and the spread of the appellant and in favour of sustaining the Presbyterry and the spread of the appellant of

vegetables, broke in roofs and windows—in short was more devastating than any thing of the kind ever experienced in that neighbourhood within the memory of the oldest inhabitant.—
Pieces of ice fell as large as hen's eggs. The storm crossed the lake to the east of Buffale, and its ravages in the republic were as extensive, we understand, as they were in the Province. This town and its vicinity were visited with two severe storms (or more probably, with one storm twice making its appearance) on the creations.

SIR,—For the information of the East Oxford School Commissioners, I, at their request, submitted a number of queries to missioners, I, at their request, submitted a number of queries to the Superintendent of Education; having received answers to the same day, but happily they were of a much less violent description.—Niayara Chronicle, 29th June.

RAIN.—Through the politeness of the gentleman in charge of The Observatory, we are informed that the mean quantity of Tain, which fell during June, 1841, 1,560 inches, and during June inches; during June, 1841, 1,560 inches, and during June inches; during June, 1842, 4,860 inches.

Woodstock, June, 1842.

QUERIES.

Ist. In what manner will the Government Appropriation for Education in this Municipal District be divided? Will it be Education in this Municipal District be divided? Will it be Education in this Municipal District be divided? Will it be Education in this Municipal District so be the number of School Divisions into which the divided by 103, the number of Schools in actual operation?

2d. Are Females eligible for Teachers? Can they draw the Government Money?

3d. What provision is made for Children residing in School 3d. What provision is made for Children residing LIGHTNING.—We learn that during the continuance of the

Council; two-fifths of the united Council to be nominated by the Crown, three-fifths elected by the people. Mo Legislative Assembly, partly elective, and partly appointed by the Crown, is as far as we know, a new feature in the history of Colonial Government. How it will work remains to be seen, but we confess that we do not anticipate any good results from the experiment. On the contrary, it seems to us the certain harbinger of trouble and discord. The two sets of memcertain harbinger of trouble and discord. The two sets of members—those chosen by the people and those named by the Crown will be brought into contact with each other, and it is impossible but the latter will suffer by the collision. It is to concede and deny the grand principles of representation: and however the Crown may succeed in obtaining majorities in the Assembly, the moral force will still remain with the popularly elected numbers, who will be supported in their measures by the voice of the people out of doors. Thus the old troubles will be revived.

Montreal Courier.
Summary.—Sir Charles Bagot is at Quebec, and has held a SUMMARY.—Sir Charles Bagot is at Quebec, and has held a crowded levy. Lord Morpeth has visited Toronto. On Sunday he attended service in the Cathedral, and dined with the Chief Justice. On Monday his Lordship breakfasted with Dr. McCaul, at U. C. College, and expressed his great satisfaction at the proficiency evinced by the classes, and admired the "shaven lawn" and English appearance of the College grounds. On Monday afternoon his Lordship left for Kingston. The Militia Regiments have lately been changing their stations, and in almost every case the inhabitants have concurred in addresses Militia Regiments have lately been changing their stations, and in almost every case the inhabitants have concurred in addresses complimentary to the character of our Provincial force,

The Canada Company's Huron Tract is fast filling ap with Emigrants. Fine brick houses are rising rapidly in King Street, in this city, and the water-pipes are being laid down, Several brick houses in Richmond Street, in this city, have been injured by a fire. The Rhode Island Farce goes on: several of the insurgents have been taken prisoners, after mustering in battle array. Dorr has fled, and is proclaimed "a traitor" and 5000 dollars offered for his capture. Never mind, in another year he may be in the Executive Council, with a good situation. The 43rd Regiment left this for Montreal on the 5th instant, to the great regret of our inhabitants. The 83rd take their place. The 83rd take their place.

OFFICE OF HER MAJESTY'S CHIEF AGENT FOR EMIGRANTS QUEBEC, 2nd July, 1842. Number of Emigrants arrived at this Port, during the Week endi

From England,

" Ireland,

" Scotland,

" Lower Ports, Cabin Passengers not included in the above, - 53 Previously reported, - - 327 To corresponding period last year, - 18,707 Increase in favour of 1842, \$\frac{1}{2}\$ \$\frac{1}{2}\$ \$8950 A. C. BUCHANAN, CHIEF AGENT.

GORE AND WELLINGTON DISTRICT CHURCH SOCIETY

Church Society of the Diocese of Toronto,"								
In connexion with "The Church Society of the Diocese of Toronto," for the general support of the Church throughout the Diocese of								
for the general support of the Ch	for the general support of the Church through							
Toronto.								
	d a d							
The rest of the second of the								
- 5 0 0 M	r. William Mogford 0 10 0							
Thomas Sunson Esq.,	r Benjamin Milner 1 0 0							
Mrs. Thomas Sunson.	r. Drummond Stokoe 1 0 0							
Rev. J. G. Geddes 0 10 0 Je	hn Stinson Esq 1 0 0							
Mrs. J G. Geddes O K O M	lss Brock 0 10 0							
Master H. E. Davidson	G Price Esquare 2 0 0							
Samuel Mills Esq 0 10 0 R	O Duggan Esq 1 10 0							
Mrs. Aurora Milis	Duggan 1 0 0							
Miles O'Reilly Esq 2 0 0 H	R O'Reilly Esq 1 0 0							
Mrs. Miles O'Rellly	Inc. H. R. O'Remy I U U							
Master J. E. O'Rellly,	The Chisholm Esq I U							
Miss Emma O'Relly	be W D. Chisholm I U U							
Master M. O nemy	r Thomas Gatton U 10							
Miss H. E. O'Reilly a to O'N	P Ruthven U 10 U							
De Carald O'Reilly 2 10	Inc P Ruthven U IU U							
John O'Hatt Esq 2 10 I	W. Inman 0 10 0							
Mrs. Hatt.	C Rousely Esqueres 1 U							
Miss A. E. Hatterer	Rurton Esquere U 10							
Abel Land Esq	U.C. Clarke Esquares A							
1 G. P. Bull Esq	A. W. I. Distillance of the land							
Mrs. Bull	Thomas tillesby							
Miss D. Dillians	f Anthony States							
Mr. Richard Dull.	of Richard Blackwell							
1 Mr. H. B. Bull	C H Webster							
Master G. A. Dull.	Edward Adams Esquere							
Mr. J. H. Dunu sun	T W Jackson Esqueres							
Mr. W. C. Culloden	Thomas Stokoe Esquire							
Gazette Office.	H. W. Ireland Esq 1 10							
	RIPTIONS. 12 10							
Mrs Leith	the best of the second second second							
George Leith Esq								
Mars O'Bruly Eso 100 acres of Land, towards an En-								

downent for Christ's Church, Hamilton; guaranteed

12 10 0 £585 0 0

From the Toronto and Hamilton Advertiser, July 4. TORONTO PRICES CURRENT.

HOME DISTRICT CLERICAL ASSOCIATION. The Clergy of the Home District are respectfully reminded that the next Meeting of the Association will be held (D. V.) on Wednesday and Thursday, the 13th and 14th of July, at the residence of the Rev. George C. Street, Newmarket.

ADAM TOWNLEY, Secretary.

MRS. RANSOME is desirous of receiving a few young Ladies to educate with her own daughters, who may be instructed in French, Italian, Music, &c. For Terms, apply at her residence, Newgate Street, near Bishop's Buildings.

N.B.—A Handsome Harp for sale, just received from England, your clear. very cheap. Toronto, July, 1842. BOOKS JUST RECEIVED FROM ENGLAND:

Pictorial Book of Common Prayer, Imp. 8vo...

"History of England, 4 vols. do.
Lord Bacon's Works, 3 vols.
Moore's Life of Byron, complete in 1 vol.
Don Quixote, Illustrated edition, 3 vols.
Gil Blas, do. do. 2 vols.
Pictorial French Dictionary.
Rollin's Ancient History, 6 vols.
Hume and Smollett's History of England, 10 vols. 8vo...
do. do. to Booman Empire. Education; or only such School Districts as have Schools in actual operation?

Sth. What is to be understood by the term, "religious faith," in taking other directions, killed three head of cattle, which in taking other directions.

CANADIAN PAISONERS.—A morning paper announces the archive in taking other directions, killed three head of cattle, which in taking other directions.

CANADIAN PAISONERS.—A mor Benson's Huisean Lectures of St.
Pearson's Essay for 1834...
Ogden's Sermons.
Military Pastor...
Military Pastor...
Waiker's Family Instructor, 3 vols.
Ellis's Polynesian Researches, 4 vols.
Loudon's Encyclopædia of Plants.
Lindley's Guide to the Orchard and Kitchen Garden
Pratt's Mechanical Philosophy.
Key to Hutton's Course of Mathematics, by T. S. Davies,
F. R. S.

ATNA INSURANCE COMPANY,

OF HARTFORD, CONNECTICUT. THE undersigned having been duly appointed Agent in Toronto for the above Company, is now prepared to effect Insurances against loss by Fire, on the most liberal terms.

This Company is composed of a body of wealthy Proprietors, with a paid up Capital of \$200,000: it has been in operation in the United States and in Eastern Canada for nearly a quarter of a century; and its liberality and promptitude in settling all claims for losses, have been universally acknowledged.

Reference is permitted to be made to

Reference is permitted to be made to Thos. D. Harats, Esq., Messrs. J. Mulholland & Co. Thomas Rushey, Esq., Messrs. Lyman, Farm & Co. Applications to be made to the subscriber, at his residence, New Street, where they will meet with pointed attention.

JOHN WALTON. 32-15. Long 1842. Toronto, 27th June, 1842.

(From 15, Broad Street, Bank of England, London), BANK NOTE AND COMMERCIAL ENGRAVER, KING STREET, NEAR GOVERNMENT HOUSE,

N.B .- COPPER PLATE AND LITHOGRAPHIC PRINTING ENGRAVING.

JAMES JOSÉLIN begs leave to inform the gentry and public generally, that he has commenced the ENGRAVING business in all its branches: Arms, Events, Cyphers, Doorsplates, Coffin-plates, Fisting, Trade, and Address Cards, &c. &c. West end of King Street, opposite Messrs, Jacques & Hay, Cabinet Makers, &c.

Toronto, June 20th, 1842:

51-3nt

MR. HOPPNER MEYER. HAS REMOVED TO 140, KING STREET,

First Door west of Youge Street.
Toronto, June 24, 1842. FASHIONABLE TAILORING ESTABLISHMENT.

ROBERT HAWKE, in tendering his sincere thanks to his friends particularly and the public generally, begs leave to inform them that he has Reinipsed his Telloring Establishment, froiti his old stand, East side of the Market Square, to

WATERIOO BUILDINGS.

FOUR DOORS WEST OF THE CHURCH OFFICE,
and solicits a continuance of that support which his herefolder
received. His constant study shall always be to give to his customer's
general satisfaction.
N.B.—West of England Cloth's, Cassimer's, Buckskins, Vestings,
Sc. Sc., of the best description, always on hand, which will be put up
in the newest fashion and best style, with neatness and dispatch.
Toronto, May 6, 1842.

45-tf

REMOVAL.

JOSEPH WILSON,

UPHOLSTERER AND CABINET MAKER.

SINCERELY thankful for the liberal patronage he has received,
desires to acquaint his friends and the public that he has now
REMOVED INTO HIS NEW BRICK PREMISES, corrier of Yonge and Tempes
rance Streets, (directly opposite his old residence), where he has fitted
up superior accommodation for the carrying on of the above business,
and hopes, by strict attention to the manufacturing of his goods,
punctuality in executing orders entrusted to him, and reasonable
charges, to still rierit the kind support he has heretofore received, and

by him.

Feather Beds, Hair and Cotton Mattrasses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch.

Toronto, Nov. 1, 1841

SITUATION WANTED.

A YOUTH, who can be very favourably recommended, wants a situation, as CLERK in a Dry Goods Store, or in an Office.—
topply to Mr. Henry Rowsell.
Toronto, 17th June, 1842. A PORTRAIT of the Hon. JOHN BEVERLEY ROBINSON, A PORTRAIT of the flon. JOHN BEVERLEY ROBINSON, Chief Justice of Western Canada, drawn by Mr. Hoppess Mivver, is tow being exhibited at J. E. Petle's Picture Shop, King Street, for the purpose of receiving the names of Subscribers to as highly finished Engraving therefrom. The opinions expressed by the Press, as to the Likeness, &c., have been extremely favourable.

Toronto, June 3, 1842. By the Subscribers, at reduced prices, superior PORT AND SHERRY WINES, in Bottles and in the Wood, direct from the Lordon Docks, and the pears in this country. Orders from the country will meet with prompt attention. THORNE & PARSONS. Toronto, June 15, 1842.

1842.—ROYAL MAIL STEAMERS. THE PUBLIC ARE INFORMED THAT THE PULLONTING ARE THE ARRANGEMENTS FOR THIS SEASON:

LA IN IS D IN T A IN I Do

BETWEEN KINGSTON AND TORONTO, Deincess Royal, Colcheugh; Niagara, Elmsley, City of Toronto, Dick; From Kingston:

At 7 o'clock, Evening—Monday, and 8 Thursday, PRINCESS ROYAL; At 8 o'clock, Evening—Tuesday and Friday, NIAGARA; At 8 o'clock, Evening—Wednesday and Saturday, CITY OF TORONTO;

-and arrive at Toronto early next day. From Toronton At 12 o'clock, Noon-Monday and Thursday, NIAGARA; At 12 o'clock, Noon-Tuesday, and 12, Noon, Friday, CITY OF TORONTO;

At 12 o'clock, Noon-Wednesday and Saturday, PRINCESS ROYAL; -and arrive at Kingston carly next morning. The above Steamers call at Cobourg and Port Hope each way. Toronto, June 24, 1842. BOOKS, &c. FROM ENGLAND.

ORDERS for Books, &c. to be procured from England, should be given without delay, so as to insure their arrival in Canada this H & W. ROWSELL, Toronto and Kin, ston. June 10th, 1842.

BAPTISMAL FONTS. JUST received, a few FONTS, for sale:

Model of St. Mary's Oxford,
Gothic Font (smaller size)

17 6 H. & W. ROWSELL,

NOTICE.

or Court of Requests; To consequence of the Room in the Court House, where the above Offices have been held for many years, being required by the District Council of the Home District, the business of the said Offices will be carried on at No. 4, OHEWETT'S BUILDINGS, Kingstreet. The Office will be open every day, from 10 to 3 o'clock, and the Balliffs will be in attendance on Tuesdays and Fridays, to make the treatments.

N.B.—Mr. Walton begs to inform the public that, in the same LAND AND GENERAL AGENCY OFFICE.

TO INNKEEPERS AND OTHERS. IN ADJOURNED GENERAL QUARTER SESSION:

IN ADJOURNED GENERAL QUARTER SESSION:

Toronto, 2nd June, 1842.

RESOLVED, that with a view to improve the respectability of the Innkeepers and the accommodations which their houses should afford to the travelling community. It is desirable that some understanding of the Bench of Justices should exist as to the propriety of reducing the number of houses now licensed, that those interested in obtaining Licences for the coming year, may take Notice, and govern themselves accordingly:

It has the commodation of a superior description, and an unquestionable character for sobriety and general good conduct, and that when two or more applications are made for licencing houses in the same vicinity, a preference will invariably be given to those possessing the best character and accommodations. And no applications for licencing new houses will be entertained, tuness it shall be clearly shewn, to the satisfaction of the Justices, not only that the applicant is a fit and proper person to keep a Purbic House, has sufficient accommodations for that purpose, but that also a necessity does positively exist for a Tavern in that situation.

A true extract.

GEORGE GURNETT.

Clerk Peace, H.D.

Clerk Peace, H.D.

The several Newspapers in the City to insert the above on a month for six months.

49

Office of the First Division Court, Home District,

GEORGE WALTON, Clerk.

Every description of Land and Agency Business attended to; Houses and Farms bought, sold and let; Debts and Rents collected; Petition-written; Bonds, Deeds, Mortgages, Wills, Agreements, Leases, Memorials and Notarial Certificates, executed upon the most moderate terms. No. 4, Chewett's Buildings, Toronto; }
King Street, May 6, 1842.

AN AMERICAN CLERGYMAN.

(From the New York Churchman.)

this life occurred on the 9th of April, 1842, at his among the Congregationalists, his early years were spent in agriculture, and his religious education was in accordance with the principles and usages of what was then "the standing order" of his native state. His youth seems to have been uniformly considerate and pious, and marked by those qualities of mind and heart which distinguished him throughout his ministerial course. He became a communicant before he was twenty, and graduated at Dartmouth College in the year 1791. While a member of this institution, he heard for the first time in his life the Service of the Protestant Episcopal Church, it being performed of an evening by a travelling minister in a school-house in the village of Hanover. The favourable impression made on his mind was never effaced, and awakened in him a spirit of inquiry which was not satisfied till, twenty years after, he himself received Episcopal ordination. The fact is worthy of record, as affording encouragement to the ministers of the Church to "sow beside all waters," whether sweet or bitter, and to improve every opportunity given them to let its divine light shine. His preparation for the Congregational ministry he made in the family and study of the Rev. Ephraim Judson, of Sheffield, Massachusetts, uncle of the Rev. Adoniram Judson, D.D., the well known Baptist missionary in Burmah. While in Sheffield, he called on the Rev. Mr. Bostwick, the Episcopal clergyman at Great Barrington, for the purpose of gaining information respecting the Church, to which his attention had been directed by the evening service at Dartmouth; but his interview with Mr. B., and the inquiries be made of him, were, for reasons now doubts about the validity of my orders. I now enjoy His last sickness was short, but severe. As his unknown, unsatisfactory. Even at this time he thought the pleasing satisfaction of belonging to that visible disease was principally upon his lungs, it was with he perceived, from reading the New Testament with an unbiassed mind, that the power of ordination was trine and worship, are according to the institution of to an old friend and neighbour, that "he was reconcommitted exclusively to a single order of ministers, Christ. The few remaining days of my life, I hope, cited to the will of God." He told his assistant, the and that the deacons described by St. Luke and St. divine grace assisting, to be instrumental in doing Rev. Mr. Washbon, "that death was a subject familiar Paul were authorized to preach; and he often asked his theological instructor to reconcile the Congregational system with the scriptural model, but received in reply only general and evasive explanations. He was told that the subject which perplexed his mind was older and better informed, the difficulties would Episcopalian able to understand and appreciate his doubts and inquiries, his name might have been sooner and others who so extensively planted our institutions was just after the war of the revolution, a struggle which the Church scarcely survived. In all western in Durham and Greeneville, and of reviving and the flesh, and was, we may believe, with the Lord in Massachusetts, there was probably but a single Episcopal clergyman-and in all New England and New York, not more than thirty. He waited for light, but beheld obscurity; for brightness, but he walked in darkness.

works of Edwards, Bellamy, and Hopkins, and writing ciated, as they are with the town where he passed upon a series of theological questions, he was licensed forty-nine years of his life. He came to it when it by the Berkshire Association to preach—a privilege was comparatively a wilderness. He came at a time which he exercised in the towns and settlements in the neighbourhood of Sheffield. Having married Mr. vided for the public worship of God, were those fur-Judson's niece, he removed to Rensselaerville in the nished by a log-cabin. During the first years of his spring of 1793, and was ordained the first minister of ministry, he, in common with the other settlers, enthe Gospel in that town, in January of the following dured great hardships and privations. Indeed, his year. The settlement was new, the land but partially whole ministerial life, with the exception of the last years he preached in a log building, and lived in a log to continue in the uninterrupted discharge of his offi-

sionary Society, and made four excursions in what was the seed sown by him in the midst of constant toil then called "the Genesee country." In performing and privation, say of their own trials, when they are these missionary tours, which he made on horseback, assured that his ministerial income, for the whole peand in two instances in the winter season, sometimes | riod of his professional life, did not average two hunthrough snow three feet deep, he travelled between | dred dollars a year? three and four thousand miles, preaching almost every | As his character was strongly marked, it can be day and evening in barns, school-houses, and private easily traced. His mind was characterized by great dwellings, and visiting the settlers from house to house, clearness and discrimination. These intellectual quawho sometimes came six or eight miles on ox-sleds to lities gave a colouring to his perceptions of divine bed made of hemlock boughs; and in Parma, twelve was made in language strikingly pointed and senten-

the Presbyterian society in Rensselaerville, although of his thoughts and style resulted from the reflective he continued, with many interruptions occasioned by cast of his mind, as well as from its clearness and ill health and absence, to officiate as its temporary penetration. It was this that made his preaching minister till the autumn of 1810, when in October interesting to reflecting auditors, who, though they he was, in Trinity Church in this city, admitted by did not find in him flights of imagination or dazzling the Right Rev. Bishop Benjamin Moore, D.D., to the charms of oratory, yet perceived when they left the holy order of Deacons.

gious connexions will be best given in his own words, adhere to their memories and judgments to instruct, contained in a sermon he delivered in the village of guide, and bless them, all the days of their life. To Rensselaerville, at a private house, as he was refused intellectual clearness and soundness of judgment, there

admission into the Presbyterian place of worship: body of Christ.

less I attended to it the more it would wear out of grace. Then some circumstance, perhaps, would call up the the divine life in his soul:

but to put it into the dark and not look at it.

The Rev. Samuel Fuller, a Presbyter of the in the administration of baptisms, and the administration of baptisms are the administration of baptisms and the administration of baptisms are the administra Protestant Episcopal Church, whose departure from of persons into covenant with the Church. In the myself and for others, and I desire your prayers for And therefore they are to be read warily, with sound judgment. performance of these ministerial acts I often doubted me and mine, that all the dealings of his Providence residence in Rensselaerville, Albany county, was born of my authority, and the propriety of those things may be sanctified to our spiritual and everlasting in Stafford, Connecticut, on the 21st of September, which, as a professed minister of Christ, I was per- good.' 1767. As his father was a farmer, and a deacon forming. On every examination of the subject my doubts increased. I stated my difficulties to individual ministers with whom I was the most intimate. He showed his love for the Redeemer's kingdom, not The result of every conversation with them was to Church alone retained that ordination and govern- church at Rensselaerville, and towards the purchase

ment which are primitive and apostolical. from the apostolic Church was not consistent with a heart. When he was ordained, there were in the good conscience. Whatever it may be to others, to whole state of New York only thirty-six Episcopal If others cannot see with me, they must stand or fall faction that he saw this small number multiplied befor themselves. But it is not candid to judge a cause fore his death almost in a tenfold degree. From the without a hearing. Many people who undertake to time of his ordination to the year previous to his dethings against it, my prayer to a merciful God is, that was promptly present, always remaining till the last they may be forgiven. The prejudice of education vote was cast, and the final adjournment made. In Human nature is the same in all classes of men. Man- clerical brethren of all dioceses an example most kind, as they love those who love them, censure those worthy of their imitation. who differ from them in sentiment. But all sentiis obtained. I am now relieved from distressing Saviour's body and blood. that there might be no divisions nor offences."

building up the kingdom of the Redeemer, and this Washbon was at his bedside, repeating these most was one of secondary importance, and that when he his confidence in the assisting grace of the Holy Spirit, impressive and appropriate petitions of Bishop Anwere by no means in vain. Some of his former pa- drews, "Into thy merciful hands, O Lord, we comvanish—a remark which, as events afterwards showed, rishioners in Rensselaerville invited him to preach in mend the soul of this thy servant: acknowledge, we was almost prophetic. Could he have now found an their houses, and as they were joined by others, who humbly beseech thee, this work of thine own hands— and they would have nothing to be seen there, but the characwere either previously pleased with Episcopal instituthis sheep of thine own fold—this lamb of thine own ters of what at least seemed to be good. For though men be tions, or not incurably prejudiced against them, a flock—this sinner of thine own redeeming: receive associated with the names of Nash, Phelps, Chase, Church was organized early in 1811, of which he re- him finally through thy unspeakable mercy into the mained the rector to the time of his death, a period sacred rest of everlasting peace, and into the glorious in the rising state and diocese of New York. But it of more than thirty-one years. He was also the in- estate of thy chosen saints in heaven"-he gently

strengthening the church in Windham, all in Greene | joy and felicity. county; and he lived to see these several churches, After spending only eight months in reading the them his name and his labours are imperishably asso- works do follow them. when the best accommodations which could be procleared, the inhabitants poor, and for the first few few years, when his health became too feeble for him cial duties, was one of constant labour and self-denial. During the interval between 1800 and 1808, he What will his clerical brethren of his own diocese, was several times employed by the Berkshire Mis- particularly those who are now reaping the fruits of

hear him preach. His labours were productive of evi- truth and to his public instructions. His views of dent good, and he was instrumental in organizing not | Christian doctrine were all simple and plain. His only the Presbyterian society in Rensselaerville, but mind did not search for mysteries in revelation, but also that in Richmond, in the county of Ontario. for truth in its unadorned purity; and what he saw When he was at Ithaca, in 1809, which now has a clearly himself, he preached with all plainness to population of more than 4000, there was not a house others. In his sermons it seems to have been his unon the spot. When on the site of Rochester, during | wearied study to present a large amount of truth in a the same winter, a city at the present time of more small space. Accordingly, his propositions were very than 20,000 people, he slept in the only log hut, on a accurately defined, and the exhibition of his subject miles west, he preached the first sermon ever delivered tious. Oftentimes each sentence, particularly in the in the place, to 48 persons, every soul in the town application of his discourses, embodied a great princibeing present at the meeting, except eight children. ple, which, if expanded and illustrated, would furnish In 1805, he asked and obtained a dismission from material for several pages. This sententious character Church that they had heard something which they The reasons for this important change in his reli- could understand and remember, and which would was united great moral firmness. When he had once, "After considerable reading both of the Holy Scrip- from careful examination and reflexion, made up his tures and other books, I became convinced that the mind what was truth and what was duty, no earthly ordination which I had received was not scriptural, power could induce him to change. His clearness of and consequently was not valid. Under this convic- understanding, and his independence and firmness, tion, I could no longer, consistently with a good con- made his preaching not only plain, but fearless. Duscience, presume to officiate in holy things. There ring the whole period of his ministry he boldly rebuked was no other alternative, but either to desist wholly error, vice, and sin, utterly regardless what the consefrom the ministry, or to obtain that ordination which quences might be to himself. He never accommo-I viewed to be scriptural and valid. The first and dated his instructions to popular ignorance or prejuprincipal object I had in view in receiving Episcopal dices, but made it his unwearied effort to enlighten ordination was to obtain authority to officiate in holy the one and to remove the other. Sincerity was anothings. The next object was to be connected with ther prominent trait in his character. To know him that Church whose government I view to be of divine once, was to know him always. What he appeared institution. I believe that Christ has appointed offi- to be to-day, he continued to be to-morrow. It is not cers in his Church, and pointed out the mode by which too much to say of him, that he was an Israelite inthese officers are to be inducted into office, and the deed, in whom was no guile; for with simplicity and mode in which his Church is to be governed, and that godly sincerity he had his conduct and his conversano man nor body of men have a right to alter those tion with all men. He was also remarkable for his regulations which Christ has appointed. If then I indomitable perseverance. In the formation of his was satisfied that the mode in which I was introduced plans he was habitually deliberate and cautious, but into the ministry was unauthorized, and the Church when he had once adopted them, he never desistedgovernment which I was building up was not the go- was never discouraged-was never weary in well doing. vernment which Christ had appointed; so long as I It was his unconquerable perseverance which enabled continued in this practice, I was using my influence to him to establish and rear the several churches of which promote schism, and to rend the Church, which is the he was, under God, the founder. To these several characteristics there was added unfeigned piety. His do they never so much excel in holiness or learning; but if "These things were agitated in my mind a number love of God was like the shining light which increaseth they be able to prove their saying by the canonical scriptures,

on a sandy foundation. I doubted, but still was not cultivated secret prayer, and the more he practised the saints, which is revealed unto us in the word of God writsure. Other occurrences intervening would crowd off communion with the Father of his spirit, the greater ten. Adieu to all popish fantasies. Amen. For one man, my mind from this. I went on in the old way. The satisfaction he found in drawing near to the throne of having the scripture and good reason for him, is more to be mind. It was a great thing to change. I was not Though generally reserved with regard to his own gathered together, or succeeding one another. The Fathers certain. Other ministers, whose ordination was no religious affections, in a letter written a short time have both herbs and weeds: and papists commonly gather the

subject again. I would examine—and on every new | "Little remains for me but to close my earthly mean indeed, or than they would have done, if they had foreexamination I uniformly found that the validity of concerns, and to be ready for 'the time of my depar- seen what sophistical wranglers should have succeeded them. Presbyterian ordination appeared more doubtful. Any ture,' which cannot be far distant. I think I find in Now the papists are given to brawl about words, to the maincause which would not bear the light, has always looked my mind an increasing weanedness from the world, tenance of their own inventions, and rather follow the sound of to me like a bad one-I found that there was no way and I hope I am not deceived when I think there are words, than attain anto the meaning of the Fathers; so that

"My trials the year past have been very great. is gracious to me, it is my constant feeling that he is

As he loved the Saviour, so he loved the Church which Jesus loves, and for which Christ gave himself. by professions, but by the quiet and patient exertions strengthen me in the opinion that the Episcopal of a self-denying life. Towards the erection of the of its bell and organ, he contributed largely, consider-"The cause of Christ above all other considerations ing his limited means. The prosperity of the diocese is precious, and ought to outweigh every objection of which he was so many years a member, and the against promoting it. To live and die disconnected prosperity of the Church generally, was very near his me it would have been sin. I judge no man, but Clergymen, and of these but six were officiating west commit all judgment to Him who judgeth righteously. of the Hudson river; it was therefore with high satisadge in these matters are almost totally ignorant of cease, he was not absent from any Convention of his the principles of Episcopacy. If any have said hard own diocese, but during thirty-three successive sessions is very strong. Few people think for themselves. this particular, as in so many others, he has left his

The last official duty performed by him was on ments and practices are not equally good. There is Easter Sunday, the 27th of March last, when in the a right and a wrong in religion as well as in other church at Rensselaerville, he administered the Lord's things. But it is wrong to condemn any religious Supper to the band of communicants whom he had sentiment or practice without knowing what it is. been the instrument of gathering from the world, and Although the step which I have taken is followed whom he had for so many years nourished with the with some disagreeable consequences, the great object words of eternal life, and fed with the symbols of the

Church whose ministry and sacraments, whose doc- great difficulty that he conversed; yet he remarked something to build up that Church which he earnestly to him—that he took great comfort in secret prayer, prayed might be one, and in which the apostle exhorted remarking at the same time, that this was, after all,

the main support of the Christian." This his hope that God would make him useful in These were nearly his last words, for while Mt.

Our fathers, where are they? and the prophets, do which he so long served and cherished with parental they live forever? Blessed are the dead who die in care, in a vigorous and prospering condition. With the Lord, for they rest from their labours, and their

> A SUNSET THOUGHT FOR SATURDAY EVENING. (From Fraser's Magazine for June.)

Walking once along a shady lane, while the harvestmoon glittered through the trees upon the corn-fields, darkened here and there by the piled-up sheaves, I met a party of gleaners returning to their cottages with their little bundles of wheat upon their heads. The Saturday evening of the Christian may be compared to the homeward path of the gleaner. He too, has been wandering over many a field of hope, of learning, or of business.— Saturday evening is the gate of Sunday,—before him lies

"The Sabbath-ground to vernal sunshine left." At this gate we ought to sit down and think over all the consolations, of the week that is gone :-

"Themes of graver tone
Exciting of our gratitude and love,
While we retrace with memory's pointing wand,
That calls the past to our exact review,
The dangers we have 'scaped, the broken snare,
The disappointed foe, deliv'rance found,
Unlook'd for, life preserved, and peace restored."

Herbert regarded the Sabbaths of our life as the pearls of the Christian year; how diligently and how reverently we have treasured them, will only be known in the day when God shall make up his jewels. Every sixth day throughout the year, the path of life conducts us to the vestibule of Sunday. These regular returns of sacred repose from toil, are admirably adapted to revive in our arts the flames of decaying devotion. Sabbath morning we rise, as it were, from the grave of our week-day sorrow and corruption. We touch, with the our week-day sorrow and corruption. We touch, with the finger of humble faith, the hem of Christ's garment, in the teaching of His hallowed word. We cannot, indeed, out to meet our Lord with the crowds that welcome Him from Bethany to Jerusalem, but we meet Him sp tually when we cherish any pure thought or holy incli nation; we bear olive-branches when we diffuse peace through our own and our neighbours' home: we have palms in our hands, when we vanquish the temptation and allurements of sin; we are crowned with flowers we cultivate the Christian virtues, and put on the ornament of a meek and quiet spirit; we strew our garments n his way, if we cast aside for His sake the trappings of oride, and the rich apparel of human praise; our hosannas re repeated in every honour shown to His name; we raise Him in the internal melody of the heart; we pro-

laim Him by the rhetoric of an innocent life. The consecrated precincts of the Sabbath are not to be approached without solemn preparation. The travelle who reaches his home through the perils and hardship of the Eastern desert washes his feet, and anoints his head before he reclines at the supper of welcome. The wilderness of human life is not less wearisome, not less painful with dust and glare. Saturday evening brings the pilgrim to the tent of peace, refreshment, and repose; while already from the dawning day of holiness, the lights shine into his eyes,

" Mild as opening gleams of promised heaven." Such blessings are not to be carelessly received or inifferently thrown aside. Every Saturday evening should find us looking over our accounts with time. "He is happy, indeed, who can secure every hour to a sober or a pious employment." We may be sober, if the world will not always give us time to be pious; above all, it becomes us to ponder upon the saying of Bishop Butler, that resolutions are lessor acts. resolutions are lesser acts.

Let us then, at the close of every Saturday evening, remember, and endeavour to apply to our own benefit, the advice of the learned and good Henry More,—to pray ntinually, and to watch continually, that we may pass from transaction to transaction with a circumspect eye; onverting our common conversation and our common business into instruments, or aids of moral improvement. To accomplish this object, we must take a diligent ac-

" errors past, And make each day a critic on the last."

The Garner.

What is to be said of the Fathers? How are they to be esteemed? St. Augustine answereth, giving this rule also: that we should not therefore think it true, because they say 80, of years, but I never gave the subject a thorough in- more and more unto the perfect day. During his or by good probable reason; meaning that to be a probable vestigation, till within about a year past. Whenever whole life he endeavoured to walk in the fear of the reason, as I think, which doth orderly follow upon a right col-I took up the subject, the more I examined the more Lord, and in obedience to all the divine command- lection and gathering out of the scriptures. Let the papiets go I was convinced that Presbyterian ordination was built ments. He loved devotion for its own sake. He with their long faith; be you contented with the short faith of esteemed himself alone, than a thousand such as they, either better than mine, appeared to have no difficulty. before his decease, he thus speaks of the progress of weeds, and leave the herbs. And they [the Fathers] speak many times more vehemently in sound of words, than they did

MEMOIR OF THE REV. SAMUEL FULLER, to get along comfortably with Presbyterian ordination also some symptoms of a growing affection for piety it is dangerous to trust them in citing the Fathers. In all ages and holy employments. If God, in these particulars, the devil hath stirred up some light heads to esteem the Sacraments but lightly, as to be empty and bare signs; whom the The special attention to religion increased my minis- gracious to one who is indeed ill-deserving. And I Fathers have resisted so fiercely, that in their fervour they seem terial labours, and multiplied occasions of officiating desire to humble myself at his feet for my unworthi-

BACKSLIDING.

Walk on, go forward. For if ye be in the way of life, not to go forward is to go backward. If ye be entered into this happy path, step not aside, give not back. A dog returning to his vomit is a foul and an ugly thing to behold. Take heed, I say, of backsliding. It is a dreadful thing to forsake Christ, and to be ashamed of the gospel. He that tasteth of this sweet gift of God, the gospel of Christ, and falleth back from it, he is a tormenter, as much as in him lieth, and a crucifier of the Lord of glory. Walk therefore, go on from strength to strength, from virtue to virtue. Ye have been heretofore often moved; but what effect hath it taken? God grant that there be not a retiring from strength to weakness, from virtue to sinfulness! It is to be feared that many men's wonted zeal is transformed into cold security, their liberality into greediness and biting usury, charity into envy, sobriety into wantonness, humility into pride and haughtiness. This is the common walking of men, for whom it were far better if they stood still. The apostle could not mention them but with tears: "there are many which walk," saith he, "of whom I have told you often, and now tell you weeping, they are enemies of the cross of Christ: their belly is their God, their glory is in their shame, their end is damnation" (Phil. iii. 18, 19.) - Archbishop Sandys.

THE BOOK OF CONSCIENCE OPENED. How full of terror will the proceedings of that day be, wherein all secrets shall be disclosed, all actions examined, and all persons judged? That will be the day of the Revelation of the righteous judgment of God (Rom. ii. 5). This is the time of darkness, and therefore of disputes and quarrels; but then the wisdom and justice of divine providence shall be made manifest to all; for every one shall receive according to his worh: and none will wonder at the sentence when they have seen the evidence. Then the most secret impurities, the most subtle hypocrisy, the most artificial fraud, and the most dissembled malice, shall be laid open to public view. For then God will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts (1 Cor. iv. 5). Then all the intrigues of lust and ambition, so much the talk and business of this world, will be nothing but men's shame and reproach in the next. With what horror will they then behold all the sins of their lives set in order before them, when they seemed in this life, next to the committing them, to design as much as may be to forget them? Happy men! if their consciences were like their table-books, that they could blot out and put in what they pleased themselves. Then all the black catalogue of their sins would be presently expunged, never so vicious, they neither care that others should think so of them, nor they of themselves. Of all things they do not love to dispute where they cannot answer, and that is their case in all their retorts of conscience upon them. They know strument in the hands of God of founding the churches ceased to breathe—was delivered from the burden of that there is no drolling with so sour a piece as that within them is, for that makes the smartest and most cutting repartees, which are uneasy to bear, but impossible to answer. Therefore they study their own quiet, by seeking to keep that silent; and since they never hope to make conscience dumb, they would have it sleep as much as may be: and although the starts it sometimes makes show that the most sleepy sinners have some troublesome dreams, yet, if it does not thoroughly awake in this world, it will do it with a vengeance in another. Then there will be no music and dancing which can cure the biting of this tarantula within; no opium of stupidity, or atheism, will be able to give one minute's rest. How will men then curse themselves for their own folly in being so easily tempted; and all those who laid traps and snares to betrav them by? What different apprehensions of sin will they have then from what they have now, while they are beset with temptations to it? Oh! will a forsaken sinner then say, had I ever believed as I ought to have done, that this would have been the fruit of a sinful life, I should have taken more care to prevent this misery than I have done! But, oh the folly of intemperance, the mischief of ambition, the rage of lust, hopes, the blessings, the | the unsatiableness of covetousness, the madness of debauchery, and the dullness of atheism! what have ye now brought me to, with all your pleasures and promises, and flatteries, while I lost my soul in your service? Oh that I had time to grow wise again, and once more to try whether I could withstand the cheats and witchcraft of a deceitful world! Now all my sins are as fresh before me as if committed yesterday, and their burden is heavier than the weight of mountains, however light I made of them then; I need no judge to condemn me but mine own conscience. Oh that I could as easily see an end of my misery, as I do that I have deserved that there should be none! Thus shall the Book of Conscience be opened at that day in the heart of every impenitent sinner. wherein, like Ezekiel's roll, he finds written within and without, lamentation and mourning and woe (Ezek. ii. 10).

> THE CARELESS PRIEST. Look to that period of life, when even the unbeliever (Gibbon, the historian) confesses that a browner shade is cast on his declining years by the abbreviation of time, and the failure of hope; when even the heathen moralist feels that there is something from within required to support and to sustain, to give dignity to the frailty of age, and cheerfulness and comfort to the long and weary hours of unoccupied infirmity; when, as far as relates to our mortal nature and mortal state, all forward-looking thoughts are closed by the grave, which is opening for us, and all mortal hopes are departing from those dreary days when there is no pleasure in them : tell me what must then be the thoughts of the priest who has deemed lightly of his office, and lowered its dignity, by his own neglect, or by his own carelessness? What is there with him of the thoughts which cheer and comfort the declining years of other and better men, by setting before them the remembrance of a course of honour and usefulness, of duties performed, and good effected? What is there with him but this, that he commenced his course by entering, from the mere hope of lucre, on a profession which he disliked, or lightly respected; that he continued his career by neglecting all its duties but those to which the law compelled him; and that so he closes it, as he deserves, without self-respect, without respect from man, or favour from God? He has called himself God's servant, and has stood in his place, and worn his garb, and received his earthly reward, but he has done none of God's work in the world. He has called himself the minister of joy, and health, and salvation to his brethren; but where are the tokens of his ministry? Where are the feeble knees which he has strengthened, where the drooping heart which he has taught to sing for joy, where the soul which he has saved? What can he see but the sinner unconverted, the ignorant left in his ignorance, God not glorified, his kingdom not

Bishop Stillingfleet.

ST. JOHN THE BAPTIST. The example of John the Baptist is one we should endeavour to imitate; his wish was to glorify his Saviour, however it might militate against his own exaltation. "He must increase, I must decrease;" and I must decrease because he increases, like as the moon disappeareth and the stars vanish away, before the bright glory of the rising sun. Such is the Missionary spirit the Christian ought ever to carry with him, and his constant aim should be, wherever he goes, in all things to exalt his

filled ?-Rev. Hugh J. Rose.

God.-Rev. W. Howels.

Advertisements.

WESTERN CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

THE SUBSCRIBERS to this Association are requested to pay into the hands of the undersigned, or of the Messus. ROWSELL, Publishers of *The Church*, at Toronto, an Instalment of Five PER CENT, pon the amount of their respective Shares, on or before the *Tenth* pon the amount of the ray of July next.

-A DIVIDEND, for the past year, at the rate of Eight per Cent. per nuum, upon the amount of the Stock paid in, will be payable to inberibers, at the Office of The Church, at Toronto, on and after he 15th of July next.

By order of the Managing Committee,

H. SCADDING,

Acting Secretary and Treasurer

JOSEPH B. HALL. GENERAL AGENT & COMMISSION MERCHANT, LATELY House Surgeon to the Londonderry City and Count Infirmary, and Physician to the Fever Hospital, LIQUORS, WINES, TEAS, FRUITS, GROCERIES, DRY GOODS, &C.

AGENT FOR LERICA, ELDRIDGE & JONES, OF MADEIRA FRONT STREET, KINGSTON, CANADA.
May 20, 1842.

Tea, Wine, and Spirit Warehouse. No. 197, KING STREET, TORONTO.

No. 197, KING STREET, TORONTO.

THE Subscribers having now completed their extensive Winter Stock of Groceries, Wines, and Spirits, offer for Sale the undermentioned articles, which having been purchased on the most favourable terms in the best European and American Markets, they can confidently recommend to the attention of City and Country Storekeepers:

200 bhds Porto Rico and Cuba Sugars,

30 hhds London Refined Sugar,

25 hhds and 70 bbls London Crushed Sugar,

400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchong,
and Congou Teas,

200 bags and bales Mocha, Java, Laguira, and St. Domingo Coffee,

200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins,

20 kegs Spanish Grapes,

200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins, 20 kegs Spanish Grapes, 20 tierces Carolina Rice, 120 boxes and kegs Plug and Cavendish Tobacco, 185 pipes and hhds Port, Madeira, Sherry, and Marseilles Wines, from the most respectable Houses in Oporto, Cadiz and Madeira, 20 pipes and 40 hhds pale and coloured Cognac Brandy, 40 hhds Spanish Brandy, 20 puncheons East and West India Rums, 100 barrels London Porter and Edinburgh Ale, Also, an extensive and general assortment of articles connected with heir businesss.

ALEX. OGILVIE & Co. Toronto, December 8th. 1841. SANFORD & LYNES, WHOLESALE AND RETAIL GROCERS,

DEG to announce to the Public that they have LEASED those Premises lately occupied by Messrs. ROSS & Co., and have laid in a well selected and choice Stock of Teas, Wines, and Spirits, with a general assortment of articles in the Line, which they offer low for cash or approved credit. Earthen, China, and Glassware Establishment.

No. 10, New City Buildings,
NEARLY OFFOSITE THE ENGLISH CHURCH,
KING STREET. KING STREET.

WHE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE their line, among which are handsome China, Tea, Breakfast, mner and Dessert Sets; Japan and fine Printed Earthenware ts of ditto, fine Cut and Common Glassware, and a large supply Ware suitable for Country Stores. Persons wishing to purchase II find it their interest to call.

JOHN MULHOLLAND & Co.

Tresult, October 30, 1840. Toronto, October 30, 1840.

EXTENSIVE IMPORTATIONS.

SPRING AND SUMMER DRY GOODS.

B. & Co's. Importations are so well known, that they do not sider it necessary to state particulars. They may, however, ark, that their friends will find their GENERAL STOCK much er even than usual, and especially their assortments of FANCY ODS, of the newest styles; the whole of which have been selected the greatest care, by their Mr. Isaac Buchanan, and Mr. Robert Harris, during the late unparalleled depression in the Home

Markets.

They can, therefore, with the utmost confidence, recommend their They can, therefore, with the utmost confidence, recommend their Stock to the attention of the Trade generally, as they are determined to sell at very low prices for Cash, or short and definite payments.

ISAAC BUCHANAN § Co.

ISAAC BUCHANAN § Co. Toronto, May 18th, 1842.

UNIVERSITY HOUSE, 179, KING STREET.

M. WESTMACOTT begs to inform the Ladies and Gentlemen of Toronto and its vicinity, that he will receive by the first ships a choice assortment of FANCY AND STAPLE DRY GOODS, suitable for the approaching season.

Pulpit and Church Furniture imported.

CHARLES MARCH, HOUSE, SIGN, AND ORNAMENTAL PAINTER, GLAZIER, GRAINER, AND PAPER-HANGER,

(Late of the Firm of HART & MARCH), CLate of the Firm of HART & MARCH),

BEGS respectfully to inform his Friends and the Public, that
intends continuing the above business in the OLD STAND, N
206, King Street, nearly opposite the Farmers' Bank, where he wi
at all times, be happy to attend to any orders he may be favoured wit
and which will be executed with the greatest punctuality and despate
C. M. takes this opportunity of returning his sincere thanks to tho
friends who have so liberally patronised him, and begs to assure the
that nothing shall be wanting on his part to merit a continuance
the favour hitherto shown him.

Toronto, May 26, 1842.

48-3m

JOHN HART PAINTER, GLAZIER, GRAINER AND PAPER-HANGER.

(LATE OF THE FIRM OF HART & MARCH.)

RESPECTFULLY returns thanks for the kind support he

CARINET-MAKING, UPHOLSTERY, AND

PAPER-HANGING. THE Subscriber returns his grateful thanks to the Gentry and Public in general, for the kind support he has received from them for these last twenty-two years, and begs to inform them that he is still carrying on the above business at his old stand, No. 44, Yonge-street, Curled Hair Mattresses, either in Linen or Cotton Ticks, warranted of the best English Curled Hair, at 2s. 8d. per lb.

Best price given for live Geese Feathers.

EDWARD ROBSON.

Toronto, April 13, 1842. THE Subscriber offers for sale, one thousand pieces of ENGLISH PAPER HANGINGS, cheap for cash.

ns hung by Contract. EDWARD ROBSON Yonge Street, No. 44, May 27th, 1842. G. BILTON,

WOOLLEN DRAPER AND TAILOR, 128, KING STREET, TORONTO.

A LWAYS on hand a good supply of West of England Cloths,
Cassimeres, Vestings, &c. &c., which he imports direct from

England.

NE NAVAL AND MILITARY UNIFORMS: CLERGYMEN'S GOWNS AND BARRISTER'S ROBES, made in the best Toronto, 27th April, 1842. THOMAS J. PRESTON.

WOOLLEN DRAPER AND TAILOR. No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO.

1. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c.

Doeskins, &c. &c.

ALSO—a selection of Superior Vestings, all of which he is prepare
to make up to order in the most fashionable manner and on moderat ierms.

Cassocks, Clergymen's, and Queen's Counsels' GOWNS,
Barristers' ROBES, &c. made on the shortest notice and in superior

Toronto, August 3rd, 1841. TORONTO AXE FACTORY.

HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and istablishment, formerly owned by the ade INALY Shippand, and eccently by Champion, Brothers & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders ent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.

Cutlery and Edge Tools of every description manufactured to order. SAMUEL SHAW. Toronto, October 6, 1841.

OWEN, MILLER & MILLS, Coach Builders, King Street, To-ronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange N.B .- Sleighs of every description built to order. EDUCATION.

BOARDING AND DAY SCHOOL, BY MRS. KING. 49, BISHOP'S BUILDINGS, Near Upper Canada College.

N. B.—Three or four Ladies can be accommodated with board, &c. at £8 15s. per quarter.

FEMALE EDUCATION. A LADY, the wife of a Clergyman, residing in a beautiful village in the North of England, proposes to receive young Ladies from Canada for the purpose of Education. They will be instructed in all the most desirable female accomplishments, on moderate terms. All other particulars may be known by addressing the Lord Bishop of Montreal, at Quebec,—if by letter, to be pre-paid.

May 12, 1842.

45-3m

HOME DISTRICT GRAMMAR SCHOOL. THIS Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842.

The business of Mrs. Crombie's Seminary will also be resumed on M. C. CROMBIE,

Principal, H. D. G. S. Toronto, 24th December, 1841. A. V. BROWN, M.D. SURGEON DENTIST, KING STREET.

ONE DOOR EAST COMMERCIAL BANK. Toronto, December 31, 1841. A STUDENT in the profession of Dental Surgery, by
A. V. BROWN, M.D.
Surgeon Dentist.
26-tf

Mr. s. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS. KING STREET. Toronto, February 5, 1842.

DR. PRIMROSE, (Late of Newmarket,)
OPPOSITE LADY CAMPBELL'S, Toronto, 7th August, 1841.

DOCTOR SCOTT. TO NEWGATE STREET,

Opposite the Brick Methodist Chapel. Toronto, May 25, 1842. DOCTOR SEWELL, CORNER OF LOT AND GRAVES STREETS,

(NEARLY OPPOSITE TO THE COLLEGE AVENUE). MR. SAXON, Attorney, &c.

179, KING STREET, TORONTO. CANADA COMPANY

TO OLD SETTLERS, EMIGRANTS, AND OTHERS. TWO MILLIONS OF ACRES OF LAND, of the finest de scription, in Canada West, late Upper Canada, are on Sale, by L scription, in Canada West, late Upper Canada, are on Said-the CANADA COMPANY, upon the lowest and most favourab terms possible.

About 1,000,000 Acres, scattered throughout every part of the Province, payable one-fifth in Cash, the balance of the purchasemoney by Five Annual Instalments.

About 1,000,000 Acres, in the Huron District, which are disposed of by way of Lease. No money is required down. The Rents are spread over Twelve years, commencing at 5d. per Acre, payable at the end of the first year. When the Rents are paid, the will receive a Deed for the Freehold. The last and highest Reut is 40d. per Acre. These Lands are distant Ninety miles South of

Canada Company's Offices, Toronto and Goderich, 1st June, 1842.

LAND FOR SALE, Near London, U. C.

ROM FORTY TO ONE HUNDRED AND FORTY ACRES.

adjoining the Town Plot, (part of which is at present occupied by Judge Allen). The dwelling-house is of brick, which, with the cut offices for are compedious and comfortable and would make a desirable residence for a gentleman ALSO:

ABOUT ONE AND A HALF MILE FROM THE BARRACKS. The above valuable property would be sold extremely low, by payins half Cash down, and the other half in four yearly payments, with interest. Apply, post paid, to L. Lawrason, or John Wilson, Esqrs, London; or to the proprietor, John Hawkins, Port Albert, Goderich; or to H. Rowsell, Esq., Toronto.

18th May, 1842.

A plan of the above property may be seen, and particulars knupplying (if by letter, *Post paid*.) to the Editor of *The Church*. Toronto, 6th April, 1842.

FOR PRIVATE SALE. with a quantity of Pine. Reference to Capt. Lee, on the spot, of Messrs. GAMBLE & BOULTON. King Street, Toronto.

1842. LAKE ONTARIO.

NEW LINE OF STEAMERS, FOUR TIMES A-WEEK,

THE STEAMER AMERICA, CAPTAIN TWOHY,

WILL, until further notice, leave Toronto for Rochester, touch at Port Hope and Cobourg, every Sunday and Wedness Evening, at 9 o'clock; will leave Rochester for Toronto, touching and Port Hope, every Tuesday and Saturday M

THE STEAMER GORE.

WILL leave Toronto for Rochester, every Tuesday and Friday, at 12 o'clock, noon; and will leave Rochester for Toronto, every Monday and Thursday Morning, at 9 o'clock.

The above Steamers will also ply between Toronto and Hamilton.

As Travellers may proceed by Rail-road from Rochester to Albany and Bosron, this will be found the most agreeable and expeditious route for Travellers from the western parts of Canada, who may desire to visit New York, Boston, or Albany.

Parcels and Luggage at the risk of the owners, unless booked and paid for.

STEAMER BRITANNIA, CAPTAIN JOHN GORDON.

EAVES Toronto daily at Two P.M. for Hamilton. Return leaves Hamilton at Seven o'clock, A.M. for Toronto, callin the intermediate Ports both ways, weather permitting. Hamilton and Rochester Steamboat Office, May 30th, 1842. THE CANADA GAZETTE,

received by February 16th, 1842.

H. & W. ROWSELL, Toronto. February 16th, 1842.

THE PHENIX FIRE ASSURANCE COM-PANY OF LONDON.

ALEX. MURRAY. Toronto, July 1, 1841. BRITISH AMERICA

Incorporated under an Act of the Third Session of the Elev Parliament of Upper Canada. OFFICE, DUKE STREET, CITY OF TORONTO A SSURANCE against Loss or Damage by Fire is granted by this Company at the usual rates of premium.

T. W. BIRCHALL,

No. 1, PRINCES STREET, BANK, LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.)

PROSPECTUSES, Tables of Rates, and every information, be obtained by application to

The Church

Is published for the Managing Committee, by H. & W. ROW-SELL, Toronto, every Friday.

TERMS:—(In advance.) Fifteen Shillings, Currency; or Thirteen Shillings and Six-pence, Sterling, per annum. No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid, unless at the option of the Publisher.

AGENTS. THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVING A. Menzies, Esq. P M Angus Bethune, Esq G. W. Baker, Esq Belleville and Seymour St. Catharine's St. John, N. B. Warwick Wellington Square

TI

BY CH

the]

ever 1

the m

of th

than

text

Acts

daily

priat

" it

text,

to t

into

It 1

imp

follo

proj His

VOLU

Twenty Acres on the Thames,

LAND FOR SALE.

THE property of John Barwick, Esq., at Thornhill, Yong in all respects one of the most desirable residences in Ca a genteel family.—A SAW MILL, in full operation, about the

FROM TORONTO AND HAMILTON TO ROCHESTER.

E. S. ALPORT, Agent. Toronto, April 11, 1842.

PUBLISHED by Authority at Kingston. Subscriptions received by H. & W. ROWSELL, Toron o. ORDERS IN CHANCERY,
REGULATING the Practice in the Court of Chancery in
Canada West, for sale by
H. & W. ROWSELL, Toronto.

February 16th, 1842. STATUTES OF CANADA.

O P I E S of the Statutes passed in the late Session of the Provincial Parliament, for sale by

A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive emiums for the renewal of policies.

FIRE AND LIFE ASSURANCE COMPANY,

A few Shares of the Stock of this Institution may still be had application at the Office. Toronto, March 11, 1842. BRITANNIA LIFE ASSURANCE COMPANY,

FRANCIS LEWIS, General Agents No. 8, Chewett's Buildings, Toronto.

7-tf S. Rowsell, Esq GREAT BRITAIN

- 31, Cheapside, London.