

vain, "that God would fill her with all truth, in all truth with all peace; that where she is corrupt our heavenly Father would vouchsafe to purify her; where in error, to direct her; where superstitious, to rectify her; where anything is amiss in her, to reform it; where it is right, to strengthen and confirm it; where she is in want of anything, to furnish it; where she is divided and rent asunder, to make up the breaches of it." And then, my Brethren, let the end be what it may, we shall not be unprepared to meet it. We shall perhaps even be more worthy to suffer for his sake, who is the Church's Head and Lord; and when the strife of this present world are ended, shall, through his alone merits, be admitted to those mansions which have been prepared from the foundations of the world for the peacemaker, the poor in spirit, the meek, the merciful, the pure in heart."

THE CONGREGATIONAL, OR INDEPENDENT, SYSTEM.

(From "An Apology for the Church of Scotland by the Rev. J. Cumming, M.A., Minister of the Scottish Church.")

The [Presbyterian] church of Scotland repudiates, in the strongest terms, the principles of Independency, the system of Church Government adopted by the Baptists, Congregationalists, and other Dissenters. The essence of Independency is the denial of any distinction between clergy and laity, the recognition of every congregation as a complete and competent church, and the right of the people to elect, ordain, rule, and depose their ministers, where they chance to be so inclined. It is based on the unnatural principle that the inferior rule the superior, and that a minister is to be judged and tried by those over whom he is set. This is in the church precisely what republicanism is in the state. Where the minister is popular, and able to fill his pews with plenty of seat-holders, he can, as he does generally, play the absolute despot. His deacons are his servants, and his members are his subjects. But where the minister is a man of moderate talents, as most men are, neither attractive nor popular, the case is wholly altered. Mr. Angell James [a well-known Independent preacher] lord deacons start into power; church-meetings record their convictions of a "dying interest;" and the poor man is cashiered by such a democracy that called him into prominence. Such a man is not an independent minister; he is rather the minister of an independent congregation. This system is opposed alike to the word of God, the first principles of all social existence, and the interests of ministers and of people.

Isolated independent communities are a miserable mimicry of the Catholic Church. They are fragments of it, indeed, but like all fragments, severed from the great body to which they naturally belong, and moved away from the regulating and adjusting laws under which they ought to move, they are placed in the utmost peril. They are, in their very constitution, violations of the analogies of nature, and anomalies in the spiritual world. If we look into the system of the universe, we find all things, from the planet to the pebble, under subordinating influences, maintaining each its appropriate sphere, and acting, nevertheless, not an independent, but a dependent part. In the political world, we find the distinctions of families, provinces, and nations, one subordinate to the other, and prospered most when each thinks the least of an independent existence; and is it not natural to infer that, if the spiritual world bear the imprimatur of the same God, it will be pervaded by the same analogies? The wisest and acutest men have so concluded.

That our separatist Christian ministers may be eminently successful in winning souls to the Saviour, is a prayer that none offer up more cordially than I do; but that their system may prosper is what I have no reason whatever to anticipate, or to seek, whether I look to its dissonance in constitution from all the analogies of the creation and providence of God, or to its contrariety to that last and best criterion of excellence, the word of God. It is, in the first place, the theory of Independency that the congregation elect and ordain their own minister, as they believe every community of believers assembling in one place to constitute a complete church, provided with everything required for its existence and expansion. But as if to proclaim by their own mouths the absurdity of this theory, it is their practice to call in the aid of other ministers at the setting apart of a member of their body, and to this extent to approximate to presbyterian or episcopal practice. Pure Independency, therefore, scarcely exists in this country. It is at present in the state of those nondescriptes about which there is so much discussion among naturalists, whether they belong to the vegetable or to the animal kingdom. But allowing them all the advantages of this departure from their own principles, the nature of their ordination is equally questionable. For instance, among the Independents, A. was ordained by B and his colleagues, B by C and his colleagues; but when we inquire who ordained C, we find that he fancied he had a call to the ministry, and, by consecrating himself, according to the Independent system, at once witness, jury, and judge, he obtained a unanimous verdict of approval, and, "unappointed, unannointed," he entered on the ministerial functions. It is this that I cannot approve. Far be it from me to place Independent or Baptist without the pale of salvation, or to assert that there are not among these sections of Christendom holy and devoted, and able preachers of the Gospel of Jesus. There are many such, and if they would keep clear of popish confederates and political movements, there would be many more. God has over-ruled the irregularities of the system, and wrong, according to a procedure that predominates in all the interpositions of heaven, sweet from bitter, and good from sin from a system not naturally adapted to bring them forth.

The method adopted by the theory of Independents, of conveying authority to the minister from the congregation in which he is to minister is destitute of every shadow of scriptural proof. We find the apostles received their commission personally from the Lord Jesus, which is the first link in the chain, that they ordained presbyters wherever they had collected congregations of believers, these last their successors, and so on, downward to the humblest presbytery of the Scottish Church. All the directions in the sacred volume, in reference to the ordination and appointment of ministers, are addressed, not to the people, as should have been the case on the Independent hypothesis, but to the clergy. When the great apostle of the Gentiles gives directions on ordination, he writes to Timothy, and says, "Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. iv. 14.) And again, in 1 Tim. v. 22, "Lay hands suddenly on no man." In fact, no dissipation reader of the apostolic epistles can fail to observe that whatever difficulties there may be in the determination of the question of distinction of orders, there can be no question, on scriptural ground, as to the transmission of clerical or pastoral power, not from congregations, but through clergy or ministers. Dr. Hill, no mean authority in the [Presbyterian] Church of Scotland, in his admirable lectures, observes: "Accordingly, the qualifications of those who were to be made bishops, and elders, and deacons, are mentioned, not in epistles to the churches, but in epistles to Timothy and Titus (pastors), who are directed to the proper method of trying such as might be admitted to take part with them in overseeing the Church of God. The judgment of the qualifications is vested in those who, having been themselves found qualified, may be supposed capable of trying others; their act, following upon their approbation, is the solemn investiture of those whom they have found worthy; and they are the instruments by which Jesus Christ conveys to that order of men, which he meant to continue in his church till the end of the world, the authority implied in the exercise of their office."

This transmission of orders in the line of ministers from the days of the apostles to the present hour, and the consequent repudiation of the practice espoused by the scheme of Independency, in making the people the ordainers of their ministers, does not touch the question of church patronage or popular election. The people are not the judges of ministerial qualifications, nor can they confer ordination in any sense, while they may or may not have the power of electing this or that previously ordained minister to officiate in a particular congregation. The ordination and election of ministers are two distinct things. Members of the clerical body, and they only, are capable of conferring the former; whereas the laity are, where civil arrangements admit of it, capable of exercising the latter.

But we have admitted the fact, that many Independent communities forego their right to ordain their minister, and entrust it to a body of the nearest or other known ministers holding the same views, and admitting this, we have still a very powerful objection, not easily to be got rid of,—viz., that this departure is but of recent date, and

that the congregation originally ordained C, who ordained B, who ordained A, and the deviation is, in fact, the building of a superstructure apparently good upon a foundation radically bad. The chain of succession is in either case broken. Independent ordination is not an investiture transmitted from the hands of the apostles, but an act originating out of a body which had no authority in the matter.

There is not a clergyman in the Church of Scotland who would continue to hold his benefice with Independency, and surely I am there is not one who dares avow his preference of it; for against no form of church government has the Scottish [Presbyterian] Church made a firmer stand than that of Congregationalism or Independency. The orders of an episcopal minister are distinctly admitted and sustained by the [Presbyterian] Church of Scotland, but those of Independency are treated, and justly, as no right scriptural ordination. Indeed, apart from all considerations of ministerial succession, nothing can open so effectual a door to every extravagance in doctrine, and every arrogant assumption of fanaticism, as the plan of Independency. The man that conceives, justly or unjustly, that he has a call from God, to enter on the ministry, has only to bring together a few at will and well meaning as himself, and, in a twinkling, he is registered as the Rev. Mr. Such-a-one, minister of the Church assembling in such a chapel, and in proportion to the success of such empiricism will be the rarity of learning and weight in the Christian ministry. It is all very well, on the part of certain dissenters, to talk about the insignificance of forms of Church government, and it is all natural enough to expect that a generation vastly superior to that of the present in mind that this sentiment elevates the theory of Independency, and proportionally depresses the principles of those who advocate Church order and an Episcopacy over each individual minister. In such a sentiment the former have all to gain, but the latter all to lose. Cherishing a catholic spirit—more so, perhaps, than many who have the word continually on their lips—I do hold, nevertheless, that Independency is not a scriptural polity, nor its ministers scripturally admitted, nor as a system, is it likely to promote the peace, the unity, and the prosperity of the Church of Christ. I hold the importance of ministerial succession from the days of the apostles; I claim it for my own beloved co-presbyters; and I cannot see that, because this great truth has been abused, it is to be trampled on and despised, as it has been by many who have plunged into the opposite extreme.

* [We believe this claim to be totally untenable; but, if Mr. Cumming represents the Presbyterians correctly, they claim an apostolical succession as strenuously as Episcopals: a point which ought to be borne in mind by Presbyterians, before they charge us with exclusiveness and illiberality. Ed. Ch.]

THE CHURCH.

TORONTO, SATURDAY, JULY 2, 1842.

We are under great obligations to our indefatigable cotemporary the *London Church Intelligencer* for the CHARGE OF THE BISHOP OF OXFORD, which occupies our first page, and which, we apprehend, appeared, in the first instance, in one of the Oxford papers.

THE BISHOP OF OXFORD, is the brother of His EXCELLENCY SIR CHARLES BAGOT, and everything proceeding from the estimable prelate will be received with additional interest in this Province, in consequence of such a relationship.

The Charge, however, requires no such adventitious recommendation to notice. It is, without exception, the most solid, grave, impartial, and discriminating exposition of the effect and tendencies of the Oxford Tracts that has yet been produced; and proceeding as it does from the Bishop, under whose episcopal control the reverend writers of the Tracts are placed, is entitled to the most serious and respectful attention. It is the most authoritative opinion that has yet been pronounced on these celebrated publications, and one which we humbly think will conduce to the peace of the Church, the arrest of error, and the wider diffusion of truth.

We rejoice that a diocese, so important as that of Oxford is at all times, and particularly at this present crisis, should be presided over by a prelate so fearless and yet so prudent as Bishop Bagot,—a prelate who looks upon the Church of Rome as "schismatical and anti-Christian;" and who pronounces "the 'middle way' of truth, the way of the English Church, to be as far removed from Popery on the one side, as from Puritanism," that is, Protestant Dissent, "on the other."

Accurate observation of the past,—sagacity seeing deep into the future,—language simply, but impressively, eloquent,—manly piety,—devotion to the Gospel as preached by the Church,—opinions, feelings, tone, and language, worthy of a scholar and a Christian Bishop, stamp this noble and solemn CHARGE with a value that can hardly be over-estimated.

We insert the following letter from the Rev. A. Lillie, Secretary to the Congregational Union of Canada West, because it suits our convenience, and not because "simple justice" requires it. When we were engaged in a controversy with the Hon. Mr. Chief Justice Robinson, we were most unfairly treated by the Press: some journals inserting the Chief Justice's letter, without even noticing the existence of our reply, and the *Quebec Mercury* committing the blunder of representing the Chief Justice as having addressed himself to the *Colonist*. It would therefore be Quixotism in us to occupy our columns with the statements of adversaries, when those adversaries exclude our statements; and on that ground it is that we say we insert Mr. Lillie's letter, as a matter of convenience and not of right:

To the Editor of *The Church*.
 Sir,—In an article which appears in *The Church* of last Saturday, announcing a speech delivered in London by the Rev. John Roaf, Congregational Minister in this city, a charge is brought against the Body with which I have the privilege of being connected, of which, notwithstanding a strong aversion to controversy, I feel it my duty to take notice, lest sentence should be construed into an admission of its justice; a charge, namely, of hostility to Episcopacy and disloyalty to the Sovereign, which is conveyed in these words: "The Congregationalists, or Independents, have ever been notorious for their enmity to the Church and the Crown."—The sect retains in Canada its anti-monarchical and anti-episcopal characteristics. If by "enmity to the Church" and "anti-episcopal characteristics" be meant that we deny the Scriptural authority of Diocesan Episcopacy, we admit it; such a denial being involved as a matter of course in the professed belief of the Scriptural authority of our own principles. The incorporation of the Church of Christ with the State we further repudiate; be the allied party who they may; because we regard it as anti-scriptural in its character, essentially unjust in principle, and injurious in its tendency and operation. We dislike too and condemn the assumption and intolerance so often exhibited by Episcopals, and of which we have had, and still have much more than enough in this country. Firmly persuaded of the correctness of our views, and impressed with a conviction of their excellence, we desire their spread, which we hold ourselves bound to promote by every means consistent with Christian integrity and honour. This, however, is the sum of our evangelical belief which obtain among the followers of Christ. Neither to one denomination nor another do we entertain any feeling of bitterness or malignity. The tendency of our sentiments is to produce a state of mind directly the reverse of this; because we hold every individual who believes on Christ, and is renewed by his Spirit and lives in obedience to him, as entitled to the fellowship of his disciples, and the privileges of his Church; to ALL we grant (the whole that we ask for ourselves) the liberty of judging for themselves what is truth and duty; and we allow most sincerely that others may be as conscientious in their opinions as we are in ours. Our entire conduct in this Province proves us to be the friends, not the strife, but of peace. This is our purpose, in God's strength, to continue to be, as far as our allegiance to Christ or Head will permit.

The charge of disloyalty which you strive to fasten upon us, you OUGHT ON NO ACCOUNT TO HAVE BROUGHT. Leaving truth and Christian courtesy out of the question, a very moderate desire for the quiet of the land in which you dwell, or for

the comfort of those to whom its Sovereign has confided its Government, or for their success in the means which they are so anxiously employing for its pacification and for the general promotion of its interests, would have held you back from an act so WANTON. Fire-brands are not things to be thrown for every offence that may happen to be given, or which may be taken whether intended or not. Than the Congregational body, whether at home or here, the British empire does not contain a class of men more imbued with the true spirit of loyalty; with which, we presume, you will not hold even the sincerest love of freedom and justice to be inconsistent. Of this fact that they have maintained to the "crown" an allegiance warm and affectionate, not merely without fear or reward, but in the midst of proscription and persecution, is a proof the conclusiveness of which every candid mind will readily admit. Regarding and practising submission to the righteous commands of "the powers that be" as a part of our duty to God, we feel aggrieved by the imputation of disloyalty, because it is attributing to us what we would view as a crime. I hope, therefore, you will withdraw it; if not, with every disposition to be respectful, in my own name and that of my brethren and our people, I pronounce it a SLANDER.

Of your remarks on Mr. Roaf's speech I take no notice, because Mr. R. is very able to answer for himself should he occupy any reply necessary; and because the position which you deem not merely entitles you to defend your principles and your brethren when you judge them unfairly dealt with, but imposes their defence on you as a duty.

Begging, (what I conceive I might claim as your earliest convenience), the insertion of this in your paper at your earliest convenience, I subscribe myself,

Yours respectfully,
 A. LILLIE,
 Secretary to the Congregational Union of Canada West.

Toronto, 20th June, 1842.

Mr. Lillie's letter amounts to nothing. He does not pretend to deny that the Independents murdered King Charles I., but talks of their general loyalty throughout the whole British Empire. The charge which we advanced in our paper of the 18th June, he pronounces "a slander," and calls upon us to withdraw it. We regret we can do no such thing, but that truth compels us to repeat it.

Though on some points of opinion, there has been a difference between the Independents of two hundred years ago and those of the present day, in the main features of their sectarian character there has been a continuous and most striking resemblance. And this always will be the case, for the principles of Independency, or Congregationalism, are republican in politics, and tending to Socinianism in religion. We have already quoted Salmassius's pithy saying, that the Presbyterians bound King Charles, and the Independents murdered him. With equal truth and equal force Bishop Hacket, in his life of Archbishop Williams, expresses the same idea, though more at large: "Doubtless we [the Church and Monarchy] had compounded for less blood, less loss of honour, less confusion with the Presbyters [i. e. the Presbyterians] than, than with the Independent or Congregational tyranny affray. The first pinioned our arms, the latter cut them off. The first were like the Philistines, which made the children of Israel their slaves; the other were the Chaldeans that murdered our King, pulled down every great man's house, and the House of the Lord. The one gave us vinegar to drink, and the other gall. The one made us a miserable nation, the other have made us execrable paricides to God and man." Nor is this strong testimony against the Independents confined to Churchmen. The nonconformist BAKER, speaking of the sectaries in general, thus includes Mr. Lillie's denomination in his black catalogue: "If they pulled down the Parliament, imprisoned the godly faithful members, killed the King; if they cast out the Rump, if they chose a little Parliament of their own, if they set up Cromwell, if they set up his son, and pulled him down again, if they sought to obtrude agreements on the people, if they one week set up a Council of state, and if another week the Rump were restored, if they sought to take down titles and parish-ministers, to the utter confusion of the state of religion in the land; in all these the Anabaptists, and many of the Independents in the THREE KINGDOMS followed them, and even their pastors were ready to lead them to consent."

Such were the Independents in the infancy of their sect, and we maintain that in England and this Colony their character has retained its anti-monarchical and anti-episcopal features.

As to their anti-monarchical bias, we have only to state a few simple facts. Some of the leaders of the late Rebellion were constant attendants on Mr. Roaf's ministry in this city. Mr. Roaf, in his London speech, denies that any members of his denomination were drawn into the Rebellion, but there can be no doubt that some of his accustomed hearers were, and that some of his members also were intimate friends and political associates of William Lyon Mackenzie. Mr. Roaf admits that there was a "common impression" against his denomination, and that the rebellion "drove numbers" belonging to it "out of the colony." If they were innocent and loyal why did they run away? "The wicked flee when no man pursueth: but the righteous are bold as a lion."

The hatred borne by the Independents towards the Church is equally capable of proof. Mr. Roaf's speech alone is sufficient evidence. He has been bold enough to assert, that "the common notion is, that there is but one non-Puseyite in Canada." This sweeping and ridiculous charge, implying that every Canadian Clergyman but one, is Puseyite affected, has been so summarily handled by our friendly cotemporary the *Patriot*, that we prefer subjoining his observations, to inditing any of our own:

"A preacher of the name of 'ROAF,' has been making some most extraordinary mis-statements in a speech recently delivered by him in London, and reported in the last *Examiner*. Speaking of the Church of England, he says—'As regards Puseyism, the common notion is, that there is but one non-Puseyite in Canada.' Now, from an individual who has resided some years in Canada, we can only say, and we say it advisedly, that such an assertion exhibits one of two things—either a profound, unfathomable ignorance of even the meaning of the word 'Puseyism,' or a wicked and wilful perversion of the truth, starting in any one, but amazing from a person who prefixes the term 'Reverend' to his name."

Then again we find MESSRS. LESSLE, for a long time were constant attendants at Mr. Roaf's Chapel, publishing an Almanac, filled with the most scandalous falsehoods concerning the Church, which in that same publication is stigmatized as "antichrist." Moreover, if we are not misinformed, an Independent preacher, at the opening of a chapel in Western Canada, described Churchmen as men "who made their Bishop their God, and their Prayer-book their Bible;" and added, "Beware, Beware! the wolf is at the door."

Mr. Lillie himself may feel all that is charitable towards the Church, but such a feeling is not common to his denomination. Mr. Binney, the eminent Congregational Minister of London, said that the *Church* damned more souls than it saved; and the London *Nonconformist*, a dissenting journal, edited, we believe, by an Independent, calls it "an evil which works like a pestilence, spreading abroad over the whole land abomination and desolation." There can be no doubt that the Independents in Canada concur in the substance of these hostile remarks.

Our opinion of Independency or Congregationalism, is the same as that set forth, in a preceding column, by the Presbyterian Mr. Cumming. "It is in the Church precisely what republicanism is in the State." It is dissonant "in constitution from all the analogies

of the creation and providence of God," and contrary "to that last and best criterion of excellence the word of God." Congregationalism is also the high-road to Unitarianism. The religious communities planted by the Independent "Pilgrim Fathers," have, in a very great number of instances, become Unitarian.—It is, in fine, a system with Republican and Socinian tendencies.

We have only a word to add. Mr. Lillie's opinion with regard to the unlawfulness of an alliance between Church and State, is diametrically opposite to that entertained by the early Independents of New England, and by Dr. Owen, the most eminent minister of his denomination which England has ever produced.

The Secretaries of the *Upper Canada Bible Society* have, we believe, addressed a Circular Letter to some of the Clergy of our Church, and the Dissenting Ministers, in this Province, requesting them to preach a Sermon, on the first Sunday in August, in aid of the funds of the Society.

Had the Society confined itself to addressing the Dissenting Ministers, we should not have said a word; but we feel bound to remark that its ordering a Circular Letter to be sent to our Clergy is an unwarranted intrusion, and an invasion of the Episcopal office.

The Church Society, with its various District Branches, is the true Churchman's Bible Society. It has already, amongst other things, ordered out a large supply of Bibles and Testaments, of all sizes and prices, and no Churchman, who values unity and the cause of the Church, will contribute one farthing to the Bible Society, when the circulation of the Scriptures can be effected through the agency of the Church.—The Bible Society is supported by Dissenters of all denominations, including, amongst other enemies to the Church, Mr. Roaf, the Congregational Minister, who has had the hardihood to assert that, with one exception, all our Clergymen are what he calls Puseyites.

Let not any Churchman, then, have aught to do with either the Bible Society, or the Tract Society, or any other Dissenting Society, but devote all that he can spare to THE CHURCH SOCIETY, which embraces every object that can employ the energies of a Christian.

In another column we have inserted the discussion in the House of Lords, and an article from the *Times*, relative to the Bishop of Montreal's conduct in not permitting a certain Monument to be erected in the Cathedral at Quebec. We have also inserted the remarks of the *Montreal Herald* on this subject, with great regret: and we much lament that our cotemporary should have assailed a conscientious and kind-hearted prelate in language so very intemperate and irreverent. We shall revert to the subject at an early opportunity, and re-print a copy of the Regulations, under which the Bishop acted. In the mean while nothing that a press, hostile to the Church and her divine institutions, may choose to circulate through the country, can injure the character of a personage so far above the reach of calumny, so remarkable for mild virtues, and so particularly anxious to avoid giving offence, as the Lord Bishop of Montreal.

We have been presented during the past week with the following donations, towards the liquidation of the debt which we have incurred in printing Tracts, viz: A COUNTRY CLERGYMAN, 12.—A PENITENT FOR LAX CHURCHMANSHIP, 15s.—A POOR DIVINITY STUDENT, 10s.—We still stand in need of Fifteen Pounds.

It is with some satisfaction that we are able to state, while closing this present volume, that during the past twelve-month we have been enabled to print more than 20,000 copies of Tracts, and to distribute them, in almost every direction, throughout the Province.

Do not the inhabitants of Toronto, and of the principal places in Canada, intend to address Her Majesty on the late attempt, whether real or pretended, upon her valuable life?

We take the following from the *Niagara Chronicle*:— "We are requested to intimate that the addition recently made to St. Mark's Church in this Town, will be consecrated by the Lord Bishop of Toronto, on Thursday the 7th day of July next; and that a meeting for the formation of a District Branch of the Diocesan Church Society will be held in the Church on the same day, at which his Lordship will preside. The consecration service will be solemnized in the forenoon, and the meeting will commence at half past one o'clock P. M. The Clergy of the District will be in attendance, and it is to be hoped that a large assemblage of lay members will manifest the interest they take in the present and future welfare of their Church."

The sum of 10,000l. has been collected in Prussia, for the benefit of the Mission at Jerusalem under the care of Bishop Alexander.

The Venerable and Muncificent Society for the Propagation of the Gospel in Foreign Parts has given an additional 200l. a year, now 400l. in all, for the maintenance of five additional theological students at Cobourg, under the superintendence of the Rev. A. N. Bethune.

The Kirk of Scotland by a majority of 241 against 110, has voted for the abolition of patronage and protested against the decisions of the civil Court. It has thus arrayed itself against the rights of property and the law of the land.

In order to meet the wishes of Subscribers who live North of Toronto, it has been resolved that the day of publication shall be altered from Saturday to Friday. By this arrangement the publishers will be able to despatch the Northern mail on Friday instead of Monday. The change, we believe, will also be acceptable to our friends in other parts of the Province.

It is particularly requested that all Communications intended for insertion be addressed to the Editor, and all relating to business to Messrs. Rowse, the Publishers. The Editor has nothing whatsoever to do with the pecuniary or business department of the paper.

For the sake of convenience, we are obliged to decline the continuance of an exchange with several journals. Those of our contemporaries, therefore, who do not receive the first number of the next volume, will understand that all further exchange with them is reluctantly declined.

Canadian Ecclesiastical Intelligence.

BAPTIST FEELING AGAINST THE CHURCH.—The Baptists have a paper, published at Montreal, called *The Register*, which we like for one qualification, and that is the honesty with which it always expresses its hate and dread of the Church. From the last number (of the 22nd June), we take this specimen of ridiculous fury and bombast:—"THE ESTABLISHED CHURCH IN WESTERN CANADA." This astounding phrase we take from *The Church* of the 11th instant, in which Dr. STRACHAN addresses a very weighty epistle "To the faithful members of the Established Church in Western Canada." We cannot tell how others may read this language, but we avow we regard it with indignation and alarm. Has it then come to this, that the Prelate of Toronto is at liberty to call his own

the established church, and thus to imply, that all other bodies are only tolerated? Are we thus to be misled by the domination of Prelacy? Never may Canada be cursed with such an ecclesiastical establishment! This course cannot however be averted, unless the friends of religious liberty will be vigilant and determined in their opposition. Dr. STRACHAN is a wily man and has the ears of our rulers, and he ought therefore to be narrowly watched. Let then the myriads of Presbyterians, Methodists, and Baptists, with all that hate oppression, awake to the cause of liberty."

The dissenting "myriads" had indeed been hard pushed for an ecclesiastical grievance, when they can talk such nonsense as the above. The insolent and disrespectful manner in which our diocesan is spoken of, will we think, be deadlier hatred manifested towards the Church, than should have the salutary effect of teaching the Churchmen that Dissenters, to be consistent, must hate the Church. How foolish, how unscriptural, then, for Churchmen to be united religious societies! Yet a spirit rises into this error, when they join the *Bible* or *Tract* Societies, or associations, in this Province, as if exclusively managed by the Dissenters. The Church of England,—the Church of the Sovereign and of the Houses of Parliament,—the Established Church of the Empire: and the *Register* would not have waxed so indignant at the title, since even the late Earl of Durham, in a formal document, recognized our ministers as "the Clergy of the Established Church of the UNITED KINGDOM, &c."

On Sunday-morning the 19th inst., the new and spacious apartment in the basement of Christ's Church, which has lately been completed at an expense of upwards of 50l, was opened for the reception of the pupils of the Church of England Sunday School in this Town. Although the weather was unfavourable, rain having fallen at intervals, the attendance of the children was numerous, about 100 being present with a corresponding number of Teachers. There were extraordinary excesses of the School having been some of their former place of meeting, the children for Churchmen were united with those of the Dissenters, and were shelled into a procession and walking two and two were conducted into the new School Room, where a Hymn was sung composed expressly for the occasion by a Lady who has always taken a great interest in the prosperity of the school; suitable prayers were then offered up and an appropriate address delivered by the Rev. J. G. Gribbles, who congratulated the children and their Teachers upon the completion of a work which had been attended with good deal of anxiety and labour, but which by the blessing of God they then saw happily accomplished. He remarked that when he first commenced his ministry in this Town, the place in which Divine Service was performed, was by no means so large or commodious as the room in which they were assembled, and that his whole congregation upon that occasion scarcely exceeded in number one half of the children he then saw before him; he next adverted to the institution of Sunday Schools, paying a tribute to their originator Mr. Raikes, of Gloucester, a gentleman who it appears was not less distinguished for his piety and christian benevolence than for his ardent and unwavering attachment to the Church of England,—a fact which went to prove how groundless the claim is which is so frequently advanced by Dissenters as to their not having been the original founders of those excellent institutions. The Rev. gentleman then alluded to the primitive practice of catechising children publicly in the Church, a practice which Sunday-Schools were by no means intended to supplant, but simply to subserve and to check a dilapidated and obsolete practice of the Rubric relating thereto which is to be found at the end of the Prayer Book. After dwelling at some length upon the necessity of Sunday School instruction (which is a general neglect of parental training rendered more urgent than it would otherwise have been), and expatiating upon its beneficial tendency (which he illustrated by a touching narrative of a fisherman's boy, published in the *Church of England Magazine*) he concluded by expressing an earnest hope that the proceedings of that day would inspire both Teachers and children with new zeal, the one to impart and the other to imbibe the knowledge of that word of God and the way of salvation which it reveals. The Sunday School Room of Christ's Church is, we confidently believe, one of the most spacious and convenient in the Province, being 66 feet in length and about 30 feet wide, and reflects the greatest credit upon those whose praiseworthy exertions have been instrumental in completing it. The cost as we before observed exceeds 50l., and this sum having been collected in a great measure by half-dollar subscriptions among the members of the Congregation, the funds lately raised by the Bazaar for financing the Church remain untouched.—Hamilton Gazette, 27th June.

DIocese of Quebec.

From the *Estimates, Miscellaneous Services*, for the year ending 31st March, 1842.
 Estimate of the charge of defraying the expenses of the Ecclesiastical establishment of the British North American Provinces, from the 1st day of April, 1842, to the 31st day of March, 1843.
 Thirteen thousand two hundred and fifteen pounds.
 CANADA.
 Bishop of Montreal, 1,000 0 0
 Archbishop of Quebec, 500 0 0
 Rector of Quebec, 400 0 0
 Do. house rent, 90 0 0
 Minister of Trinity Chapel, Quebec, 200 0 0
 Rector of Montreal, 300 0 0
 Do. Three Rivers, 300 0 0
 Do. Durham, 100 0 0
 Do. Caldwell Mill, 100 0 0
 Do. St. Armand, 100 0 0
 Evening Lecturer at Quebec, 150 0 0
 Verger of Quebec, 30 0 0
 Rent of Protestant Burial Ground, 20 15 6
 Presbyterian Minister, Montreal, 50 0 0
 Do. do. Argenteuil, 100 0 0
 Roman Catholic Bishop, Quebec, 1,000 0 0
 Colonial Office, G. W. Howe,
 November, 1841. }

English Ecclesiastical Intelligence.

DISSENT FALLING.—In an article in *The London Patriot*, commenting on an article in the last number of *The Quarterly Review*, we find two or three acknowledgements worth notice. The Review says, what we believe is true, that Dissent is losing ground, and *The Patriot* says it "finds it very difficult to collect evidence sufficient to warrant any general conclusion; but some eight or ten years ago *The Patriot*, with other dissenting Churches, found no difficulty at all in boldly denouncing the Church as a minority, and declaring the Churchmen to be very far surpassing the Church in moral, spirituality, intelligence, and political importance, but now the tone is altered, and in opposition to the assertion that Dissent is losing ground, it is quietly said that it is difficult to collect evidence sufficient to warrant such a statement; but while saying so, *The Patriot* acknowledges the truth of it to some extent. It says,—"We see indeed new churches rising in all directions; we are aware that rich dissenters are continually going over to the Establishment; we know that Puseyism has made inroads among the families and congregations of Protestant dissenters; and we are prepared to find that nothing but a high standard of spirituality, consistency, and consecrated talent among the non-established denominations, can retain within their communion the educated intelligence of the middle classes, by contracting the seductions of worldly and fashionable example, and the attractions of a more refined Popery." By "refined Popery" and "Puseyism," *The Patriot* means sound Church principles, and that these are making "inroads among the families and congregations of Protestant dissenters" we have no doubt, and therefore we have always advocated the zealous promulgation of those principles from the press, and in every other legitimate way, confident that as *The Patriot*, and other dissenting works admit, they will be sure to undermine and destroy dissent of every kind—dissent cannot stand before truth.—*Church Intelligencer*.

POPULATION STATISTICS IN CHESHIRE.—The county has a dissenting population of 395,300; has 487 parishes, townships, &c. covers 1,052 square miles; has 73,390 inhabited houses, and has 37 Congregational meeting-houses. Of these 37, there are two in Macclesfield and three at Stockport. Some of the meeting-houses in this county are very small, but we will still adhere to the average of 400 per meeting-house, and we find that only 14,800 can be accommodated out of a population of 395,300. Deficiency, upwards of 380,000. In fact, the real deficiency is much greater, instead of 14,800 persons attending these 37 meeting-houses, not more than 10,000 at the utmost are ever present in them. "The Cheshire Union," in support of itinerant preaching, raises about 200l. per annum, or 6l. per meeting-house. It employs four agents to teach and preach over 1,052 square miles, and to 395,300 souls! Dissentism dates far back as 1670, in Cheshire, at a place

* [O and course by a. Episcopals, do not admit Presbyterial succession, & deny the validity of Presbyterial ordination. Co. Ch.]

The Church.

called Tinwistle, but though 170 years have since passed away, there are only 10,000 Congregationalists out of 395,300 souls.

Extraordinary performance of DIVINE WORSHIP. Sunday morning divine service was performed at the Institution of the Refuge for the Adult Destitute Deaf and Dumb, in Bartlett's-buildings, Holborn.

American Ecclesiastical Intelligence.

DR. WAINWRIGHT.—(From a Correspondent of The Church.)—Last Sunday we were at New York, and being desirous of having the Bishop of Quebec, we went to the Church, where his officiating called St. John's, about two miles from our lodgings, but was much disappointed to find that he was out of town, engaged in clerical business in another part of the diocese.

CONGREGATIONALISM.—Congregationalism appears to be fast declining in New England. It is now without any periodical in Connecticut, for the first time in more than forty years. In noticing the recent demise of the Congregational Observer, (Hartford,) the Church Chronicle, (New Haven), says, "This is the fifth periodical of theirs that has been discontinued, or united with some other paper, since the establishment of the Chronicle, i. e., within the last six years."

From our English Files.

THE BISHOP OF MONTREAL.—ERECTION OF MONUMENTS IN THE CATHEDRAL OF QUEBEC. (From the London Evening Mail, 1st June.) HOUSE OF LORDS, May 31. Lord HOWDEN said, seeing the right rev. prelate to whom was intrusted the spiritual welfare of the colonies on the bench opposite, he would take the liberty of asking him a question.

The noble lord had also fallen into a mistake in describing him (the Bishop of London) as having any authority over the colonies; it was true that he exercised authority in spiritual matters; it was true that he was only in those colonies ritual matters; he was not in those colonies in any other respect.

Lord HOWDEN begged to apologise to the right rev. prelate for the mistake he had fallen into in asking him a question which ought to have been asked to another. All he would say was, that he did not think the regulations spoken of were at all in accordance with the spirit of the times, or much in harmony with the mild spirit of the Church of England.

THE BISHOP OF MONTREAL. (From the London Times.) In the House of Peers, on Tuesday, Lord Howden complained with some bitterness of the refusal of the Bishop of Montreal to permit a monument to the memory of an officer lately deceased in the Canadas, to be erected to the dead, and as describing this refusal as "an affront to the dead."

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The Quebec regulations are more exclusive, no doubt, than it would be necessary or desirable to establish everywhere. But Lord Brougham knows as well as any man, that in such countries as Quebec, those who have the control over churches and chapels often find it necessary to establish regulations against the indiscriminate erection of monuments in them; and that those regulations, when established, are adhered to, even at the risk of giving offence.

Canada. THE GOVERNOR-GENERAL, Sir C. Bagot, reached Quebec on the 25th June, and was received with a procession and address. Very fine things have passed off well.

THE 23rd REGIMENT.—The second Battalion of this gallant corps arrived at Quebec on Saturday last in Her Majesty's Ship "Resistance," from England. The 23rd will probably arrive here in a few days. The following is a list of the officers just arrived with the second Battalion:—Lieut. Col. A. W. Torrens, commanding; Captains W. Cockell, (Major) H. Chester, F. Phillott; Lieutenants H. G. Anderson, W. G. Rice, A. J. Jones, E. Evans, T. Rickford, C. Calvert, W. Campbell, J. W. Wood, and J. Carrey.

THE CANADA COMPANY.—The Canada Company seems to be sparing no pains to attract settlers into its territory; and the following particulars of a recent arrangement will no doubt be very successful in facilitating the emigrant to find the condition of settlement so very favourable, as to leave him no excuse if he fails to secure a comfortable subsistence after the first winter is over.

LIBEL SUITS.—Mr. Gowan has succeeded in obtaining a new trial. Col. Prince has obtained a verdict for £12,000 against the Editor of the Province in the matter, and the hitherto hostile parties appear to have come to an understanding. The hostile parties appear to have come to an understanding. The hostile parties appear to have come to an understanding.

THE CANADIAN PRISONERS.—At the urgent request of the Right Rev. Bishop of Montreal, (Roman Catholic Bishop,) Lord Russell has promised to grant a conditional freedom to these political victims [i. e., Rebels] in February next.—Australasian Chronicle of Dec. 14.

BREAD STUFS.—The assurance of Lord Stanley is confirmed by our correspondents, that a Bill will be carried through the Imperial Parliament next Session, to admit through the Imperial custom-house, from foreign countries, our bread stuffs duty free, if the Colonial Legislature will consent to give a duty of five to be laid on by Mr. Gladstone's wheat, exclusive of it. It remains, therefore, for our members to Bill, now in progress, to show their regard for the good of the country, by according to their proposal, or their contempt for it, by rejecting it. On the whole we are justified, in saying, that the transfer of power to the Colonies will be a great blessing to the Colonies.

MELANCHOLY CASUALTY.—T. P. Ions, sons of Charles and James Ions, of Lisibon, were poisoned on the 11th instant, by eating the Water Hemlock, which they had mistaken for Sweet Sida. The poison proved fatal in both cases, one of the boys died on the same evening, and the other on the following day.—Kingston Herald.

VARIOUS.—Sir A. Macaulay and Dr. T. Rolph have been attending and speaking at a large emigration meeting in Scotland. In one of the Southern States, a negro was lately burned to death by the whites for some murders and outrages, of the worst kind, committed by him upon women. nefarious! it is still more nefarious and unpardonable nefarious! it is still more nefarious and unpardonable nefarious! it is still more nefarious and unpardonable nefarious!

APPOINTMENT OF MR. HINCKES.—The appointment to office of Mr. Hinckes is received with great disfavour by persons of various shades of political opinions. The unpopularity of his elevation is not confined to what is called the Tory side of the water, but some Journals of a Whig-Radical politics have protested against it. We would instance the Kingston Herald, British Whip, and News, but these suffice as Kingston papers—others we believe few in Canada West can be ignorant of. For ourselves we believe few in Canada West can be ignorant of.

THE POLICY OF THE PROVINCIAL GOVERNMENT. (From the Montreal Courier, 27th June.) [The following article is very excellent and sound in the main. We differ, however, from our contemporary about Responsible Government, and think that it is quite impracticable and undesirable in a colony. Ed. C.]

A very general outcry is being raised throughout the Province at the appointment of Mr. Hinckes to office, and the Conservative Press of the Upper Province presents some very strong appeals against the countenance lent by the Government to those whose political conduct is far from being free from suspicion. The Coburg Star and the Toronto Patriot, both re-echoing against the admission of Mr. Hinckes into the Executive Council, and express their astonishment at the course pursued by the Government in this matter.

This is just what we expected, and it would be useless to attempt to conceal that the feelings entertained by a large and influential party in Upper Canada are shared by a large and influential party in this section of the Province. Apart from the question of policy, the appointment is disapproved of, and it is felt that the men who have recently been taken are scarcely worthy of the confidence of the people.

We make no admission, we confess, with some regret, but we deeply convinced of the excellence of the system of Responsible Government, as all reasonable men will construe that system, and of the possibility of carrying it out in this Colony without any prejudice to the interests of the British Crown, we pledge no implicit faith in any set of politicians. It is to the measures, not to the men that we look, and we shall never hesitate to express to the Government our sincere belief that the acts to which Sir Charles Bagot has been advised, are not such as are calculated to give satisfaction to the colonists. The miserable policy of attempting to pack a party through the influence of office, whilst the other advances made to men whose past conduct renders them obnoxious to the consistent of all parties, can be productive only of mischief.

Up to the moment of Lord Sydenham's death, the impetus imparted to every department of the Government, by the energetic Council of that nobleman, remained a comparatively easy task, and we are glad to say, that the majority of the Executive Council, who were appointed to the office of Ministers, were men of high standing, and of high repute. It is not, however, to be denied, that the majority of the Executive Council, who were appointed to the office of Ministers, were men of high standing, and of high repute.

Of the policy that has been pursued since the arrival of the Governor we have said nothing. If the appointment to office of a man like Mr. Turcotte—if the countenance lent to the majority of the stamp of Mr. Barthe—if the appointment to office of individuals who openly insulted the Government at a time of peril by throwing up their commissions as magistrates and militia officers—and if, though less notorious, the admission of Mr. Hinckes into the Executive Council—these are to be taken as examples of what we are to expect from the future labours of our present Ministry, then, we say, the sooner these men are got rid of the better for the Colony.

THE CLERGY OF THE HOME DISTRICT.—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.

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY. Notice is hereby given, that a Dividend, at the rate of Ten per cent. per annum, on the Capital Stock paid in, for the half year ending the 30th instant, was this day declared, and that the same will be payable on and after Monday, the 11th day of July next.

ETNA 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.

BAPTISTAL FONTS. JUST received a few FONTS, for sale:— Model of St. Mary's Oxford, £2 0s. 6d. Gothic Font (smaller size), 1 7 6

MR. H. W. ROWSELL. (From 15, Broad Street, Bank of England, London.) BANK NOTE AND COMMERCIAL ENGRAVER, KING STREET, NEAR GOVERNMENT HOUSE, TORONTO.

ENGRAVING. JAMES JOSSELYN begs leave to inform the gentry and public generally, that he has commenced the ENGRAVING business in all its branches: Arms, Crests, Copiers, Door-plates, Coffin-plates, Visiting, Trade, and Address Cards, &c. &c. West end of King Street, opposite Messrs. Jacques & Hay, Cabinet, Makers, &c. Toronto, June 20th, 1842.

MR. HOPNER MEYER, ARTIST, HAS REMOVED TO 140, KING STREET, FIRST DOOR WEST OF YONGE STREET, Toronto, June 24, 1842.

WANTED. A RESPECTABLE BOY AS APPRENTICE to the Printing Business. Apply at this Office.

NEW BOOKS. JUST RECEIVED FROM ENGLAND. HORNE'S Introduction to the Scriptures, 5 vols. 8vo. 4-14 6d. Valley's Annotations on the Gospels and Acts, 2 vols. 8vo. 3-0 6d. Valley's Greek Testament, 3 vols. 8vo. 3-0 6d. Churton's Early English Church, 1 vol. 8vo. 1-0 0d. Hooker's Works, with English Notes, 8 vols. 8vo. 2-7 6d. Grotius de Veritate, with English Notes, 1 vol. 8vo. 1-10 0d. Southey's Book of the Church, 1 vol. 8vo. 1-0 0d. Kelly's Christian Year, 1 vol. 8vo. 1-0 0d. Life and Times of Archbishop Sharpe, 1 vol. 8vo. 1-0 0d. Burton's History of the Christian Church, 10 vols. 8vo. 3-5 0d. Nolan's Catholic Character of Christianity, 1 vol. 8vo. 1-0 0d. Tyrrel on the Ritual, 1 vol. 8vo. 1-0 0d. Village Lectures on the Litany, by Rev. W. Palm, 1 vol. 8vo. 1-10 0d. D'Israeli's Cantabrigia, or the Truth of Revelation, 1 vol. 8vo. 1-10 0d. Evidence of Profane Modern History, 1 vol. 8vo. 1-10 0d.

July 1, 1842. ORDERED BY BOOKS, &c. to be procured from England, should be given without delay, so as to insure their arrival in Canada this season. H. & W. ROWSELL, Toronto and Kin.,

SITUATION WANTED. A YOUTH who can be very favourably recommended, wants a situation as CLERK in a Dry Goods Store, or in an Office. Apply to Mr. Henry B. Weston, 17th June, 1842.

FOR PRIVATE SALE. THE property of John Barwick, Esq., at Newmarket, Yonge Street, in all respects one of the most desirable residences in Canada for a gentleman, is now being offered in full, on the spot, at a price with a quantity of fine. Reference to Messrs. GAMBLE & BOLLTON, King Street, Toronto.

FOR SALE. THE Subscribers, at reduced prices, superior PORT AND SHERRY WINES, in Bottles and in the Wood, direct from the London Docks, and two years 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 FOLLOWING ARE THE ARRANGEMENTS FOR THIS SEASON: LAKESHORE NAVIGATION, BETWEEN KINGSTON AND TORONTO, Princess Royal, COLLEGE, NIAGARA, ELMSELEY, City of Toronto, Niagara.

FROM TORONTO: At 12 o'clock, Noon, Monday and Thursday, NIAGARA, At 8 o'clock, Evening, Tuesday and Friday.

FROM TORONTO: At 12 o'clock, Noon, Monday and Thursday, NIAGARA, At 12 o'clock, Noon, Tuesday and Friday, CITY OF TORONTO, At 12 o'clock, Noon, Wednesday and Saturday, PHOENIX.

STEAM-BOT NOTICE—1842. THE PRINCESS ROYAL, CAPT. COLLEGE, WILL leave Toronto for Kingston on Tuesday night, the 29th instant, at Twelve o'clock, touching at Port Hope and Cobourg; and will leave Kingston, on her return, on Thursday evening, the 31st. Afterwards, she will leave Toronto for Kingston every Saturday and Sunday, at Twelve o'clock, noon.

FASHIONABLE TAILORING ESTABLISHMENT. ROBERT HAWKE, in tendering his sincere thanks to his friends particularly and the public generally, who have bestowed upon him his Business, begs to announce that he has removed his Tailoring Establishment, from his old stand, East side of the Market Square, to Waterloo Buildings.

CHARLES MARCH, HOUSE, SIGN, AND ORNAMENTAL PAINTER, GLAZIER, GRAINER, AND PAPER-HANGER, (Late of the Firm of HART & MARCH), Begs respectfully to inform his Friends and the Public, that he is still continuing the above business in the Old Stand, No. 296, King Street, nearly opposite the Farmers' Bank, where he will, at all times, be happy to attend to any orders he may be favoured with, and which will be executed with the greatest punctuality and despatch.

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER, (Late of the Firm of HART & MARCH), RESPECTFULLY returns thanks for the kind support he has received while in partnership, and desires to acquaint his Friends and the Public that he has removed to the house lately occupied by Mr. POPPLEWELL, No. 233, King Street, two doors east of Mr. Thomas Green, Rector, Mr. C. H. Webster, Druggist, of Hamilton, to Margaret, daughter of Mr. B. Roddy, of Niagara.

THE Subscriber offers for sale, one thousand pieces of ENGLISH PAPER HANGINGS, cheap for cash. Rooms hung by Contract. EDWARD ROBSON, Yonge Street, No. 44, May 27th, 1842.

BIRTHS. In Kingston, on the 25th June, Mrs. Macanlay, wife of the Hon. John Macanlay, of a son. In England, on the 1st June, the lady of John Barwick, Esq., of a son.

DEATHS. In Hatley, Canada East, on the 19th June, by the Rev. C. Jackson, Mr. Simeon S. Wells, of Compton, to Miss Mary Ann, daughter of Levi Smith, Esq. of Waterloo. In St. Mark's Church, on the 26th June, by the Rev. Thomas Green, Rector, Mr. C. H. Webster, Druggist, of Hamilton, to Margaret, daughter of Mr. B. Roddy, of Niagara.

LETTERS received during the week ending Friday, July 1st.— Rev. W. Arnold, Rev. E. Demeré, add. subs.; A. Davidson, Esq. add. subs. and rem.; D. Burn, Esq. Rev. E. L. Osler, rem.; H. G. Barron, Esq. add. sub.; J. G. Rogers, Esq. Dr. Ferris, R. H. Gordon, Esq. Mr. J. Vance, rem. in full; and Mr. A. Sanderson, do. Mr. W. Lough, Esq. G. Manners, Esq. (too late for this week); Dr. E. M. Morris; G. S. J. Hill, Esq., rem.

TO CORRESPONDENTS.—A Youth of the Church, and several other friends, shall be attended to next week. We feel particularly thankful for Communications sent anonymously, and without the postage on them being paid, cannot be acknowledged or inserted.

