

Canada to what it is in Lower, from the distance, and from the circumstances of the navigation.

The political advantages arising from this pure source of... would be, that future emigrations from Connecticut might be expected to flow into this channel, and that a connection might be formed between this Colony of Upper Canada, Connecticut, and its offspring Vermont, and the new settlements on Lake Erie, which would baffle or prevent all attempts that Congress might make upon Quebec (and probably on Detroit), their mutual Citadel and Emporium.

The administration of public justice has been nobly provided for, in the selection of a gentleman* to fill its principal office, of such respectable personal and professional character, as may cause the equal and just execution of its responsible duties. It is not to be doubted, but that great care will be taken in filling up the inferior stations.

There are many offices of great trust, which it will be highly necessary should be carefully guarded against being made the property of incapable men. There are American loyalists sufficient to execute the whole of them with ability and integrity.

It would be particularly useful, if some man, of known and tried integrity and ability, were appointed to watch over the public expenditure and accounts. He also might collect the public rents of government, for what should be let in a public manner. An officer of this nature, in the process of time, will be required; and every economical principle should be laid down at the outset, that when the Colony shall be able to pay its own expenses, it may find that they have been regulated upon the most simple and perspicuous plan, and that every check has been provided, that can render it improbable that frauds shall take place in the collection or application of the public revenues.

There are some objects of importance which I have not thought proper to commit to writing, others may require further explanation, which I shall be happy to give. To confide every office in every department, should be appointed upon the public principle of his being capable of performing his duty, of being zealous, active, and honest. There should neither be a sinecure mind, nor a sinecure body, throughout the whole Province; and the whole mass of men of such a description, actuated by one spirit, for the public good, will lay the foundations of an empire, which may remain, if justly administered, for ages, united and attached to the Parent State.

I remain, &c. J. G. S.

* Chief Justice Osborne.

THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 5, 1842.

We respectfully call the attention of the Clergy to the following Circular, addressed to them by the Lord Bishop of the Diocese:—

CIRCULAR TO THE CLERGY OF THE DIOCESE OF TORONTO.

Toronto, 2nd February, 1842.

Reverend Sir,—I beg to inform you that I have been honoured by an official letter from His Excellency the Governor General, informing me that the Queen has been pleased to declare Her Royal Will and Pleasure, that in all Prayers, Litanies, and Collects for the Royal Family, the words "the Prince of Wales" be inserted after the words "the Prince Albert."

I have, therefore, to request that you will give full effect to Her Majesty's pleasure on this subject, and be governed accordingly.

I am, Reverend Sir, Your affectionate brother, JOHN TORONTO.

We understand that the Lord Bishop of Toronto proceeds to Kingston, on Monday next, to confer with His Excellency Sir Charles Bagot, on the subject of the University of King's College, and on several important matters respecting the welfare of the Church.

We are happy to have it in our power to announce that those who are zealous and hearty in the cause of Church extension in Toronto, will very shortly have an opportunity of contributing to so necessary and excellent a work. It is in contemplation to build two additional Churches, one in the West and the other in the East end of the City, with the least possible delay. When these new houses of worship are erected, we should hope that there would be no difficulty in the regular performance of a Sunday Evening Service.

If the efforts of our venerable Diocesan be met in a corresponding spirit on the part of the Laity, the projected undertaking will be speedily and successfully carried out.

The Banner of the Cross of the 15th January informs us that the Rev. Azariah Prior, pastor of the second Presbyterian Church in Southwick, Philadelphia, has dissolved his ministerial connexion with the body in which he has so long laboured. Our contemporary goes on to state that "the important subject of Episcopacy has for some time past engaged the serious attention of Mr. Prior, and the result of his investigation is a conviction of the truth of the doctrine as held by our [American Episcopal] Church, in common with nineteen-twentieths of the Christian world. He is a gentleman of education, talents, and piety, and greatly beloved by the respectable congregation which he has gathered around him by his zealous labours."

From Zion's Herald, an American Methodist paper, we add the following as a pendant to the foregoing:—

"It is said that the Rev. John Wayland, pastor of one of the Baptist churches in Salem, and brother to President Wayland, is about to enter the Protestant Episcopal Church."

The New York Baptist Advocate thus confirms the preceding statement:—

"REV. JOHN WAYLAND.—The Christian Reflector informs us that it is stated on good authority, that brother Wayland 'has signified to the Bishop his desire to take orders in the Episcopal Church.' We grieve to receive confirmation of a report which has been current here for several weeks. Brother Wayland has given promise of distinguished eminence as a scholar, and has already acquired some distinction in the literary world. It is now about three months since he resigned his charge as pastor of the First Baptist Church in Salem. The reasons of the change, we are unable to divine. That the Episcopal Church holds out great attractions to young men of taste and talent we are fully aware; but brother Wayland has written so clearly and so forcibly against the practice of 'infant sprinkling' that we cannot conceive how any worldly attractions could blind his eyes against the light which has shone on his understanding."

The Zion's Herald also supplies us with this candid and unimpeachable testimony to the value of Episcopacy:—

"Some of our Congregational and Presbyterian exchanges are debating, in rather earnest style, the claims of their respective systems of government. The fact is, neither of them work well. No other sects have suffered more from an inefficient polity; and a number of the members and candidates of the ministry among them have lately sought tranquillity under the more conservative shelter of Episcopacy."

We are not surprised to learn from our American Methodist contemporary that the systems to which he alludes, do not work well. We can tell him, however, that, in the Province of Canada, his own platform presents anything but a tranquil or harmonious appearance. Among the Methodists here, consisting already of several subdivisions, the two most powerful bodies are arrayed against each other with a determined hostility. The portion of them, who are designated British, are denounced in the most unmeasured terms by the Society, with which they have recently dissolved connexion, and have been stigmatized as "the bane of the Colony." One of their antagonists, in this Etocetes and Polynices-like sort of strife, enumerates three schisms in the Methodist body, and charges the last of the three upon the British missionaries. Alas! that Mr. Wesley had not restrained

his zeal within the channels of the Church, and been content with a slower, but more durable, effect of his religious labours!

"Methodism, piece by piece, as it was wanted, came down from heaven." Thus did Mr. Leech, a Methodist preacher, venture to speak in the Wesleyan Conference, held at Birmingham on the 2nd August, 1836. But in this Province, we are at a loss to know what is Methodism. Is it to be found among the Ryanites, —or among those commonly called Episcopal Methodists,—or among those in connexion with the British Conference? Will not these divisions, which have increased and will increase, induce sober men of all persuasions to examine the claims of Episcopacy, and incline them, if they cannot acknowledge its divine obligation, to regard it as the best form of Church Government for promoting unity, and concentrating Christian exertion?

The following paragraph, having gone the rounds of the English papers, has at last found its way into the Baptist Register, published at Montreal:—

"BAPTISM OF A CLERGYMAN.—A clergyman of the Church of England, the Rev. J. L. Milton, who has been a missionary in Canada, was on Sunday last baptized, together with several other persons, by the Rev. B. H. Draper, at the Baptist chapel, in East-street, Southampton. The Rev. neophyte preached at the same chapel in the evening, and stated the reasons which had induced him to change his religious opinions.—Herts Independent."

As the conduct of Mr. Milton, were he a man of good character, might in some degree reflect upon the Church of England, we have felt it our duty to obtain some information respecting the reverend gentleman, and, appraising our readers that the facts which we proceed to state, rest on a testimony unimpeachable in every respect, we commence the painful task of showing that the accession of Mr. Milton is anything but a triumph to the Baptist denomination.

Mr. Milton is a discarded clergyman of the diocese of Quebec, which he left under a kind of cloud; and but for a severe illness, under which he laboured at the time of his sailing from New York, (a sea-voyage having been certified by his physicians to be indispensable to his recovery,) would have been called to strict account for the manner in which he conducted a collection in the United States, for the Church in his Mission of Iawdon.

He left private debts behind him in this country which were certainly most unjustifiably contracted, and which remain unpaid to this day. He had never been admitted to priest's orders by the late Bishop, on account of his Lordship's dissatisfaction with many of his proceedings.

When Archdeacon Mountain (now the Bishop of Montreal) arrived in England in 1835, he found that Mr. Milton was in Paris, trying all sorts of schemes for a livelihood, and constantly importuning the London Board of the Society for the Propagation of the Gospel in Foreign Parts, for pecuniary assistance.

Of pure compassion to his necessities, they furnished him with small sums from time to time, upon the plea of his having been at one period in their service, and being broken in health and circumstances. He wrote also several times to the Archdeacon, who, in the course of the correspondence that ensued, felt it his imperative duty to warn Mr. Milton more than once, that if he should endeavour to produce effect in his favour in order to his obtaining ordination or employment by the exhibition of a certain favourable certificate which he had at one time been furnished by the Archdeacon, it would become necessary for the latter, if made aware of such a proceeding, to furnish a counter-statement to the parties with whom Mr. Milton might be seeking to prevail.

The certificate in question was furnished to Mr. Milton after the result of a very difficult investigation which Dr. Mountain had been employed, by the late Bishop of Quebec, to conduct in his capacity of Archdeacon. The charges which had been preferred against Mr. Milton appeared to have been dictated by great violence and bitterness of party-feeling; and the warm-hearted Irishman who espoused his cause, and whom he had certainly been very assiduous, at that time, in visiting both as a clergyman and a medical practitioner, came forward in so decided a manner in his defence, as to prompt the testimony from the Archdeacon already more than once mentioned. This testimony was, indeed, considerably qualified, on account of some manifest imprudences into which Mr. Milton had been betrayed; but upon the whole it was of a character so different from what the Archdeacon would have been obliged to render after a farther development of Mr. Milton's deportment and proceedings, that he felt the step to be imposed upon him which has been stated above.

Mr. Milton probably, however, made use of this certificate, for it is not easy to understand upon what other testimony he could possibly have obtained Priest's Orders from Bishop Luscombe at Paris, as we have been given to understand that he did.

We are sure that we may safely and without any presumption, express our conviction that, after the administration of the Diocese of Quebec passed into the hands of the present Bishop, his Lordship never would have re-admitted Mr. Milton within its limits. He came into England and tried a succession of wild schemes—at one time proposing to figure as an author. It is needless to go farther into detail. His finally throwing himself into the arms of the Baptists, appears to have been the resource of a desperate man, and we should judge that they have by this time seen cause to repent of their bargain in accepting him. It may be proper to add that many persons have doubted at different times the perfect soundness of Mr. Milton's mind.

Having been honoured with an English copy of Bishop Doane's Sermon, preached at Leeds, in September last, we have transferred the greater portion of it to the first page. It will be read, we are sure, with that fervent admiration so generally accorded to the productions of the right reverend author; and to the heart of an Englishman especially it will appeal with irresistible force. It is animating and delightful to witness an American prelate paying homage to the Christian glories of his and our father-land, rising superior to the influence of republican prejudices, and courageously avowing that "the State, with true wisdom, has allied itself to the Church."

It is a great pleasure, and but a common act of justice in us to say, that we feel deeply indebted to the theology of the American Church. It can already exhibit a catalogue of excellent works on doctrine and discipline, and its periodical publications afford us weekly new causes of encouragement, and inexhaustible literary resources. From all the journals of the American Church we would gladly extract more copiously than our limits will permit us; for in all of them we observe much valuable religious matter, original and selected,—in all of them a decided and undeviating avowal of the Divine Right of Episcopacy.

It is almost needless for us to call attention to the Letters of Governor Simcoe, now for the first time given to the public, on our first page. The name of that enlightened and disinterested man is so lastingly endeared to the Upper Canadians, and so inseparably interwoven with the early history of this upper portion of the Province, that every thing relating to, or proceeding from him, will always awaken a pleasing and lively interest. In the minor details of his plans, we think that Governor Simcoe was somewhat mistaken; but in his general principles, in the sagacity with which he foresaw the effects that would flow from the neglect of establishing Episcopacy in Upper Canada, time, that stern and unerring test of truth, has most fully ratified the wisdom of his deep-laid, though abortive plans. The ecclesiastical axiom laid down by him, viz. that a Bishop should commence the establishment of the Church in a colony, and not wait until a body of Clergy should be formed to receive him, has been most emphatically acknowledged and acted upon in the recent case of the Bishopric of New Zealand, and even in the appointment of Bishop Alexander. These letters would lead us into a long train of historical reflexion, in which, it could be shown, that the establishment of an Episcopate on the American continent had always been hindered by the Dissenters, and regarded by them with marks of ill-concealed aversion; but our want of space prevents us from pursuing this train of remark.

Our Connecticut friend of the Church Chronicle, will find Governor Simcoe corroborating, in the main, his statements relative to the number of Clergy in that state, at the commencement of the rebellion. It will be gratifying to many of our readers to learn that Governor Simcoe's widow still lives in dignified affluence at her husband's country seat in England, and that, while enjoying a serene old age, she regards this country, and particularly the branch of the Church planted in it, with a strong feeling of affection, that exhibits itself in many generous acts. Governor Simcoe's eldest son is an exemplary Clergyman, and resides in the county of Cornwall, in England, dedicating his ample fortune and every moment of his time to acts of religion, charity, and hospitality.

The editor of The Wesleyan has taken some remarks of ours in a personal sense. We protest against any such construction of them, and assure our contemporary that we alluded to his editorial conduct, and not to his private character. In the latter, we respect him; and in the former, amidst much that we object to, we are happy to acknowledge his loyalty and British feeling, and particularly his aiding us in our endeavour to caution the public against purchasing the scandalous Almanacs sold by Messrs. Leslie.

The Church Temporalities Act will be found on the fourth page. It is an important document.

Our Adelaide papers, we learn, reach their destination very irregularly, and after long and unnecessary delay. The fault is not in the Post Office there, nor in the office in this city. Will our Agent at London kindly inquire into the matter, and see whether the delay originates in the office there?

that enlightened and disinterested man is so lastingly endeared to the Upper Canadians, and so inseparably interwoven with the early history of this upper portion of the Province, that every thing relating to, or proceeding from him, will always awaken a pleasing and lively interest.

In the minor details of his plans, we think that Governor Simcoe was somewhat mistaken; but in his general principles, in the sagacity with which he foresaw the effects that would flow from the neglect of establishing Episcopacy in Upper Canada, time, that stern and unerring test of truth, has most fully ratified the wisdom of his deep-laid, though abortive plans. The ecclesiastical axiom laid down by him, viz. that a Bishop should commence the establishment of the Church in a colony, and not wait until a body of Clergy should be formed to receive him, has been most emphatically acknowledged and acted upon in the recent case of the Bishopric of New Zealand, and even in the appointment of Bishop Alexander.

These letters would lead us into a long train of historical reflexion, in which, it could be shown, that the establishment of an Episcopate on the American continent had always been hindered by the Dissenters, and regarded by them with marks of ill-concealed aversion; but our want of space prevents us from pursuing this train of remark.

Our Connecticut friend of the Church Chronicle, will find Governor Simcoe corroborating, in the main, his statements relative to the number of Clergy in that state, at the commencement of the rebellion.

It will be gratifying to many of our readers to learn that Governor Simcoe's widow still lives in dignified affluence at her husband's country seat in England, and that, while enjoying a serene old age, she regards this country, and particularly the branch of the Church planted in it, with a strong feeling of affection, that exhibits itself in many generous acts. Governor Simcoe's eldest son is an exemplary Clergyman, and resides in the county of Cornwall, in England, dedicating his ample fortune and every moment of his time to acts of religion, charity, and hospitality.

The editor of The Wesleyan has taken some remarks of ours in a personal sense. We protest against any such construction of them, and assure our contemporary that we alluded to his editorial conduct, and not to his private character. In the latter, we respect him; and in the former, amidst much that we object to, we are happy to acknowledge his loyalty and British feeling, and particularly his aiding us in our endeavour to caution the public against purchasing the scandalous Almanacs sold by Messrs. Leslie.

The Church Temporalities Act will be found on the fourth page. It is an important document.

Our Adelaide papers, we learn, reach their destination very irregularly, and after long and unnecessary delay. The fault is not in the Post Office there, nor in the office in this city. Will our Agent at London kindly inquire into the matter, and see whether the delay originates in the office there?

Communications.

[Our communications are beginning to increase so much upon us, that we deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

ON THE LIBERALITY OF CHURCHMEN AND METHODISTS.

To the Editor of The Church.

Toronto, January 25, 1842.

Sir,—It is a common law of the newspaper world to allow the medium of mis-statements for the designation of a Church, which you will not grant us the designation of a Church, which has been granted by Royal Charter, and Act of Parliament, I trust you will not deny us an act of justice due from man to man. I refer to the statements contained in last Saturday's Church, especially your article on Female Collectors for the Missionary Society of the Wesleyan Methodist Church in this City. Of your attack, I say nothing. I admit your right to attack whom you please,—even females, and that for doing a work kindred to what ladies of the Church of England have done both in this City and in Kingston, and for what I have heard Prelates of the Church of England, at the meetings of the Bible and Church Missionary Society in London, commended for doing in England, and what they could not do without calling at "offices" and "private houses"; but I think you have no right to make statements both unjust and injurious to a whole body of people. I am persuaded you would not have made the statements of which I complain had your residence in this country been longer, or your acquaintance with its religious history been more accurate and extensive. In the article to which I refer, and in another editorial article, you assert two things, both of which I explain as incorrect and unjust; and of the latter of which only I will furnish any formal correction.

First, you represent every dissenting form, or not of the Church of England, as an enemy to it, and that even his professions of regard are to be viewed as the deceitful pretensions of a supplanting Jacobin Esau's clothing. I deny this as strongly, as I disbelieve that every member of the Church of England is an enemy to every other Church, and that his professions of regard for any other Church are but the schemes of jesuitical hatred and determined destruction.

But, secondly, you assert, in different places and forms, that the liberality of any members of the Church of England to our Missionary Society is never reciprocated. You may indeed meet with instances of bigoted and penurious Methodists as well as Churchmen; but your assertion is not only a most unjust imputation upon a whole body, it is also opposed to many facts—some of which are the following:—

1. To the House of Industry, or Strangers' Friend Society, in this City, Methodists have contributed from the beginning; yet the books will show that there have been as many hundred members of the Church of England relieved by it, as there have been individual Methodists.

2. Very few Churches of England have been built in Canada to which Methodists have not subscribed more or less; although they have to support their own clergy and institutions, from which the members of the Church of England have, in a great measure, been relieved by public endowments and grants from England.

3. Clergymen of the Church of England have been accustomed to officiate in Methodist Chapels in various parts of the Province where there were no Churches. In former years this was very common; indeed there were few other places of worship but Methodist Chapels. The only time that I ever heard of a Church of England minister officiating in a Methodist Chapel, was in a Methodist Chapel, and I recollect of his stating that he had been entertained at the houses of Methodists. I know of no instances in which the use of Methodist Chapels (when unoccupied) has been refused to a Clergyman of the Church of England as such, although I believe there have been two or three refusals on account of alleged conduct or statements affecting the individual Clergyman himself. Such courtesies and accommodations have been universally refused to our Ministers on the part of your Church. Applications for them have been, previously to the erection of Churches in those places; and, on inquiry, you will learn, that a Clergyman of your Church regularly officiates in a Methodist Chapel in Streetsville in this District, and is listened to, I trust with pleasure and profit, by many members of the Wesleyan Methodist Church.

4. Many hundreds of Church people, in various parts of the Province, have been supplied with the preaching of "Christ crucified" by Methodist Ministers and Missionaries for years, during which they were wholly destitute of the ministrations of their own Church. This fact is too notorious to require amplification. In the absence of all Sabbath ministrations, the religious and social feelings of new settlers, in the persons of members of the Church of England as well as of other Churches, as the Lord Bishop of Toronto has, in a printed discourse, already shown, declined to such a degree that the whole man—the one Christ—becomes, as it were, "materialized into a mere mass of bones and muscles." The laborious Methodist Missionary has revived and kept alive in the bosom of many a Churchman

religious sentiments and feelings, which have subsequently developed themselves in most active exertions to secure to him more vivid ministrations of his own Church. The grateful recollections and feelings of many a Churchman and Presbyterian in Canada will bear witness to the truth of this remark.

5. And in the last place, let it be recollected that the entire field of our Missionary labours has been occupied, when in a state of complete religious destitution, and is, at the present time, for the most part, wholly dependent for religious ministrations upon the labours of our Missionaries. I submit, that in view of such facts, and under such circumstances, our Church is not liable to your sweeping charge, any more than benevolent members of the Church of England are censurable for contributing to aid our Missionary Society to supply the destitute settlers and Indian tribes, with the cardinal doctrines of the Church of England itself, as preached by Cramer and Latimer.

Your's, very respectfully, E. RYERSON.

P. S.—As one reason to induce Church-people not to subscribe to our Missionary Society, you say—"We have heard of instances where charitable societies among Dissenters in this City, after having obtained funds from Church-people, have refused to relieve any but those belonging to their own sect." If you did not in this passage refer to the Methodist Female benevolent Society in this city, you convey a false impression against our Church; if you did refer to that Society, I reply as follows, upon the authority of its Depository and Books: 1. That only six Methodists have been relieved by the Society since its establishment in 1838. 2. That at least nine out of ten of the 1650 garments and articles of clothing distributed by that Society, have been given to relieve poor Members of the Churches of England and Rome. 3. That no poor person properly recommended has ever been refused relief when his Depository so good, as to make a Royal Charter, nor an Act of Parliament, can make a Church; they may recognize and endorse, but they cannot make one. We contend, in the language of our Prayer Book, that "it is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." Methodism has not these orders, and therefore is not a Church. Besides, if there is one Methodist Church in this Province, there must be several; for Methodism here is divided into many distinct, and some hostile, bodies. Therefore, there must be three or four Methodist Churches, or none at all. It is impossible that there should be three or four, and therefore there is none at all. The female collectors had better be left undefended; for no defence can avail them. They called on persons designated as "carnal," "inebriates," &c. by their own official organ, edited by one of their own ministers, and speaking the language of their own conference. This was bad enough. Their conduct too was obtrusive and annoying. To female agency we do not object: we highly commend it, and consider it indispensable. But it must be exercised with propriety.

Dissent, we repeat, is not always to be hostile to the Church. Our proofs, to which we again refer, were irrefragable. Mr. Ryerson does not venture to touch them. The liberality of Churchmen is not, as a general rule, reciprocated by the Methodists.

1. The House of Industry is principally supported by Churchmen. The number of Church people relieved by it has not been in proportion to the sums contributed by Churchmen. This, however, is no case in point. For the poor are not relieved as members of any particular denomination, but as suffering from want. This charitable institution has no distinguishing religious character, and for Mr. Ryerson to press it into his service, shows that his position is a very weak one. 2. A Methodist here and there may help to build one of our Churches, but in most cases our people do not apply to them, or any other Dissenters. In Toronto, for instance, the rebuilding of the Church (the present Cathedral) cost about £9,000. How much of this did the Methodists give? We doubt whether there is a single name upon the Subscription List for this purpose, of a person belonging to any other denomination but our own. It may be that there is, but it is a solitary exception to the general rule. Mr. Ryerson, the Reverend Mr. Leech, and perhaps some other ministers, on the occasion of the offer, were so graciously and courteously declined. We have heard that a few of the British Methodists, on the suggestion of a Churchman, desired to contribute, but their assistance was declined, and the individuals who went round to collect subscriptions, made a point of calling on none but members of the Church. According to their principles they might have asked a Dissenter for his assistance, and yet, when called upon to render it, have declined it as inconsistent with their duty as Churchmen.

But they acted with a delicacy which duty as Churchmen. They were not to be impudently and leaves no excuse for the out of sums of money, of which the Church stands lamentably in need.

3. Clergymen doubtless have officiated, and still do officiate in Methodist Chapels in various parts of the Province. Some of these Chapels, we believe, were built on the understanding that they should be open to all denominations, and the money of Churchmen has gone towards their erection. Besides, the Methodists will admit almost any Protestant Minister to the use of their Chapels, and are willing to be acting injuriously to the use of their Chapels, and are willing to be acting injuriously to the use of their Chapels, and are willing to be acting injuriously to the use of their Chapels.

4. An Irish Churchman, who joined the Methodist Society some years ago, because there was no Church in the neighbourhood, but who still retains an attachment to the Church of England, and whose children love it and are determined to support it, is not to be interfered to prevent some arrangements which were devised virtually to exclude the Clergyman from the Chapel, and even was prepared to resign the office he held in the Methodist Society, had any more obstacles been thrown in the way of the performance of the Church service there. To the Church-feeling, therefore, of this warm-hearted Irish Protestant, and of a few others who thought like him, and not to Methodist liberality, is the Clergyman, in this instance, indebted for the use of the Chapel. Such is our version of the matter at Streetsville, and we write upon excellent authority.

4 and 5. The Methodist Missionaries may have been the irregular means of doing much good in the earlier days of Colonial history; but, from that time to the present, we consider that they did much harm, both in a political and religious point of view. For be it from us to deny that some of them have died beneath the pressure of duties conscientiously undertaken and zealously followed up; but, regarding them as a body, we do not believe that they have effected so much good as Mr. Ryerson ascribes to their exertions. We say this in self-defence.

We now proceed to remark, that the hostility of the Methodists towards the Church of England in this Province, while comparatively weak and struggling against combined denominations, was systematically bitter and persevering. Mr. Ryerson himself, though he has had the manliness to avow an alienation in his feelings, has been the most determined enemy of our Church ever had in this Province. Whether he was right or wrong, is not at all the question. He has written against the Church in such a manner,—whether intended or not,—as to stir up the people, not only against its temporal rights, but its actual existence. Such has been the effect of his writings on the popular mind. We recall not the past to aggrandise the last persons spirit of hostility, except upon the eve of a Manifesto meeting, when some unscrupulous Churchman is to be decoyed to the chair. As to the Methodists in general, they are still hostile to the Church. One fact will suffice.—A Methodist chapel was built in a town in this district, but because it bore a resemblance to the places of worship of the Church of England, the Methodists refused to assemble within it, and, for this reason, it has been sold to the Church of England. If this is not hostility, and that too in a matter of mere externals, we know not the use of terms. And if the exterior fabric of the Church of England be offensive to the Methodists, how much more so its forms of worship, and its distinctive characteristics?

The Methodists are a most exclusive body, and ought to be the last persons to talk about liberality. At p. 73 of the "Doctrines and Discipline of the Wesleyan Methodist Church in Canada," printed by order of the Conference, and sold at the office of the Christian Guardian, is the following rule, instructing Methodists how "they should continue to evidence their desire of salvation":—

"BY DOING GOOD, ESPECIALLY TO THEM THAT ARE OF THE HOUSEHOLD OF FAITH, OR GROWING SO TO BE; EMPLOYING THEM PREFERABLY TO OTHERS; BUYING ONE OF ANOTHER; HELPING EACH OTHER

IN BUSINESS; AND SO MUCH THE MORE, BECAUSE THE WORLD WILL LOVE ITS OWN, AND THEM ONLY."

This rule is anything, we are told, but a dead letter. It is plain and fair English, it means, buy your meat of a Methodist butcher, your bread of a Methodist baker, your clothes of a Methodist tailor, your shoes of a Methodist shoemaker, and every thing that you want buy of a Methodist if you can.—What if Churchmen should imitate this EXCLUSIVE DEALING? "buy of one another;" and employ Churchmen "preferably to others?" What if they should "evidence their desire of salvation" in such a manner? This rule, it must be borne in mind, is not the dictum of an individual, but an injunction of a Conference. Were the sentiments of individual Methodists to be taken as the voice of the whole body, we might quote a startling declaration, from a correspondent of the Guardian of the 19th January, who, in denouncing the British Wesleyans, very modestly asserts, "The Province is ours by right.—It is our native soil." Without hazarding a conjecture as to whether this expression may be fairly taken as the opinion of the Methodists belonging to the Canadian Conference, we are quite content to let the liberality of Methodists be tested by their own Book of Discipline.

P. S.—Circumstances, over which we have no control, have prevented us from inquiring into the case mentioned in Mr. Ryerson's Postscript. We will not however omit to institute the necessary investigation, and if we find ourselves wrong, we will promptly correct our error. But, either way, it will be little effect upon the main arguments. By conclusion, we will state that the money and land given by Churchmen to the Methodist College at Cobourg, and the Presbyterian College at Kingston, would almost build two or three churches, similar to that lately erected near the Toll-Gate. On the low ground, then, of expediency alone, Churchmen ought to supply the wants of their own Church, and aid the noble exertions of the two great English societies, before extending their assistance to other denominations. Let them be just before they are generous; let them supply what ought to nourish their own mother, and not divert that which ought to nourish her, to the sustenance of the stranger and, sometimes, of the enemy.

Here must end this discussion.—

Your's faithfully, C. Q.

CHURCH TEMPERANCE SOCIETIES.

To the Editor of The Church.

Sir,—It is possible that my understanding may be blinded, as your correspondent R. R. very charitably supposes, but this much is certain, that I am at a loss to comprehend what he means when he speaks of his own endeavours at this present juncture to establish a Church Temperance Society, that Society being Christ's Church, which I should hope has been already established "within the bounds of his mission."

If he would intimate, that at the time when my untoward communication appeared, he was beginning to direct special attention to the subject of Temperance, whether from the pulpit or in his visits from house to house, I can only exclaim, him not to be diverted from his purpose by any thing which I may have said, but to "go on and prosper."

The matter in dispute between us seems to be this: he is content that Christ's Church should be "untidied as it were, in battle-array against the demon of intemperance." I wish to effect a real union among Churchmen because I fear that in point of fact they are engaging single-handed in this so arduous encounter.

I am not concerned to prove that total abstinence is enjoined in Scripture as binding upon all men. I never asserted any thing of the kind; I believe that the vast majority of persons it is the wiser and better part to abstain; but I know that with some persons it may be a duty to "use a little wine."

All that I do contend for, is this; that whenever used, this gift of God be used religiously, with a view to the glory of His Giver, and not with a view to present gratification. No doubt in seeking the glory of God, the Christian may hope to find somewhat of present gratification,—but if he make such gratification the sole, or chief object of desire, he is (need I say?) guilty of sin.

Permit me to renew the request that I made in my former communication, and to remain, Your's faithfully, C. Q.

Canadian Ecclesiastical Intelligence.

FIRST REPORT OF THE EASTERN DISTRICT COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

It had long been the anxious wish of some of the Members of the Eastern Clerical Association to associate themselves with the truly excellent and Venerable Society for Promoting Christian Knowledge, in order that they might derive some of the advantages, and share, though in a very humble degree, in a measure of the responsibility, which would necessarily arise from such a connexion. This desire was happily accomplished in June, 1840, by the Association resolving itself into a District Committee of the Society. The Lord Bishop of Toronto having given his sanction to, and approbation of, the measure, by kindly consenting to become its President. The following Rules and Regulations were then adopted for its government:—

I. That each Member of the Eastern Clerical Association (on signifying his desire to that effect to the Secretary) be a Member of this Committee.

II. That owing to the peculiar organization of this Committee, being confined to Clergymen, who associate for the special benefit of their respective congregations, it shall be optional with each, either to pay an annual subscription of not less than five dollars, or make a pecuniary collection in their respective parishes, in aid of the Society's funds.

III. That Members, so contributing, shall be entitled to a due proportion of the books received from the Parent Society, for the purpose of establishing Depositories of the Society's publications in their respective parishes, and who shall annually account to the Secretary of this Committee for all books &c. they receive.

IV. That all the funds of this Committee, arising from donations, subscriptions, sale of books, or otherwise, shall be expended under the direction of the Committee.

V. That the Committee shall meet at each session of the Eastern Clerical Association, which is three or four times a year. Secretaries shall be appointed by the Committee, and the Secretary shall not be less than three Members to constitute a quorum for the transaction of business.

VI. That the Lord Bishop of Toronto (who has already kindly signified his assent to be the President of this Committee.)

VII. That the Rev. J. G. Beck Lindsay be appointed Secretary and Treasurer of this Committee.

VIII. That the Secretary be requested to transmit a copy of these proceedings to the Lord Bishop of Toronto, and also to the Parent Society, with a list of the books, &c. immediately required by the Committee, together with the Rev. R. D. Cartwright's letter recommending the Rev. A. Blakey, E. Demore, H. Patton, and J. G. Beck Lindsay, as Members of the

Church Temporalities Act.

AN ACT to make provision for the Management of the Temporalities of the United Church of England and Ireland, in this Province, and for other purposes therein mentioned.

[Royal Assent Promulgated 3rd December, 1841.]

WHEREAS it is desired on behalf of the United Church of England and Ireland, in the Province of Upper Canada, that provision should be made by law for the internal management, by the Members of the said Church, of the Temporalities thereof, and also for allowing the endowment thereof; and it is just and expedient that such provision should be made: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Legislative Council and Assembly of the Province of Upper Canada, constituted and assembled by virtue of an Act under the authority of an Act passed in the Parliament of Great Britain, entitled 'An Act to repeal certain parts of an Act passed in the fourteenth year of His Majesty's reign, entitled 'An Act for making more effectual provision for the Government of the Province of Quebec, in North America, and to make further provision for the Government of the said Province,' and by the authority of the same, That from and after the passing of this Act, the soil and freehold of all Churches of the Communion of the said United Church of England and Ireland, now erected or hereafter to be erected in the said Province, and of the Church-yards and Burying-grounds attached or belonging thereto, respectively, shall be in the Parson or other Incumbent thereof, for the time being, and that the possession thereof shall be in the Incumbent for the time being, and the Church-wardens to be appointed as hereinafter is mentioned, by whatever title the same may now be held, whether vested in Trustees for the use of the Church, or whether the legal estate remains in the Crown, by reason of no Patent having been issued, though set apart for the purposes of such Church, Church-yard or Burying-ground: Provided always, that nothing herein contained shall extend to affect the rights of any other Church, or Body of Christians, to any Landed Property, or Church now erected, but that the same shall remain as if this Act had not been passed.

II. And be it further enacted by the authority aforesaid, That all Pew-holders in such Churches, whether holding the same by purchase or lease, and all persons holding sittings therein, by the same being let to them by Church-wardens, and holding a Certificate from the Church-wardens of such Sittings, shall form a Vestry for the purposes in this Act mentioned and declared.

III. And be it further enacted by the authority aforesaid, That a meeting of such Vestry shall be holden on Monday in Easter week, in each and every year, after due notice thereof given during the Divine Service on the morning of Easter Sunday, for the purpose of appointing Church-wardens for the ensuing year; and that at such meeting one Church-warden shall be nominated by the Incumbent of the Parsonage or Rectory to which the said Church belongs, and the other shall be elected by a majority of those present and entitled to vote at such Vestry Meeting as aforesaid: Provided, nevertheless, that in case of such Incumbent declining or neglecting to nominate a Church-warden, then both of the said Church-wardens shall for the current year be elected in the manner aforesaid, and in case the Members of such Vestry shall neglect to elect a Church-warden, then both of such Church-wardens shall for the current year be nominated by the Incumbent: Provided always, that if from any cause a Vestry Meeting shall not take place at the time aforesaid, such appointment of Church-wardens may take place at any subsequent Vestry Meeting to be called in manner hereinafter provided; and in case of the death or change of residence to twenty miles or more from any such Church, of either of the said Church-wardens, a Vestry Meeting shall be thereupon called, for the election, by the said Vestry, of a new Church-warden, in case the one deceased or removed had been elected by the Vestry, or for the nomination of a new Church-warden by the Incumbent, in case the one deceased or removed had been nominated by the Incumbent.

IV. And be it further enacted by the authority aforesaid, That no person shall be eligible to the office of Church-warden except members of the said Church of the full age of twenty-one years, and who shall also be Members of such a Vestry.

V. And be it further enacted by the authority aforesaid, That such Church-wardens shall hold their office for one year from the time of their appointment, or until the election of their Successors, except in case of an appointment or nomination to fill up any vacancy occasioned by death or removal as aforesaid, and in such case the person so appointed or nominated shall hold the said office until the next annual election.

VI. And be it further enacted by the authority aforesaid, That such Church-wardens so to be elected and appointed as aforesaid, shall, during their term of office, be as a Corporation to represent the interest of such Church, and of the members thereof, and shall and may sue and be sued, answer and be answered unto, in all manner of suits and actions whatsoever, and may prosecute indictments, presentments, and other criminal proceedings, for and in respect of such Churches and Church-yards, and all matters and things appertaining thereto, and shall and may in conjunction with the Rector or Incumbent, make and execute faculties or conveyances, or other proper assurances in the Law, to all Pew-holders holding their Pews by purchase, or leases to those holding the same by lease, and shall and may grant certificates to those who shall have rented sittings; such Conveyances, Leases and Certificates, to be given within a reasonable time after demand made, and at the charge of the person applying for the same; and further, it shall be the duty of such Church-wardens from time to time to sell, lease and rent, Pews and Sittings, upon such terms as may be settled and appointed at Vestry meetings to be holden for that purpose as hereinafter provided: Provided always, that any such sale, lease or renting, shall be subject to such rent-charge or other rent as may from time to time be rated and assessed in respect thereof, at such Vestry meetings.

VII. And be it further enacted by the authority aforesaid, That in case of the absolute purchase of any Pew in any such Church as aforesaid, the same shall be construed as a Free-hold of Inheritance not subject to forfeiture by change of residence or by discontinuing to frequent the same, and the same may be bargained, sold and assigned to any purchaser thereof, being a member of the Church of England; and such purchaser, provided the same be duly assigned and conveyed to him, shall hold the same with the same rights, and subject to the same duties and charges, as the original purchaser thereof.

VIII. And be it enacted by the authority aforesaid, That any Pew-holder, whether by purchase or lease, and any person renting a Pew or Sitting, shall and may during their rightful possession of such Pew or Sitting, have a right of action against any person in-

juror the same, or disturbing him or his family in the possession thereof.

IX. And be it further enacted by the authority aforesaid, That such Church-wardens so to be appointed as aforesaid, shall yearly and every year, within fourteen days after other Church-wardens shall be nominated and appointed to succeed them, deliver in to such succeeding Church-wardens a just, true, and perfect account in writing (fairly entered in a book or books to be kept for that purpose, and signed by the said Church-wardens), of all sums of money by them received, and of all sums rated or assessed, or otherwise due and not received, and also of all goods, chattels, and other property of such Church or Parish in their hands as such Church-wardens, and of all monies paid by such Church-wardens so accounting, and of all other things concerning their said office, and shall also pay and deliver over all sums of money, goods, chattels, and other things, which shall be in their hands, unto such succeeding Church-wardens; which said account shall be verified by oath before one or more of Her Majesty's Justices of the Peace, who are hereby authorised to administer the same; and the said book or books shall be carefully preserved by such Church-wardens, and they shall and are hereby required to permit any member of such Vestry as aforesaid, to inspect the same at all reasonable times, paying one shilling for such inspection, and in case such Church-wardens shall make default in yielding such account as aforesaid, or in delivering over such money, goods, or other things as aforesaid, it shall be in the power of the succeeding Church-wardens to proceed against them at Law for such default, or to file a bill in equity for discovery and relief; and in case of the re-appointment of the same Church-wardens, then such account as aforesaid, shall in like manner as is aforesaid, be made and rendered before an adjourned meeting of such Vestry, fourteen days after such re-appointment.

X. And be it further enacted by the authority aforesaid, That it shall be in the power of the Incumbent of any such Parsonage, Rectory, or Parish as aforesaid, or of the Church-wardens thereof, to call a Vestry Meeting whenever he or they shall think proper so to do, and it shall be his and their duty so to do, upon application being made for that purpose in writing by six at least of the members of such Vestry as aforesaid; and in case upon such written application being made as aforesaid, such Incumbent and Church-wardens shall refuse to call such meeting, then one week after such demand made, it shall be in the power of any six of such members of the vestry to call the same by notice to be affixed on the outer Church door (or Church doors where more than one), at least one week previous to such intended meeting.

XI. And be it further enacted by the authority aforesaid, That in all Vestry Meetings, the Rector or Incumbent of the Church shall preside as Chairman when present, and in his absence, such person as the majority present at such meeting shall name; and the Vestry Clerk, when there is one and present, or in case there be no Vestry Clerk or he be absent, then such person as the Chairman shall name, shall be Secretary of such Vestry Meeting, and the proceedings of such Vestry Meeting shall be entered in a book to be kept for that purpose, and preserved in the custody of the Church-wardens.

XII. And be it further enacted by the authority aforesaid, That the rent-charge to be paid upon Pews holden in freehold, and the rent to be paid for Pews and Sittings in Pews leased or rented, shall be regulated from time to time at such Vestry Meetings as aforesaid: Provided, nevertheless, that no alterations shall be made therein, except at Vestry Meetings called for such special purpose, and so expressed in the notice calling the same; and further, that the charges to be made in respect of such conveyances, leases, and certificates, shall in like manner be regulated at such Vestry Meetings as aforesaid.

XIII. And be it further enacted by the authority aforesaid, That the Clerk of the Church, the Organist, the Vestry Clerk, the Sexton, and other subordinate servants of the Church, shall be nominated and appointed by the Church-wardens for the time being, and that their salary and wages shall be brought into the general account, to be rendered as aforesaid by such Church-wardens.

XIV. And be it further enacted by the authority aforesaid, That the fees on Marriages, Baptisms, and other services of the Church of the like nature, and the charges payable on breaking the ground in the Cemeteries or Church-yards, and in the said Churches for burying the dead, shall be regulated by the Ordinary, or in case of there being no Ordinary, by the Bishop of the Diocese.

XV. And be it further enacted by the authority aforesaid, That it shall be in the power of the Members of such Vestries, at such Vestry Meetings as aforesaid, to make Bye-Laws for the regulation of their proceedings and the management of the Temporalities of the Church or Parish to which they belong, so as the same be not repugnant to this Act, nor contrary to the Canons of the said United Church of England and Ireland.

XVI. And be it further enacted by the authority aforesaid, That any deed or conveyance of land, or of personality, that may be made to any Bishop of the said Church, in the said Province, and to his Successors, for the endowment of his See, or for the general uses of the said Church, as such Bishop may appoint, or otherwise, or for the use of any particular Church then erected, or thereafter to be erected, or for the endowment of a Parsonage, Rectory, or Living, or for other uses or purposes appertaining to such Church in general, or to any particular Church or Parish, to be named in such deed, and any such deed or conveyance, to any Parson, or Rector, or other Incumbent, and his Successors, for the endowment of such Parsonage, Rectory, or Living, or for other uses or purposes appertaining thereto, shall be valid and effectual to the uses and purposes in such deed or conveyance to be mentioned and set forth, the Acts of Parliament commonly called the Statutes of Mortmain, or other Acts, Laws, or usages, to the contrary thereof notwithstanding; Provided always, that in order to the validity of such deeds and conveyances, the same shall be made and executed six months at the least before the death of the person conveying the same, and shall be registered not later than six months after his decease.

XVII. And be it further enacted by the authority aforesaid, That in the event of any person or persons, bodies politic or corporate, desiring to erect and found a Church or Churches, and to endow the same with a sufficiency for the maintenance of such Church and of Divine Service therein, according to the rites of the said Church of England and Ireland, it shall and may be lawful for him, or them, to do so, upon procuring the License of the Bishop, under his hand and seal, for that purpose; and thereupon, after the erection of a suitable Church, and the appropriation by the founder thereof, of such Church so erected, and of lands and hereditaments, or other property, adequate to the maintenance thereof, and of an Incumbent, and adequate to the usual and ordinary charges attendant upon such Church, such provision being made to the satis-

faction of the Bishop, such Founder, his Heirs and Assigns, being Members of the said Church of England, or such body politic or corporate, as the case may be, shall have the right of presentation to such Church, as an advowson in fee presentative, according to the Rules and Canons of the said United Church of England and Ireland.

XVIII. And be it further enacted by the authority aforesaid, That nothing in this Act contained shall extend, or be construed to extend, in any manner, to confer any Spiritual Jurisdiction or Ecclesiastical Rights whatsoever upon any Bishop or Bishops, or other Ecclesiastical Person, of the said Church, in the said Province of Upper Canada.

The Garner.

THE CHARACTER OF CHRIST.

In the lowest view, (considering his familiar manifestation of himself on earth) we shall find him to have been the most amiable and the most venerable person, beyond all comparison, that the world ever knew. Meditate only with serious attention on the evidently artless account given of him in the Gospels, and you will see, with an admiration continually increasing, how perfect his character was in every point: how warm his sentiments, yet how just his notions, of piety to his heavenly Father; how strong and affectionate his expressions of it; yet how rational, and how peculiarly suitable to his very peculiar situation: how composed his resignation though with the acutest feeling of all that he underwent; and how firm his trust in God even at the hour of death, under the most painful sense of the light of his countenance being withdrawn from him; how regular his practice of the whole of religion, yet how accurate his preference of one part of it to another: how free and bold and persevering his zeal; yet how completely free from all the weakness, and all the bitterness, with which zeal is too often accompanied; how intimately tempered with patience towards the slow of apprehension; esteem for the well meaning, though erroneous; pity for the bad, though perverse and incorrigible; what perpetual demonstrations he gave, of benevolence and purity in his teaching, of goodness and condescension, meekness and tenderness, in his behaviour, to all persons, however provoking, on all occasions, however trying: yet goodness judiciously exercised, condescension with dignity, meekness with due severity against sin, tenderness without partiality, or improper compliances, to the nearest of his kindred, or the dearest of his disciples: how compassionate a love he shewed to his country; yet how unlimited a good will to all the world; how remote he was from self-indulgence, yet how far from encouraging useless rigour and austerity; how diligently he turned the thoughts of the multitude, from empty admiration of his discourses or his works, to the conscientious performance of their own duties; declined the most favourable opportunities of using worldly power, and incited upon his followers the strongest warnings of what he and they were to suffer: with what plainness he reproved both the people and their rulers, yet with what care he secured the respect owing from the former to the latter; with what simplicity and upright prudence he answered the objections and captious questions levelled against him, however suddenly attacked by them; and though in so public a life tried every way continually, never once was overcome, lever once disconcerted; how surprisingly he avoided all the artifices and all the violence of his enemies, as long as he chose it; and how much superior, not only to them, but if possible, even to himself, he appeared, after he had put himself into their hands, during the whole of their barbarous and despicable treatment. Nor can it fail to be observed, as a most important circumstance, that all his wonderful perfections were evidently natural to him, and set absolutely easy upon him, without the least variation or inequality, or effort exerted to raise himself up to, or support the highest excellence that he ever displayed. In short, the character of Jesus Christ, like the frame of God's creation, the more deeply it is studied, the more respectfully it will be admired. Some small particulars in each, yet much fewer than superficial observers imagine, it may be easier to caviat at, than to account for distinctly; but look at the whole of it, and to every eye that is capable of taking in a whole, it will prove itself uniformly great and good.—Archbishop Secker.

DISEASES OF THE SOUL.

First, Ignorance, that in so thick a mist of errors and sects, we know not how to find out the truth; and that which tops our folly is, that we are grown too wise in our own conceits.—Second; Concupiscence, that pestilence of the soul, whose cancer blossoms are still sprouting up in the most regenerate hearts; this weakened the power of Sampson, infatuated the wisdom of Solomon, defiled the holiness of David. Third; Self-love, an hidden poison, the rust of the mind, the moth of holiness, the parent of envy, the original of all vices. Fourth; Discontent, which makes us prize what we want, slight what we enjoy, more sensible of sufferings than of blessings; the little children which, for want of some toy which they affect, throw away all they have, and fall a crying; we follow contentment hard, but as fools do an ignis fatuus, always at a distance. Five; Preposterous fear; if we do ill we fear magistrates; if we do well we fear detractors; if we fear riches we fear thieves; if poor, creditors; if we hate we fear enemies; if we love, rivals. Sixth; Distrust; we all say we trust God, but, for the most part sooner with our souls than with our estates, and hardly without a pawn, as usurers would trust a bankrupt. Lastly; Hypocrisy; if there be a mote in the eye, there is a beam in the heart; if there be a beam in the eye there is a stack of mischief in the heart. We look one way, and row another way; blow hot and cold with the same mouth, and have our hearts more double than our breath. We flatter for advantage, and if need be, we serve the Devil for advantage. Then since we have all be made shipwreck of baptismal grace by sin; since all without exception, do stand in need of a second plank to save them from drowning; it remains that we make choice of one of the two presented to us—dissimulation or conversion; covering or confessing.—He that covereth his sins shall not prosper; but whose confessions and forsaketh them shall have mercy.—Archbishop Bramhall.

WORLDLY WISDOM.

Its care and aim is, not to please God, but to come off among men. It is more concerned for what is like to anger and offend them, than for what will offend him. As the 'Chief Rules were,' who, 'believing in Christ,' knew that to own him was most pleasing to God; but yet 'they did not confess him, lest they should be put out of the synagogue.' It is for suiting its carriage, not to the reality of things, but to their diseased opinions. Its maxim is, not to side with the truth, but to swim with the stream. It is for doing what is in vogue, and seeming to approve what is by most applauded, whether it be good or bad. It will assert an ill cause, when the multitude are for it; and desert a good cause, when 'tis generally derided. It will renounce any duty or virtue when 'tis exploded; and strike in with the oppressors of much envied and hated persons, when they are trampled under foot; though it happens to know that they are innocent, or knows not that they are in fault, or however faulty they are in other things, though it believe that they are greatly wronged in the present case, and suffer against justice. It will always run along with all the violences of the times; and that, as seeking, not what is really good, but what times and men think and call so; not as studying to please God, but to live at quiet and please the world; steering all its course, not by truth and virtue which are a certain fixed thing, always one and the same; but by the uncertain blast of popularity or vulgar opinion.—Rev. John Kettlewell.

THE PROFITABLENESS OF GODLINESS.

There is no other thing here in this world that can yield any solid or stable content to our mind. For all present enjoyments

are transient and evanid; and of any future thing, in this kingdom of change and contingency, there can be no assurance. There is nothing below large enough to fill our vast capacities, or to satiate our boundless desires, or to appease our insatiable delicacy. There is nothing whose sweetness we do not presently exhaust and suck dry; whereof thence we do not soon grow weary, quite loathing, or faintly liking it. There is not anything which is not slippery and fleeting; so that we can for a long time hope to possess it, or for any time can enjoy it without restless care in keeping it, and anxious fear of losing it. Nothing there is, in the pursuit, the custody, the defence, and maintenance thereof we are not liable to disappointments and crosses. Nothing consequently there is productive of any sound content to the fastidious, impatient, greedy, and restless heart of man. The greatest confluence of present, corporeal secular things (of all the health, the riches, the dignity, the power, the friendships and dependencies, the wit, the learning and wisdom, the reputation and renown in this world) will not afford much of it: which yet is but an imaginary supposition; for in effect hardly do all such accommodations of life concur in any state. There is ever some dead fly in our box which marreth our ointment: some adherent inconvenience which soureth the gust of our enjoyments; there is always some good thing absent which we do want and long for; some ill thing present, or in prospect, which we abhor, would avoid, do fear may come. If, therefore, we would find content we must not seek it here; we must want it, or have it from another world: it must come hither from heaven, and thence only piety can fetch it down. What is poverty to him, for whom God is concerned to provide? What is disgrace to him, that hath the regard and approbation of God? What is danger to him, whom God continually protecteth? What can any distress work on him whom God doth comfort, and will relieve? What is anything to him, who is sensible that all things are purposely disposed to him by that Wisdom which perfectly knoweth what is best? by that goodness which entirely loveth him?—Dr. Isaac Barrow.

RASH SWEARING.

What a sin must it be to swear vainly and rashly by the true God, the great, the Almighty God, that made and governs the whole world! Far greater, doubtless, than can be described. The mere speaking of him or taking his sacred name into our mouth is vain, and to no purpose, is a great sin, expressly forbidden in the third commandment; how much more the common swearing by it, and calling upon him to attest the truth of what we say, upon every slight occasion? It is true, all sins are committed against the laws of God, and so against his authority and power. But this is committed against his name, his person itself; it is downright affronting his divine majesty to his face. Would a prince take it well, if his subjects should call him, upon all occasions, to witness what they talk among themselves? Would he bear with such insolency, or suffer such contempt to be thrown continually upon him? Yet a prince and his subjects are fellow-creatures: but for creatures to do this to their Almighty Creator, for dust and ashes to call the Sovereign of the world to vouch their impertinent talk and chat, is such a piece of impudence and presumption, that did we not see it too frequently done, one would think it impossible that any mortal should dare to do it, that they should dare to take his sacred name into their polluted lips, which he hath so expressly commanded all men to fear and dread; 'that thou expressly commanded all men to fear and dread; 'that thou mayest fear,' saith he, 'This glorious and fearful name, the Lord thy God.'—Bishop Beveridge.

PRETENCES TO CONSCIENCE.

You pretend conscience, it may be, against hearing a form of prayer, or receiving the Sacrament kneeling, or being present when the minister uses a surplice in divine administrations.—Consider now whether you do not falsely pretend a divine authority, when you have none: show me where God has forbid the use of a form of prayer, or surplice, or kneeling at the Lord's Supper, or the cross in baptism. If you think it sufficient that these are not commanded, show me but that law—that nothing must be done in the worship of God but what he has commanded; if you can do neither, as I am sure you cannot, then consider what an impious thing it is to say, 'This saith the Lord,' when he hath not said it—to make new laws, and bind them upon your own consciences, and impose them upon other men, by your own private authority, which is a much heavier imposition than the observation of some innocent and indifferent rites and ceremonies.—Dean Sherlock.

FLEE FROM THE WRATH TO COME.

Oh, what a pitiful thing is it, that man will not consider this, and leave the sin and pleasure of this world, and live godly; but is so blind and mad, that he will rather have a momentary and a very short and small pleasure than hearken to the will and pleasure of Almighty God, who can take away everlasting pain and woe, and give unto him everlasting felicity! That a great many of us are damned, the fault is not in God; 'God would have all men to be saved.' But the fault is in ourselves, and in our own madness, who had rather have damnation than salvation. Therefore, good people, consider these terrible pains in your minds which are prepared for the wicked and ungodly; avoid all wickedness and sin; set before your eyes the wonderful joy and felicity, and the innumerable treasures, which God hath laid up for you that fear and love him, and live after his will and commandments; for no tongue can express, no eye hath seen, no heart can comprehend nor conceive, the great felicity that God hath prepared for his elect and chosen, as St. Paul witnesses. Consider, therefore, I say, these most excellent treasures, and exert yourselves to obtain the fruition of the same. Continue not, neither abide nor wallow too long in your sins, like as a swine lieeth in the mire. Make no delay to repent of your sin, and to amend your life, for you are not so sure to have repentance in the end. It is a common saying, 'Late repentance is seldom sincere.' Therefore consider this thing with yourself betimes, and study to amend your life; for what avails it to have all the pleasures of the world for a while, and after that to have everlasting pain and infelicity?—Bishop Latimer.

Advertisements.

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 the same day. M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841.

JUST PUBLISHED, THE ANNUAL DIGEST OF CASES determined in the Court of Queen's Bench, and Practice Court, 1841, by JOHN HILLYARD CAMERON Esquire, Reporter to the Court of Queen's Bench. Price 2s. 6d. H. & W. ROWSELL, King Street, Toronto, and Brook Street, Kingston.

TRACTS. JUST PUBLISHED: No. 6.—LAST DAYS OF WILLIAM JAMES, 5s. per 100. The following are still on sale:—No. 1.—OLD AMBROSE, (2nd Canadian edition), 8s. per 100. No. 2.—FIRST CATECHISM OF THE HOLY CATHOLIC CHURCH, (2nd Canadian edition), 2s. 6d. per 100. No. 3.—COMPLAINT OF SUNDAY, 5s. per 100. No. 4.—THE TWO CARPENTERS, 6s. per 100. No. 5.—THE DANGER OF DISSENT, 7s. 6d. per 100. H. & W. ROWSELL, King Street, Toronto.

NEW GOODS. THE LATEST IMPORTATIONS. ONE of the largest and cheapest stocks of every description of DRY GOODS ever imported for retail consumption by any establishment in Canada, is now offered for sale at DRYKES & COMPANY'S, KINGSTON, for so small a rate of profit, that an extensive trade only could remunerate. Persons from the surrounding Districts, about to make their Winter Purchases, would, on visiting the Metropolis, do well to call at this Establishment, and inspect the Stock, which, for *Fairly and Cheaply* will be found unsurpassed by any House in North America. Terms.—CASH ONLY, AND NO SECOND PRICE. December 24, 1841.

A. V. BROWN, M.D. SURGEON DENTIST, KING STREET, ONE DOOR EAST COMMERCIAL BANK. Toronto, December 31, 1841.

WANTED. A STUDENT in the profession of DENTAL SURGERY, by A. V. BROWN, M.D. Surgeon Dentist. Toronto, December 31, 1841.

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

MR. HOPFNER MEYER, Miniature Painter and Draughtsman, LATE STUDENT OF THE British Museum and National Gallery, LONDON. Office at the Corner of Temperance and Yonge Streets, Toronto.

Tea, Wine, and Spirit Warehouse. No. 197, KING STREET, TORONTO. THE Subscribers having now completed their extensive Warehouse Stock of Groceries, Wines, and Spirits, offer for sale the under-mentioned 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 barrels Porto Rico Coffee, 30 lbs London Refined Sugar, 85 cases New York Refined Sugar, 25 lbs and 70 lbs London Crushed Sugar, 400 chests Gunpowder, Hyson, Young Hyson, Twankay, Souchong, and Congou Teas, 200 bags and bales Mocha, Java, Lagura, and St. Domingo Coffee, 200 boxes half boxes, and quarter boxes, fresh Muscat Raisins, 20 kegs Spanish Grapes, 200 tierces Carolina Rice, 120 boxes and kegs Ping and Cavendish Tobacco, 183 pipes and hhd's Port, Madeira, Sherry, and Marselles Wines, from the most respectable Houses in Oporto, Calis and Madeira. 20 pipes and 40 hhd's pale and coloured Cognac Brandy, 40 hhd's 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 their business. ALEX. OGILVIE & Co. Toronto, December 8th, 1841.

J. E. PELL, FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER, Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first style, and on the most reasonable terms. J. E. P. has, at the present time, some splendid thick French plates on hand; Window Glasses, Room Bordering, and Miniature Frames, of the latest London fashions. Toronto, Sept. 18, 1841.

Earthen, China, and Glassware Establishment. No. 10, New City Buildings, NEARLY OPPOSITE THE ENGLISH CHURCH, KING STREET. THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of Earthenware, China, and Glassware, including Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of delft, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call. JOHN MULHOLLAND & Co. Toronto, October 30, 1840.

BRITISH SADDLERY WAREHOUSE, WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON. ALEXANDER DIXON respectfully informs the Military and Gentry of Canada, that he is always supplied with a superior assortment of Saddlery, Harness, Whips, &c. &c. imported direct from the best Houses in Great Britain, which constitutes a FIRST-RATE ENGLISH ESTABLISHMENT. N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. JOHN MULHOLLAND & Co. Toronto, October 30, 1840.

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING-STREET, TORONTO. T. J. 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. ALSO—a selection of Superior Vestings, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. Toronto, August 3rd, 1841.

FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO And King Street, KINGSTON, (opposite Bryce & Co's.) REDUCED PRICES!! G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT of Velvet, French Chine, Satin, & Marsella Vestings. They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges, where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent 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.

REMOVAL. JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. SINCERELY thankful for the liberal patronage he has received, and the praise for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above premises, formerly owned by the late HARVEY SHERRARD, and recently by CHAMBERLAIN, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent 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.

GEORGE SAVAGE & Co. Watch and Clock Makers, Jewellers and Silversmiths. HAVING removed from No. 4, Wellington Buildings, to the above premises, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jewellery, Plated Ware, German Silver Ware, Writing Boxes, Writing Desks, &c. &c. and which they are determined to sell at unprecedentedly low prices, for Cash. N.B.—Chronometers repaired and restored to their original accuracy and precision of performance, also Clocks, Watches, Jewellery, &c. Toronto, November 27, 1841.

THE PHOENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the Underwriter, who is also authorised to receive Premiums for the renewal of policies. ALEX. MURRAY, Toronto, July 1, 1841.

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent, No. 8, Chewett's Buildings, Toronto.

The Church. IS published for the MANAGING COMMITTEE, by H. & W. ROWSELL, Toronto, every Saturday. TERMS.—Fifteen Shillings, Currency; or Thirteen Shillings and Six-pence, Sterling, per annum. AGENTS.—The Clergy in Canada, and SAMUEL ROWSELL, Esq., 31, Chesapeake, London.