

Poetry.

THE DAILY PRAYERS.

Dear in their hallowed calmness are those hours,
Our daily refuge from low thoughts and cares;

Light Pleasure, lordly Pomp, ride prancing by,
With their gay banners to the breeze unfurled;

Ride on, bright train! Ye cannot mar the peace
Which the world gives not, nor may take away;

Ye may not taste! And those sweet tones of love,
Dear to the weeping mourner's inmost heart,

The agonizing smart of deep-felt sin,
That fearful Lord the Lord alone may hear,

But you—ye few and faithful ones! kneel on—
Heed not the mocking world; but still implore

Kneel on—For daily, in the holy aisle,
The little band of worshippers shall greet

Kneel on—yet not in heartless worship kneel,
The formal of ring of the Pharisee;

Nor faint, sad heart, though conscience' sting thou feel;
Kneel humbly still—thy Saviour pleads for thee!

OXFORD.

WILLIAM PITT.

(From Alison's History of the French Revolution.)

The constitution of Mr. Pitt, long weakened by the
fatigues and the excitement incident to his situation, sunk
at length under the discussion of the [continental] confederacy.

Thus perished, at the age of forty-seven, while still at
the zenith of his intellectual powers, WILLIAM PITT.—
Considered with reference to the general principles by
which his conduct was regulated, and the consistency with
which he maintained them through adverse fortune, the
history of Europe has not so great a statesman to exhibit.

But these external successes, great as they were, were
but a part of the lasting benefits of Mr. Pitt's government.
It was the interior which was the scene of his real greatness.

[Mr. Pitt never contemplated such a sweeping and anti-
Protestant measure as the Act of 1829.—Ed. CHURCH.]

with war, he at least effectually opposed its entrance into
the British dominions. With admirable foresight he there
established a system of finances adequate to the emergency,

Alone of all the statesmen of his age, he rose from the outset
appreciated the full extent of the danger both to the
independence of nations and the liberty of mankind,

It is not my design, in writing these lines, to enter into
a full relation of the various reasons which have led me
to such conclusions; suffice it to say, that my present
views seem to me to be the Church theory of our
own Church, carried out to its legitimate result.

THE TRUE CATHOLIC CHURCHMAN.*
[Is the title which Bishop Doane has prefixed to the
volume which he has lately edited of the Sermons of the
much lamented Winslow. In a note appended to a passage
in which the expression occurs, the Right Reverend editor
gives the following narrative of an instance in which the
arts of Jesuitism were successfully met and repelled.—Ed.
CHURCHMAN.]

This expression is not used without a clear and full
perception of the common perversion of it. Indeed, it is
here expressly used to meet and counteract this most un-
warrantable abuse. Mr. Winslow was a Catholic Churchman,

It was during his residence at the University, that the
Romish convent at Charlestown was destroyed, by an
outrageous act of lawless violence. Winslow was a young
man of an enthusiastic, not only, but highly excitable,

My dear Uncle,
The contents of the following letter, will undoubtedly
give you both surprise and pain; but duty to myself, to
you and to God, compel me to make this disclosure.

about? Ever since the destruction of the convent at
Charlestown, my attention has been directed to the faith
system. [Roman] Catholic Church. I have perused the
works of several of her champions; and have had
long conversations with Bishop Fenwick, of Boston, and

It is not my design, in writing these lines, to enter into
a full relation of the various reasons which have led me
to such conclusions; suffice it to say, that my present
views seem to me to be the Church theory of our
own Church, carried out to its legitimate result.

No dissenter can possibly meet my objections. Churchmen,
and Churchmen alone can understand my peculiar
difficulties. I would therefore beg you, my dear uncle, if
you should have time, to recommend any work which
will meet my case; and also give me any light, by which
I can conscientiously remain in the Protestant Episcopal
Church.

Very affectionately, yours,

BENJAMIN DAVIS WINSLOW.

In a moment, I saw his position I saw that to refer
him to books, while Jesuit expositors had his confidence,
was vain. I saw that to refer him to accessible reason,
was vain. I saw that to refer him to accessible reason,
was vain. I saw that to refer him to accessible reason,

THE DUTIES OF CHURCHMEN.
(BY THE REV. J. B. PRATT, M.A., OF THE SCOTCH EPISCOPAL
CHURCH.)
Question. Good Christian, you say that you cannot
separate yourself from the Protestant Episcopal Church,

Question. But there are other communities, the religious
houses of which may be near at hand; could you not
attend public worship in any of these?

See this question ably treated in Dr. Hook's Sermon,
"Upon the Church." G. W. D.
I. Can the primacy of Peter in authority and power be established?
II. If established, can it be shown that it was to be transmitted?

up to that on which it leans. The system which meets
these necessities of our condition will be the prevailing
system. Rome would prevail, could it be shown that
Rome alone could meet them. It is incumbent on us,
then, to show—which is the truth—that men may have
them all, without a pilgrimage to Rome; nay, that there,

She has ample powers at her command," says one
whom I have just quoted, "why does she keep them back?
Why does she suffer her human systems to usurp the
empire over the heart,—to take advantage of those crav-
ings of man's religious nature which must be satisfied;

But I must check myself; for I have entered on a
theme to fill a volume. Enough, if what I have rather
hinted than said, shall move Churchmen to a better esti-
mate of the high privileges which they enjoy, as "fellow
citizens with the saints, and of the household of God."

Enough, if I shall arrest but one, whose face is turned
towards that "city of shadows," and whose feet now
stumble "upon the dark mountains;" and lead him, by
the example of the great Winslow, to the light, and
peace, and steadfast trust; of that true city, which hath
foundations—the type and pledge, on earth, of "that
great city, the holy Jerusalem," into which "there shall
in no wise enter;" any thing that defileth, neither what-
soever worketh abomination, or maketh a lie.

"Mother of cities! or thy head
Bright peace, with healing wings outspread,
Forevermore shall dwell:
Let me, blest seat! my name behold
Among thy citizens enrolled,
And bid the world, farewell!"

THE DUTIES OF CHURCHMEN.
(BY THE REV. J. B. PRATT, M.A., OF THE SCOTCH EPISCOPAL
CHURCH.)

Question. Good Christian, you say that you cannot
separate yourself from the Protestant Episcopal Church,

Answer. As I consider my duty to God to be a matter
of extreme importance, and one with which I cannot
trifle, I should not consider myself justified in consult-
ing my convenience at the expense of my fidelity.

Question. But there are other communities, the religious
houses of which may be near at hand; could you not
attend public worship in any of these?

Answer. Probably I might do so, and I will admit,
that I should almost invariably do so, and that I might
often derive very important instruction in the assemblies
of those religious communities, who are deficient in some
of the marks of the true Church; but this is not the reason
why I keep back from attending them. There would
certainly be no harm in hearing a good advice from any
person, or in any place, but there would be much harm
in disturbing the kingdom of peace by divisions and differ-
ences. There would be harm in setting up my own
wisdom for the wisdom of God, and, like our first parents,
seeking for knowledge from other sources than that which
God has recommended. There would be harm in lending
my aid to put an end to that unity in the Church,
for which our Lord so earnestly prayed. There would
be harm in setting an example highly dangerous to those
whose knowledge of ecclesiastical affairs is not extensive,
or whose religious principles are not fully formed; and
there would be harm in not showing to the world, that I
considered the character of the Church of Christ, to be
of a nature so sacred, as to command the profound respect
of every sincere and faithful disciple of our Lord. Our
Lord prayed that there might be unity among his fol-
lowers, and I maintain, without fear of contradiction, that
in every portion of the Church which has not been obviously
departed from the truth, there has been a full agreement
among her members, concerning the three great marks
by which the Church has ever been distinguished, in
all places, and at all times, and among all true Christians,

§ Preface to Oakley's Whitehall Sermons, p. ix.
| Oakley's Whitehall Sermons, Preface, pp. xi. xlii.

the word of God, in its true and Catholic meaning, has been received as the only rule of faith; the means of grace, instituted by our Lord, have ever been resorted to, as the channels through which the Divine aid is imparted; and the regularly commissioned Ministry has been recognised and received as the ambassadors for Christ. Whenever, or wherever this agreement has not prevailed, then and there the Church has fallen into error, and stood in need of reformation. But I would further remark, that it is not merely to hear a good advice that I attend the house of God. I go into the sanctuary to join in the worship which is addressed to God. The service of the Church, and not the sermon, is what peculiarly forms the worship of God. The former embraces prayer, praise, thanksgiving, and lessons of instruction, taken from the word of God; the latter is a composition of the minister who officiates.—Hence the one, as its foundation is the word of truth, must be correct in doctrine, and useful for preparing me for the society of heaven: the other, as its character depends on human wisdom and prudence, may occasionally be far from safe or instructive.

I am always surprised, therefore, when I hear Christians speak of going to Church, chiefly with a view of hearing a sermon, and apparently indifferent about the worship of God. Now I go to Church principally with the view of worshipping God, and if at the same time I hear a good sermon, I am well pleased. I should, however, continue to attend Church, and worship God with equal regularity, although a sermon were rarely to be heard. The sermon merely reminds me of my duty; the service of the Church is the means through which I discharge a most important duty. Hence, I do not consider the advice I should receive of such consequence, as for its sake to countenance a division in the Church of Christ. When I join a congregation of Christians, it is as much as to say, that I approve of their doctrine and discipline: for if this is not the case, my conduct distinctly proves that I venture to serve God in a way of which my own conscience does not approve. I pray to God to deliver me from heresy and schism; my prayer must be a direct insult to the majesty of God, if my practice show that my petitions are preferred in mere mockery.

THE CHURCH.

TORONTO, SATURDAY, OCTOBER 30, 1841.

On Sunday last, the 24th instant, the Lord Bishop of Toronto held an Ordination in the Cathedral Church of this City, when the following gentlemen were admitted to the Order of Priest and Deacon respectively:

- THE REV. HENRY CHOLWELL COOPER, B.A., of Pembroke College, Cambridge,—Missionary at Usborne, in the Huron District.
- The Rev. Michael Boomer, A. B., of Trinity College, Dublin,—Missionary at Galt, in the Gore District.
- The Rev. Thomas Fidler, Missionary at Fenelon Falls, in the Newcastle District.

DEACON.
Mr. William Maw Shaw, B. A., of Sidney Sussex College, Cambridge,—appointed to the Mission of Emily, and parts adjacent, in the Newcastle District.

His Lordship preached upon the occasion, and took for his text the first verse of the 61st chapter of Isaiah.

The following changes and appointments have recently taken place:

The Rev. R. J. C. Taylor, A. M., has been presented by His Excellency the Administrator of the Government, to the Rectory of Peterborough, in the Newcastle District.

The Rev. G. C. Street has been transferred from the Mission of Emily, in the Newcastle District, to that of Newmarket, in the room of Mr. Taylor; and the Rev. W. M. Shaw, as above mentioned, succeeds Mr. Street.

The Rev. Robert Jackson Macgeorge, of the Scottish Episcopal Church, late Assistant Minister of St. Jude's, Glasgow, who has recently arrived in this country, has been appointed by the Lord Bishop of Toronto to the newly formed Mission of Streetsville, in this District.

All the gentlemen mentioned in this notice, except Mr. Taylor, are Missionaries of the Venerable Society for the Propagation of the Gospel in Foreign Parts.

The Ordination Service on last Sunday, we have good reason to know, was listened to with deep interest by many who have not hitherto turned their attention to religious subjects, and has awakened in some minds a spirit of inquiry into the nature of the Christian Church, and the grounds upon which the ministry exercise their sacred functions. The solemn beauty and propriety of the Service, and its copious adoption of the very language of Scripture into its composition, were generally acknowledged and commended: but from some individuals, with whom we conversed on the subject, we find that no slight misapprehension exists with regard to that part of the *Ordering of Priests*, where the Bishop, at the same time laying his hands on the head of the candidate, says, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. *Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.*" To some persons this language appears a relic of Popery; and we shall therefore endeavour to show very briefly that it is fully warranted by Scripture, and then place before them the doctrine of Absolution, as held by the Church of Rome.

The words in italics are those which seem to have caused a doubt or a scruple in the minds of the individuals to whom we have alluded. By referring to St. John, x. 23, the inquirer into this matter will find the divine source whence they are derived.—They had been, in substance, addressed by our Saviour before His crucifixion (St. Matt. xviii. 18), to His assembled disciples, and they were repeated by Him on a still more solemn occasion, when, after His Resurrection, He breathed upon them, and said, "Receive ye the Holy Ghost." The various miraculous powers which accompanied this inspiration of the Comforter, and were exercised by the first preachers of the Gospel, such as the discerning of spirits, and the gift of healing, have long since been removed from the ministers of Christ; but, when lawfully appointed, they undoubtedly retain the power of pronouncing all those who truly repent and believe to be pardoned and absolved by God, through the merits of our Redeemer and Advocate.

It is sometimes remarked that this declaration of forgiveness of sin proceeding from the priest, is an usurpation of the prerogative of Him who alone is able to forgive sin. But to this we reply, that the priest does not pretend himself to forgive the sin: he only declares it to be forgiven on the compliance of the penitent believer with those requisitions which the Gospel has prescribed as necessary evidences of true repentance and genuine faith. Those requisitions are, confession, prayer, partaking of the sacraments, and the discharge of all those religious duties, which are either commanded in, or are plainly to be inferred from, Scripture. The prophet Nathan said unto the sorrowing David "The Lord hath put away thy sin; thou shalt not die": and we, when we hear the priest pronouncing absolution, may, if we be at the same time true penitents and unfeigned believers, feel assured of receiving an influx of divine grace and consolation, far beyond that which an approving conscience, or the lips of uncommissioned man can minister to our souls. Moreover it is generally understood and believed, that the power of inflicting ecclesiastical censures, as well

as declaring the forgiveness of sins, is inherent in the office of the priesthood. That we may not fall into inadvertency or mis-statement of doctrine, we adduce the language of that grave and temperate divine, Archbishop Seeker, a prelate little inclined to wrest the language of Scripture beyond its legitimate interpretation: "How little soever exerted, the power is inherent in the office of the priesthood. And though we are no more infallible in our proceedings and sentences, than temporal judges are to be respected, as done by competent authority. And, if they are done on good grounds also, 'whatsoever we shall bind on earth, will be bound or loosed in heaven,' Matt. xviii. 18. Nor will other proofs of repentance be sufficient in the sight of God, if submission to the discipline of the Church of Christ, when it hath been offended and requires due satisfaction, be obstinately refused, either from haughtiness or negligence."

Another objection we will notice, in the language of Dr. Hook's excellent *Church Dictionary*: "Some persons will say, if they repent and believe they need not the intervention of either Minister or Sacraments. Just so, Socinians say, if they repent and believe they need not the intercession of our Lord. But the Scriptural Christian will not reason thus, but have recourse to the means of grace appointed by God, and to the ministers of reconciliation sent forth by Him. They know that there can be no merit in their faith and repentance,—they gladly therefore, hear and receive free and unmerited pardon from God, in the way which God has ordained."

The creed of the Church of Rome with respect to absolution will be best stated in the language of one of the Canons of the infallible Council of Trent:

"If any shall say, that in order to the remission of sin, in the sacrament of repentance, it is not, of divine authority, necessary to confess all and each of the deadly sins, which may be recalled to memory by due and deliberate meditation, even secret ones, and those which are contrary to the two last commandments of the decalogue, and also the circumstances which affect the nature of the sin, but that such confession is only useful for the instruction and consolation of the penitent, and only observed of old time for the imposition of canonical satisfaction, or shall say that they who study to confess all their sins, are unwilling to leave any thing to be pardoned by divine mercy; or lastly, that it is not lawful to confess venial sins; let him be accused."

Here, remarks the Hon. and Rev. A. P. Perceval, in his valuable work on the *Roman Schism*, "not only is auricular confession in the general a divine institution, but the detailing every minute particular of every secret sin is also of divine right necessary to salvation; and he is accused who shall deny it. But what says St. Ambrose: 'Let tears wash out the sin, which we are ashamed to confess with the voice. Tears confess the fault without any violation of modesty.' And what says St. Chrysostom? 'I do not compel thee to disclose thy sins to men: unfold thy reproach before God, and show unto him thy wounds, and beg their cure from him.' Are not Ambrose and Chrysostom as good witnesses of Catholic tradition as the Cabal at Trent? Nay their own Cardinals since, have staggered at the enormity of this assertion. We find Catharinus, in his annotations upon Cardinal Cajetan, complaining: 'With respect to the sacrament of repentance it is wonderful that, whatever we read in Scripture concerning the confession of sins, seems studiously to dispense with sacramental and auricular confession;—*summa industria niti videtur ut sacramentalem auricularem confessionem tollat.*'"

In the Catechism of Trent, an authorized manual of the Romish Church, instructions are given for the enumeration of sins, in confession, with which we dare not sully our columns.

It will thus be seen how great a difference there is between the Churches of England and Rome with respect to Absolution. We hold that it may be pronounced by the priest without any confession except what is made by the penitent to God; they assert that sin, with all their details, must be poured into the ear of the priest, and that, without such an unburdening of the conscience, forgiveness is not to be obtained.

The subjoined editorial remarks from the *Banner of the Cross*, are so much in accordance with some observations which we made last week, that we feel glad to adduce them in support of our argument,—viz., that in asserting Episcopacy to be of Divine Right, we take no higher ground than is assumed by many Dissenters with regard to their own form of ecclesiastical government. The Editor of the *Banner* for seven years connected with the Methodists, and, we apprehend, was led to join the Church from the conviction that any, but episcopal, ordination was invalid:—

"EXCLUSIVENESS.—We hear a good deal said from time to time, about the 'extravagant and arrogant pretensions' of the Episcopal Church, as unchurching all other denominations, in acknowledging as lawful ministers only those who have had Episcopal ordination. This has given rise to much of that denunciation and harsh invective, and those appeals to prejudice and passion, which hinder many from the investigation of the subject by the odium thus cast upon opinions which it is their solemn duty dispassionately and impartially to examine. But what does our Church more than any other that would be consistent? Do Presbyterians forget what the Westminster Divines, and their own Constitution and Standards assert,—that 'Presbyterian government is the true and only one which the Lord Jesus Christ hath prescribed in His word?' Of course all others are 'unscriptural and anti-Christian,' as they have sometimes not hesitated to declare. In the 'Ecclesiastical Catechism,' published by the Rev. Mr. McLeod, some years ago, he says, 'a person who is not ordained by a Presbyter, has no right to be received as a minister of Christ: his administration of ordinances is invalid: no divine blessing is promised upon his labours: it is rebellion against the head of the Church to support him in his pretensions.' Alas! what claim can we have any longer to the possession of a true Church, a lawful ministry, and valid sacraments? It seems that we are now about to be unchurching by the Baptists, too. The *Record*, in this city, [Philadelphia] of the 13th instant, contains an article in which the writer says, 'I am constrained to adopt the opinion, that consistency requires the Baptist Churches to ordain Pedobaptist ministers on their entering the ministry among them;—and again, 'The Baptists, and others maintaining Presbyterian ordination, cannot consistently admit the validity of Episcopal ordination.' The editor remarks, that the question of re-ordination 'is worthy of consideration,' and adds, 'we know not what the custom is, or has been,—(of what importance can ordination at all appear, where a minister and editor professes such ignorance?)—but we agree with his views as to the proper course to be pursued.' Our readers will smile at all this. But we have no fault to find with it: we love consistency; if their ordination is lawful, ours must be invalid. We only ask that those who take this lofty ground will cease to

prate about 'the boldness and arrogance with which the Episcopal Church outrides its claims; and hope we shall be condemned to read no more weekly homilies upon 'the offensive tone of prelatisms,' or their 'bigotry,' 'uncharitableness,' and 'exclusiveness.'"

The *Banner* is beset with many assailants; but our spirited, yet courteous, contemporary preserves his temper unruined by the various provocations which he receives, and imparts to controversy an instructive, and even cheerful, tone. In the same number, from which we have already quoted, he cites against one of his Methodist opponents "the epigram written by the Rev. Charles Wesley, when he heard of the ordination by his brother John, (or, as the good old man cautiously expressed it, 'appointment,') of the Rev. Dr. Coke:—

"So easily are Bishops made,
By man's or woman's whim!
Wesley his hands on Coke hath laid,
But—who laid hands on him?"

We have to acknowledge the receipt of a Sermon on the death of the late Lord Sydenham, by the Rev. W. A. Adamson, Missionary at Amherst Island, and Domestic Chaplain to the deceased Governor General. We had seen, at least two weeks ago, some notice of this Sermon in the papers of our Montreal contemporaries, but the copy transmitted to us was only received on the evening of Saturday last. What has been the cause of this unusual delay, or whether it proceeded from a distrust of the reception the Sermon was likely to experience from us, we cannot say, but it was natural to expect that the conductor of a paper, avowedly and exclusively devoted to the interests of the Church of England, would have been amongst the first to have experienced this customary mark of courtesy from one of her Ministers.

Whatever might be the room afforded for the utmost severity of criticism upon the production before us, we should be unwilling to exercise it in the case of a clergyman of our venerated Church, and upon a subject in which so many palliating circumstances might be advanced for the errors or defects which we might feel it a public duty to expose. And if the respected author of this Sermon has indulged in a strain of eulogy upon the deceased nobleman which neither his public acts nor his individual character would warrant, we are not insensible to the excuse which, on behalf of Mr. Adamson, may be pleaded, of his having uniformly observed Lord Sydenham in the most favourable light, of his having received many personal kindnesses at his hands, and of his being unable, from a very short residence in the country, to judge of the soundness of his Lordship's policy or of the wisdom of his public acts. We can readily excuse the warmth and even the extravagance of expression which friendship and gratitude may prompt; but ministerial faithfulness is a stronger duty than private obligation; and the honesty of an ambassador for Christ must never be compromised by the heartiest impulse of individual regard or love. We can at once believe that in what he has written, Mr. Adamson was unconscious of this fault; but that the fault of extravagant and unmerited eulogy has been committed, we state as our own opinion, and believe that it will be concurred in by 149 out of the 150 clergymen who constitute the Ecclesiastical Establishment of Canada.

On the fourth page will be found the new *Common School Act*. Clause XI. introduces a novel principle, and is worthy of the particular attention of every Churchman.

Whether the masters of *Common Schools* will be placed under sufficient and judicious control, by the enactments of this Statute, we cannot, from a hasty perusal of it, venture to pronounce; but that some such supervision is highly necessary, must be obvious to every one in the slightest degree acquainted with the present state of education throughout the Province. At the last Assizes for the District of Brock, a curious specimen was exhibited of the rude manners and gross irregularities which we fear are too generally prevalent in our *Common Schools* in the rural parts. A schoolmaster, it would appear from the report of the trial given in the *Woodstock Herald*, brought an action against the Trustees of a *Common School* in East Oxford for the amount of his salary for six months. He had been engaged for that time, but a few days after he had entered on his occupation, he was dismissed by the Defendants, on the ground that he was unfit for the situation, and they endeavoured to prove his unfitness by showing that he played with his dog and smoked his pipe during school hours,—that he taught his scholars to mispronounce the letter Z,—that he was intemperate,—that he allowed one boy to trip up another,—permitted spitting, pulling of hair, playing with handkerchiefs, &c.—and, in general, that he kept a disorderly school. As the verdict was in favour of the Plaintiff, it is but fair to conclude that many of these charges were greatly exaggerated; yet still enough remains to show that our *Common Schools*,—institutions of the most vital importance, in the influence they exercise upon the formation of character,—require to be placed under the supervision of competent and responsible inspectors. There is no control upon the master in the School itself, as there he is sole ruler. In a larger institution, Upper Canada College for instance, the masters are placed under the supervision of a Principal, and they also act as a check upon each other. If any one of them proves grossly incompetent, the Principal can report him to the Council, and the Council can dismiss him,—so that here there is a real, tangible responsibility, and the public looking to the Principal in the first instance, and to the Council in the next;—a guarantee that no mis-placed lenity for a master, who may have proved incorrigibly bad during a series of years, will prevent them from discharging their duty, and relieving the youth of the Province from a most serious and irremediable injury. But in the *Common Schools* there is no such check or supervision: and though clause VII. invests Commissioners with a power of inspection, we much fear that the persons elected will generally be unqualified for the proper discharge of this duty, and, as no compensation is attached to it, unwilling to take much trouble about it. Were there one or more Inspectors of *Common Schools*, we think that the measure would work better, and the expense would not be much increased. Though we were opposed to the Bill on many of its principles, it is the duty of every one, now that it has become law, to lend his best assistance in carrying it into operation; and should its machinery prove too cumbrous and complicated, and the power and various duties resulting from it be found to be lodged in too many irresponsible hands, we hope that the Legislature on some future occasion, will cheerfully correct any defect, and do all they can to impart uniformity and efficiency to the Provincial system of Education.

We trust that the Commissioners to be elected under Clause VII. will enter upon their duties, with a determination to discharge them faithfully and efficiently. In some cases we fear that these *Common Schools* are little better than hotbeds of sedition, and nurseries of rebellion. In the Home District we

know one School house, upon which the Master, a notoriously disaffected man, affixed a placard in these very words, that "any person wishing to examine the *Journals of the House of Assembly* will please apply to the Subscriber DURING THE HOURS OF SCHOOL,"—and signed himself "Librarian pro-tem." Of course, more reason than grammar is taught in such a school as this.

The Charge of Major Lachlan to the Grand Jury of the Western District at the last Quarter Sessions, has been published at their request in the *Sandwich Herald*, and contains two passages which possess more than a local interest. The former relates to a recent alteration in the law, which we think was ill-advised, and open to all the objections that the worthy Chairman points out: the latter offers a very simple, but too much neglected, suggestion for the improvement of public morals:

NEW CHAIRMEN OF QUARTER SESSIONS

"In offering the few brief observations which I think it my duty to make to you on this particular occasion, I cannot but avail myself of the opportunity to advert to the circumstance of this being, in all probability the last time of my having the honour of addressing you from this Chair; it having been lately enacted by the Legislature, that the duties of Chairman of the Quarter Sessions shall in future devolve, *ex officio*, on the Judge of the District Court, who is henceforth to be a Barrister at Law. In one respect, I am persuaded, the public will benefit considerably by the change, from the much greater regular professional acquirements; but in other respects, I do not much anticipate very great public advantage from it:—and it is much to be regretted that, by this new arrangement, the Magistracy of the Province at large, as a body, must feel themselves placed, henceforth, in a lower grade, whether in their own estimation or that of the public, as being made permanently subordinate to the functionary who presides among them, instead of their Chairman, as greatly to the good old British custom, if not law, which has existed, I believe, near five hundred years,—being elected by and from among themselves; and, therefore, as the schoolmen would say, being only for a season '*primus inter pares*,' or first among his equals: and to which the very circumstance of being no longer eligible to be called to the Chair, will tend greatly to weaken one of the strongest inducements for every magistrate endeavouring to qualify himself for the creditable discharge of his duties on the Bench."

TAVERN LICENCES

"Nothing can tend to forward this good purpose [the prevention of crime] more than by the local magistrates presenting their earnest attention, between the present time and December next, to the necessity of checking the undue increase of places for the sale of spirituous liquors, whether licensed or otherwise; as being the ever fertile source of by far the greater part of the vice and crime periodically brought before the different tribunals of Justice; and of which the inhabitants of this town yesterday witnessed a most distressing and harrowing expiatory example,—which I feel the more from the unfortunate man having been a short time in my own service."

We see it announced in the *Quebec papers* that Dr. J. C. Fisher, one of the Queen's printers, has signified his intention of publishing a newspaper, at Quebec, about the 1st of January next, to be conducted on true Conservative principles.

This gentleman is already well-known as the first editor of the *New York Albion*, and has strong claims upon the loyal public, from the fidelity and efficiency with which he has maintained Conservative and British principles. We believe that he is a sufferer by the late shameful, we had almost said wicked, distribution of provincial patronage with regard to the government printing, by which several old and meritorious servants of the Crown, without a single fault alleged against them, have been turned adrift, and superseded by Mr. Derbshire, a comparative stranger. Towards that gentleman we entertain, personally, the kindest feelings: we congratulate him, as a private friend, on the lucrative appointment which he has obtained; we do not venture to blame him for accepting it: nor are we aware that he has obtained it by any but the most honourable means on his part. But that the Executive should discard its old and blameless servants, for no fault, save perhaps their unobtrusive attachment to Conservative principles, is disgraceful to the Administration which perpetrated such a wrong, and is an instance of ingratitude and deliberate injustice, which, we once fondly believed, was the characteristic of republican, and not of monarchical, institutions. We write, sharing in the general impression that has gone abroad respecting this matter, and, if we are wrong, we shall be happy to correct our error.

It is under these circumstances, then, that Dr. Fisher intends resuming his editorial labours. The *Canadien*, a French paper, in announcing the contemplated addition to the press, thus introduces his brother editor:—"The time is well chosen, on the eve of the arrival of a Governor belonging to the Tory party. This remark, let it be said, is made without wishing to cast any discouragement on the undertaking of our new enterprise, on the contrary, we wish him success, though we may occasionally have occasion to break a lance with him. We are not of those who are alarmed at the appointment of a Tory Governor. Experience has shown us that the Metropolitan authority, in whatever hands it may fall, is always Tory, with this difference, perhaps, that more honour and fair dealing may be expected from those who, in England, are called Tories."

Of course, if a French Radical can offer such a friendly welcome to Dr. Fisher, we, as British Conservatives, have received the announcement of his undertaking with a far higher degree of satisfaction. By the time that he comes upon the stage, we may look for a discontinuance of that paltry Executive tyranny which transferred the Commissariat and Government advertisements from the *Patriot* to the *Christian Guardian*, and visited every unbending Conservative with all the privations and pecuniary injuries that it could possibly inflict.

Canadian Ecclesiastical Intelligence.

CONSECRATION OF NEW CHURCH AT CHRISTEVILLE.—On Thursday 14th October, the Lord Bishop of Montreal consecrated a new Church at Christeville, near St. John's. His Lordship was accompanied by several of the Clergy who assisted in the interesting solemnity. The Bishop delivered an appropriate and impressive discourse on the occasion. After the Church had been dedicated by prayer and supplication, and set apart for sacred uses, the Bishop and Clergy went in procession to the adjoining Burial Ground, and after perambulating it, repeating the 115th Psalm, it was likewise set apart, by prayer, to be a depository for the dead. The attendance from the surrounding country was considerable, and many appeared to unite with fervour in the affecting services of the day.—This church, which is a neat stone structure, has been erected at the sole cost of Major P. Christie, whose untiring efforts to advance the spiritual welfare of others, and whose magnificent and pious example,—may it be followed by many, who like him, are endowed with ample means to "go and do likewise."—*Montreal Herald*.

ORDINATION AT MONTREAL.—On Sunday the 17th October, the Right Rev. the Lord Bishop of Montreal, assisted by several of his Clergy, held an ordination in Trinity Church, (of which the Rev. Mr. Willoughby is Pastor,) when the Rev. D. Falloon was admitted to the order of Deacon, and the Rev. W. B. Bond, Rev. James Pyke, and Rev. Wm. Thompson to the order of Priesthood. The ordination sermon was preached by the Bishop, at the close of which His Lordship advocated the cause of the Montreal Pastoral Aid Society, an institution which

has been highly blessed to a large portion of the destitute poor in the suburbs of this city. The collection on the occasion was upwards of £53, including two donations amounting together to £6, a fact which will be hailed by the members of the Church of England, as indicating a lively interest in the religious welfare of a class of persons, who but for this institution must be necessarily deprived of stated spiritual supervision.—*Montreal Herald*.

ST. MARK'S CHURCH, NIAGARA.—We are glad to find the enlargement of this Church is being finished in right good earnest, and the work so far has been done in a manner very creditable to the contractors. This week the plastering of the nave and ceiling of the old edifice is to be done anew, which will render it necessary to suspend the use of the Church for a time, but we understand that Divine Service will be held in the Court Room at the usual hours, until the interior of the church is completed. We regret to learn that a new pulpit, desk and altar table are not included in the contract, and would suggest that steps be taken without delay to supply this most important deficiency in an undertaking which has otherwise reflected the highest honour on the liberality of gentlemen pledged for a large amount already, perhaps the better way would be to borrow a sum sufficient for this special purpose, for which ample security can be given. We trust some of the wealthy and public spirited members of the congregation will regard with favourable notice this humble and well intended suggestion of ours, and afford the means, by way of loan, of carrying it into effect. The sum of £60, or thereabouts would be sufficient for the purpose, and we are much mistaken if that amount be not readily obtained.—*Niagara Chronicle*, 21st Oct.

ST. GEORGE'S CHURCH, KINGSTON.—The Archdeacon of Kingston and the Assistant Minister of St. George's Church, beg to acknowledge with many thanks the gift of a very handsome Chandelier for the centre of the Church, from John Watkins, Esq.—*Kingston Chronicle*.

FROM THE ECCLESIASTICAL GAZETTE.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

At a Special General Meeting of the above Society, held on Saturday, August the 21st, the following Resolutions were unanimously adopted. The President of the Society, Sir Thomas Baring, Bart., was in the chair:—

Moved by the Right Hon. Lord Ashley, M.P., seconded by the Rev. W. Marsh, D.D., Incumbent of St. Mary's, Leamington.

"That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any colonial bishop, or any bishop of the United Church of England and Ireland, in foreign parts, and the Committee of the Society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereon shall be final."

Moved by the Right Hon. Sir G. H. Rose, M.P., seconded by the Rev. E. Bickersteth, Rector of Watton.

"That the Rule which is now Rule XIII. of the Society shall stand as follows:—

"The office of sole patron shall be reserved for his Grace the Primate of all England, if he shall accept it; but if his Grace shall not accept the same, the Committee shall nominate a patron or patrons, as well as the vice-patrons, president, vice-presidents, trustees, treasurer, secretaries, and other such officers of the Society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereon shall be final."

Moved by the Right Hon. Sir G. H. Rose, M.P., seconded by the Rev. E. Bickersteth, Rector of Watton.

"That the Rule which is now Rule XIII. of the Society shall stand as follows:—

"The office of sole patron shall be reserved for his Grace the Primate of all England, if he shall accept it; but if his Grace shall not accept the same, the Committee shall nominate a patron or patrons, as well as the vice-patrons, president, vice-presidents, trustees, treasurer, secretaries, and other such officers of the Society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereon shall be final."

Moved by the Right Hon. Sir G. H. Rose, M.P., seconded by the Rev. E. Bickersteth, Rector of Watton.

"That the Rule which is now Rule XIII. of the Society shall stand as follows:—

"The office of sole patron shall be reserved for his Grace the Primate of all England, if he shall accept it; but if his Grace shall not accept the same, the Committee shall nominate a patron or patrons, as well as the vice-patrons, president, vice-presidents, trustees, treasurer, secretaries, and other such officers of the Society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereon shall be final."

Moved by the Right Hon. Sir G. H. Rose, M.P., seconded by the Rev. E. Bickersteth, Rector of Watton.

"That the Rule which is now Rule XIII. of the Society shall stand as follows:—

"The office of sole patron shall be reserved for his Grace the Primate of all England, if he shall accept it; but if his Grace shall not accept the same, the Committee shall nominate a patron or patrons, as well as the vice-patrons, president, vice-presidents, trustees, treasurer, secretaries, and other such officers of the Society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereon shall be final."

Moved by the Right Hon. Sir G. H. Rose, M.P., seconded by the Rev. E. Bickersteth, Rector of Watton.

"That the Rule which is now Rule XIII. of the Society shall stand as follows:—

"The office of sole patron shall be reserved for his Grace the Primate of all England, if he shall accept it; but if his Grace shall not accept the same, the Committee shall nominate a patron or patrons, as well as the vice-patrons, president, vice-presidents, trustees, treasurer, secretaries, and other such officers of the Society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereon shall be final."

Moved by the Right Hon. Sir G. H. Rose, M.P., seconded by the Rev. E. Bickersteth, Rector of Watton.

"That the Rule which is now Rule XIII. of the Society shall stand as follows:—

"The office of sole patron shall be reserved for his Grace the Primate of all England, if he shall accept it; but if his Grace shall not accept the same, the Committee shall nominate a patron or patrons, as well as the vice-patrons, president, vice-presidents, trustees, treasurer, secretaries, and other such officers of the Society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereon shall be final."

Moved by the Right Hon. Sir G. H. Rose, M.P., seconded by the Rev. E. Bickersteth, Rector of Watton.

"That the Rule which is now Rule XIII. of the Society shall stand as follows:—

taught to obey people." On Sunday, the afternoon, Church of Eng... The prayers we... was then proce... upon the appro... to emanate from... them." joined with Ge... the language ad... been regularly... increases in in... house of Israe... immediate con... also daily a mo... in English. T... instructed in... Schools for... and abroad. In the scho... and servants or... stating 1000... Schools. Eight scho... Progress attend... at Danzig, an... upwards of ei... at Warsaw an... Missionaries... many of who... cities engaged... There are E... at this time... distributing... works into th... seven are en... engaged in th... HEBREW... blished under... the future su... students, wh... hope of pro... The success... under the D... With refer... God's blessing... the success b... proofs have b... intelligence... A great d... the Jews, wit... own Scriptur... Let the c... country. Po... whose in... with Biblic... said, "The v... the Mission... entions from... attentive cer... them the Sc... Nazareth. At Konig... in one year... in some time... send away... knowledge of... and has sol... At Craze... as from the... under the A... almost inac... and very de... Hebrew Bil... Roman end... been ord... At Jerus... a reduced... the interior... curbed by p... purchasers... In readi... on his ju... in having... in a cou... number, y... because the... lately recei... the sale of... travelled to... Numero... preached, b... Baptismal... of 319... Chest by... as adu... realies ha... of whom... the Divine... at least ei... the Hebre... and Agent... proof that... where the... Dr. Tholu... of Halle. It is... been made... ages of the... no one... also in P... and I can... servation... conversation... only of su... profession... there are... fear of p... philosophy... Gospel, an... there are... medicine... "I mig... taken un... and amon... Dr. Bran... are all p... faithful fo... In the... of Israe... which... states, th... Jews, t... ing the... it is... to be... tricts of... dence of... quanted b... the d... post at... The... 1834, no... baptized... Roman... 1835, th... 1836, of... munion... baptized... 234 bapt... Protestan... lies. In... the Rom... and in... In the... sized in... The... persons b... In the... noticed... success o... full and... number... publish... under... an Oper... as Schoo... inferior... letters re... The "... by Lit...

