

The Church

COBourg, CANADA, FRIDAY, JULY 28, 1843.

[WHOLE NUMBER, CCCXV.]

VOLUME VII.—No. 3.]

Poetry.

THE MARTYR'S FUNERAL HYMN.

Brother, thou hast gone before us, and thy saintly soul is flown... Brother, thou hast gone before us, and thy saintly soul is flown...

REV. H. H. MILMAN. ... Earth to earth, and dust to dust, 'till the solemn priest has said...

FIRST AND LAST WORDS OF A PASTOR TO HIS PEOPLE.

EXTRACTS from the Introductory Sermon of the Rev. R. D. CARTWRIGHT, preached before the Congregation of St. George's Church, on his appointment as Assistant Minister of Kingston; March 20th, 1831.

“Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God.”—1st Ep. to Cor., 4th chap. 1st verse.

Various are the means employed by a gracious Saviour to encourage the weak disciple—reclaim and rouse the thoughtless and indifferent professor—and awaken the hardened sinner to a sense of his state.

Do I then unduly magnify my office when I assert, that it is the most important to which a man can possibly be called? Many, I know, will tell you that it is our profession, our business; that we are paid to preach just as the lawyer is paid for pleading for his client—

The object of every minister should be, to endeavour to persuade his flock that he is interested for them.—My brethren, by God's help I will endeavour to obtain this testimony.

and affectionately entreat your prayers in my behalf. Pray for yourselves, and for me. For yourselves, that you may profit by my ministry; for me, that I may have my conversation honest among you, so that, after having preached to others, I may not be a cast-away;

PREACHED before the Congregation of St. George's Church, January 29th, 1843.

“To sit on my right hand and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father.”—Part of the 23rd verse of the 20th chap. of St. Matthew.

The words of the text are taken from the 2nd Lesson of last Sunday morning; and, like many passages of Holy Scripture, are probably listened to without duly weighing the full purport and meaning of the lesson they convey.

“When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.

“The object of every minister should be, to endeavour to persuade his flock that he is interested for them.—My brethren, by God's help I will endeavour to obtain this testimony.

or so saved—without loving the Saviour. We may profess a thousand things; but if we really believe in the heart what Christ has done for us, and our need of his redemption, we will shew it. It will constrain us, as it did St. Paul, to live to Him. You cannot prevent the soul, which loves Christ for what He has done, from shewing that love.

2nd. Observe the true Christian character, as it appears to the Lord to James and John, compared with his principle of judgment, reveals it. Is it mere abstaining from gross sins that qualifies or purifies the heart?

And so the other great cause of separation. No reasonable man can doubt that the idolatry of property is, at this time, one of our prime national sins. And has not God so ordered things, that rich and mighty nations, when they do become entangled in this idol-worship, shall become also His avengers on themselves; that the careless selfish rich shall become the prey of the untrained violent needy; that the feebleness of all human institutions, when they rest not upon God's word, shall sooner or more late, be thoroughly proclaimed by all the horrors and agonies which await on civil strife.

Lastly, How does our Lord's answer to James and John, compared with His announcement of the principle of judgment at the great day, coincide with the hopes formed on a death-bed repentance? If the principle of “faith working by love to Christ,” and leading to Christian holiness—if this be the test in which all depends, what becomes of the expectation entertained by some that they may leave all to the last? “The expectation of the wicked shall perish.”

truth or speaking smooth things; and while I would point to the all-sufficiency of Christ, I would yet endeavour to shew the great hazard which has been incurred. But oh! my brethren, do not peril your own souls so desperately as this—do not try your minister so painfully.

THE BOND OF UNION.

It is of no use to rail against the spirit of the times in which God has cast our lot: our business is to mould and sanctify it; and this we may do, if we bring the influence of the Church to bear upon it.

For, take for a moment the second of these causes: is it not true that there is a great and widening separation in this land between the various classes of society, and even between man and man? Thus the bonds which of old held the high and low of English society together are melting away.

And what is the only redressor of this evil? Not the somewhat unpalatable truths of political economy, nor the iron sinews of a proclaimed necessity, which will always sound as a taut in the sufferer's ear. When did these ever allay such tumults? No, my reverend brethren, Christ's Church, and it alone, can heal these evils.

—“The Church of Rome is called a Catholic Church, and the Bishop of Rome a Catholic Bishop; yet other Churches and other Bishops may be as Catholic or more Catholic than this.”—Archbishop's Bramhall's Just Vindication, P. 1, Dis. ii.

THE CATHOLIC CHURCH.

(From The Quarterly Review.)

All Christians using the Apostles' Creed acknowledge themselves to be members of one holy Catholic or universal Church—and so, “all who profess and call themselves Christians” are, in this view of the matter, and according to the interpretation of our Liturgy, Catholics. But the Roman Church, which acknowledges no salvation out of its own pale, which recognises no other Church than itself, and treats all the rest of Christianity as heretics, arrogates to itself the exclusive title to Catholicity.

IRISH REPEAL.

(From The New York Churchman.)

It is a fixed rule of our journal, a departure from which has never, to our knowledge, been laid to its charge, to avoid all interference in party politics, while at the same time we hold it to be matter of right and obligation to advocate those duties which belong to citizens and subjects of all parties and all nations, and which grow out of their relations to the government under which they live.

“The Church of Rome is called a Catholic Church, and the Bishop of Rome a Catholic Bishop; yet other Churches and other Bishops may be as Catholic or more Catholic than this.”—Archbishop's Bramhall's Just Vindication, P. 1, Dis. ii.

enormous contradictions which are the fruits of un-governed passions, to commit ourselves as citizens to a course of conduct diametrically opposite to that which the fealty and allegiance of citizens bind us to pursue. Such conduct is a plain and palpable breach of good faith to the government of our country, and a violation of those civil duties which we, at least, hold to be binding on the consciences of Christian citizens.

“I am here, therefore, as a private citizen to redeem the pledge which I then gave, that, when I should be relieved from the responsibilities and cares of public trust, I would prove in after life, as I had done before my elevation to that trust, that I was the friend of liberty and humanity, not only in Ireland, but throughout the world. (Loud cheers.)”

The sentiment sought to be enlisted in favour of these Repeal Meetings, is the love of civil and religious liberty and sympathy with a people who are alleged to be bowed down under the oppressive yoke of a Government which they abhor; and it is to this same sentiment to which the minds of the American people are so justly alive, that we, too, appeal in opposition to them.

office for the rewards of vassalage to the Papal See? What else has secured to the people of that country a voice in the administration of ecclesiastical property, to the amount of millions, which have been the munificent donations of the faithful of their own Church and their own land, from the earliest ages of Christianity? What else has secured for the Dissenters of Great Britain the right to possess and administer their own temporalities? What else has originated those laws of our country, by which the people of all religious denominations have the like right to be represented in the possession and administration of the temporalities of the Societies or Churches to which they respectively belong? How comes it that at this moment all the temporalities of all religious denominations in Great Britain, in her colonies and in the United States, are not exclusively possessed and administered by bishops directly and solely responsible to an Italian? If all this forms any part of civil and religious liberty, of the rights of men and of Christians, it may perhaps be as well to remember before we give all our sympathies to the repealers, that their origin and their safeguard consist in statutes which the Repeal of the Union goes (though not immediately) to abolish; in the laws of that empire, of which the Repeal will be the dismemberment.

Strip this subject of Irish Repeal—an old subject under a new name—the accidents and appendages which the lapse of time has created, and of the color, in which the arts of demagogues have painted it, and reduce it to its proper elements, and the points at issue are simply these:—Is a National Church of right independent, and competent to exercise over its members independent jurisdiction? Are the members entitled to a voice in administering the temporalities of the Church? On both these questions the United Government of Great Britain and Ireland takes the affirmative; it asserts the liberty of the English and Irish Churches to manage their own affairs; and it asserts also the rights of the people to a representation in regard to the temporalities of the Church, election and appointment to Church offices, and the management of Church property. (That it provides for the exercise of these rights through the Crown, is the accident of a monarchical government, and not at all essential to the principle involved.) On both these questions, on the other hand, a large portion of the Irish population take the negative; they deny to a National Church the right and liberty of independent government; they deny to the people the right and liberty of a vote in administering the temporalities of the Church; and in the generous but misguided spirit of religious enthusiasm, they renounce the independence of their own Church, in spiritual and temporal concerns, and refer all the election and appointment to Church offices, the adjudication of ecclesiastical causes, the management of ecclesiastical property, either directly or in the way of ultimate appeal and revision, to the Court of Rome. That other collateral causes are mixed up with these, we are not disposed to deny; but these we affirm to be the fountain of all the grievances of the Irish people; grievances which can never be redressed, until they have the soul to perceive and assert the independence of their National Church on the Papal See. Papal bondage is the standing barrier that keeps the Irish people from civil freedom and political prosperity.

THE CHURCH.

COBourg, Friday, July 28, 1843.

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indispensable to their popularity and extension. One of our poets has told us, with reference to language, that "use will father what is before by sense"; the paternity in the case we have represented may be very different, and the reception, nevertheless, equally general and favourable. The same fact is illustrated by circumstances unhappily too familiar in our christian world. Puseyism is now an epithet in every mouth; it has by this time become, even in our own household of the faith, a common Shibboleth—a watch-word of party distinction. It is banded about not by the ignorant and the reckless only, but gravely introduced into the passing discussions of the thoughtful and the pious. And yet the indiscriminate use of this most objectionable term, must appear to every reflecting person, both imprudent and unwarrantable. We use the word *imprudent*, with reference to the unhappy facility of circulation which it possesses amongst ourselves; for it is an evil calculated almost as much as any other, to impair our strength and cripple our energies,—to weaken the influence of some of the most devoted and successful ministers of Christ,—to allow that holy love and concord which ought to reign undisturbed in the community of the faithful,—to retard, in short, the progress of God's kingdom upon earth, and throw a needless shadow over the pure brightness of evangelical truth.

This sweeping application of the epithet PUSEYISM, understanding by this predilection for the novelties of Romanism,—is, in the first place, unjust; because it is really and truly applicable, in that sense, to a very insignificant number of those who minister at the altars of the National Church at home, and probably too to a solitary individual within the bounds of the two Dioceses of Canada. Far be it from us, or any other who have the welfare of Christ's Church at heart, to vindicate those who are fairly chargeable with an inclination to forsake "the old paths" of purity and truth for the unscriptural novelties of any modern schism or superstition. We are free to brand their treachery with all the opprobrium that it deserves. But let not the senseless vociferations of popular clamour be suffered to fix the same guilt, with little justice as charity, upon those who are sound and immovable in the faith. Well are we assured,—and we speak advisedly from personal knowledge and experience,—that many a single-hearted, upright, and devoted labourer in the vineyard of our Lord has been traduced by this unmerited designation: many an able champion of the christian faith has thus been charged with a latent attachment to the creed and discipline which days of spiritual darkness and despotism have perverted, simply because he manifests a greater reverence for the unaltered usages of primitive christian antiquity that coincides with the restlessness of a sign-seeking generation. And yet do none cherish more faithfully than they, the memory of those holy men by whose labours and sufferings, under God, the gloom of superstition was dispelled from our Mother-land: do none does Rome dread more the hostility, because, amidst the vast armoury of human equipments, they maintain openly and prominently those scriptural weapons which Rome, upon her hollow principles, is constrained to reject. It is, in short, mainly by the exertions of such men,—guided by truth and assisted by research,—that the Vatican may be successfully assailed, and Rome, by her conduct, shews that she is fully conscious of a truth to which no more infatuated Protestants appear to be blind; for against such men she joins loudly in the outcry, knowing that the surest way to strengthen her own foundations is to foment the divisions of Protestants, and balk, if she can, the honest and charitable effort to restore, upon scriptural principles, unity of action in the scattered forces of christian professors. The imputation of Puseyism, in its popular acceptance and by popular application, is not unfrequently caused by a gross misapprehension, or at least a one-sided view, of ministerial duty and obligation. He who professes the gospel of Christ, has a two-fold task to fulfil: while he sets forth the holy and unblemished doctrines it inculcates, he is equally pledged to insist on the discipline it enjoins. The same Paul, who proclaimed justification through faith alone, by the blood of Christ, without the works of the law, expounded Hymeneus and Alexander's the same dauntless Apostle who "reasoned of righteousness, temperance, and judgment to come," before Felix, until that corrupt governor trembled under the eloquent exposition of Evangelical Truth, enforced upon his Corinthian converts, by every argument at his command, the observance of Apostolic Order. And this, we aver, should be the conduct of every Minister of Christ, who seeks to be "a preacher such as Paul himself would own." In different circumstances, he will act differently,—adapting his plans of assault to the evil he is called upon to assail. If encompassed by the blinded votaries of the Papacy, and the seduction of his own flock to that darkened creed is to be apprehended, he must be earnest in the exposure of its corruptions and deceptions; if environed by Dissent, in its multifarious aspect and evil workings, he is bound to represent the sinfulness of schism, and call upon christian believers to maintain unimpaired and undivided "the faith once delivered unto the saints."

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very extravagance. It is thus told by Gratton:—"We must not omit to notice the existence of two factions, which, for nearly two centuries, divided and agitated the whole population of Holland and Zealand. One bore the title of *Boek* (fishing hook); the other was called *Kaakeljus* (cod-fish). The origin of these baroque denominations was a dispute between two parties at a feast, as to whether the cod-fish took the hook, or the hook the cod-fish. This apparently frivolous dispute was made the pretext for a serious quarrel; and the partisans of the nobles, and those of the towns, ranged themselves at either side, and assumed different badges of distinction." This trivial and absurd dispute was not, it must be owned, the sole cause of the civil rupture that succeeded;—it operated upon prejudices already existing. But the incident itself warns us of the necessity of prudently discouraging any circumstances, however unimportant in themselves, which may tend to awaken and confirm a slumbering source of disagreement and contention. They give a palpable embodiment to floating speculations, which are often antecedently harmless; they supply a monument of brass to vagaries which might have died away with the eccentricity that produced them, or with the partial and momentary excitement by which they have been fed. In the name, then, of our common interests, faith and brotherhood, let us be cautious in the use of designations which may lead to "malice, hatred, and all uncharitableness." It is no part of the christian's duty to scatter wantonly "firebrands, arrows, and death." A name, designed to represent so serious a departure from Gospel truth as does Puseyism, ought never to be attached to any servant of Christ, unless the clearest evidence of its justice can be established; and even then, a regard to the welfare of Christ's Church, and the principles of christian moderation and forbearance, should regulate its application.

The subject of the Religious Education of children, if interesting and important in its reference to the Mother Country, must be doubly so, when viewed in connexion with our own Provincial wants. The subject has been for years one of deliberation and inquiry with our local Legislature: committees were appointed to ascertain what system it would be most profitable to adopt, to meet the general necessity; ponderous reports, framed at an enormous expense to the country, were the result of these inquiries; and after what was deemed, as we suppose, the necessary preliminaries, an Education Bill was at length constructed, and promulgated as the law of the land. How wisely and ably our legislators, and especially our Executive, fulfilled their trust in the Common School Bill which they have presented to the country, the universal shout of approbation with which it has been hailed, will sufficiently testify, without any laboured exposure of its defects from ourselves. Never, indeed, in the annals of rude and incompetent legislation, was there a more whimsical and impracticable anomaly:—a cumbersome machinery, without the impulsive power to excite or maintain its motion,—an endless entanglement of wheels within wheels, without the elements to set them in operation! The country at large, we are free to confess, has manifested a surprising degree of patience with this cumbersome and vexatious fabrication; for it has the full effect of draining their pockets, without storing their children's minds. But this patience could only have been maintained by the pledge which has been given, from authority, that the whole unsightly creation was to be thoroughly disjointed at the ensuing session of the Legislature, and some fabric more orderly in its proportions, and promising a more facile and harmonious operation, was to be substituted in its room. In this hope, but too long deferred,—many conscientious men have allowed themselves to be put in nomination as School Commissioners; and although the largest share of their time, at their several meetings, has necessarily been occupied in discussing the meaning of the various clauses of the Act, and reconciling, if possible, its contradictions, they have been content to work on with it as they might, in the expectation that a new or amended Law would place them in their proper position as School Commissioners, and not as the expounders of riddles! Blinded by the desire of that false conciliation which is the vice of the times, the projectors of the Common School Bill enacted that the superintendency of the Schools should, in all cities and corporate towns, be divided equally between the Roman Catholics and the Protestants. In making this stipulation, they were engrossed by a contemplation of the Eastern portion of the United Province, where undeniably the Roman Catholics predominate in the population; and if, in the Western portion, the preponderance was the other way, they excused themselves possibly with the plea that they could not, like Argus, look in two opposite directions at once; or, at all events, if this reasonable apology could not be accepted, that setting the preponderance of Romanists in the Lower Province against the preponderance of Protestants in the Upper, the account was fairly balanced! The practical operation of this feature in the School Bill has been, that in Protestant towns in the Upper Province, in order to eke out the legal proportion of Roman Catholic Commissioners, they have been compelled to have recourse to the labouring class of the population, and select for that office individuals,—honest and industrious men by the way,—who, by their own confession, have not a solitary qualification for the duty. Of this we might complain, as mere utilitarians;—on higher grounds, our complaints must be louder and more earnest. We see neither justice nor decency in delegating to Roman Catholics in equal ratio with Protestants, the direction of education in towns in which the Romanists are to the Protestants as 1 to 15; but we shall not dwell upon our just cause for complaint upon this score, because we live in hopes of its being remedied.

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NAMES and epithets are no unimportant things in every department of life. So thought at least that Syrian king, who, to conceal his actual depravity and folly, styled himself *Ephraïm* (the Illustrations), when it has been agreed by all to whom history has revealed his vicious character, that a more appropriate appellation was *Ephraïm* (the madman). The article was ingenious, and well calculated, with the large class of the uninquiring, to shield his memory from the odium of his crimes. The same impression suggested the directed that the apostate emperor Julian, who Galileans, with the intention of bringing their faith into disrepute. It acted, in short, all those notorious characters of antiquity,—notorious for their tyranny, injustice and profligacy,—who sought to bide the lustre of an ill-spent life beneath the artificial reason of some high-sounding and imposing name. The reason of this is obvious:—two-thirds of mankind, we may say, are satisfied that, on certain subjects, they should think for them, in preference to the troublesome process of thinking for themselves; and with this class, names are far more influential than arguments, since they demand no painful research or inquiry. Nor is a foundation of truth and reality

and joined with the first. These would coalesce no better than the toes of Daniel's image, which were part of iron and part of brass; and as the primitive Christians, in the simplicity and inexperience of their minds, were assured that their very traditions might not be part and parcel of that other gospel, against which they were thus cautioned and enjoined to be on their guard; The passage quoted from a Pat. I. 10, cannot, I think, bear the construction which has been put upon it; that no private person must presume to interpret the Scriptures; for that would be to make the Scripture contradict itself; because Timothy is commended on this very account, that from young he had been acquainted with them.—Again, how will your interpretation agree with his sentence, which contains a manifest antithesis, in which the human intelligence is as it were set against the divine revelation? It must be considered that the holy apostle in this place is treating not of Scripture in general, but more particularly of the Prophecy only, and teaches us that this comes not from the private interpretation of men, but from the inspiration of the Holy Ghost. This will appear evident from the apostle's own interpretation, for not to be of the prophet's own inclination is not to come by the will of man, but by human reason, but by the will of God; for the Jews considered the mark of a false prophet, whom God had not sent.—Jer. xxiii. 16, 26. Ezek. xiii. 17. That which you have laid down respecting the liability of written texts to be corrupted, and destroyed, from their original design or purpose, destroys itself by its own force, being alike applicable to all testimony whatever. For when I pray you, was the discovery made that oral testimony could not be perverted, and that men could never be warned or seduced by avarice or fear, or any other passion or motive, from delivering their testimony exactly according to their own sense and recollection of the events respecting which they are required to bear witness? The advantages of written testimony over that of oral testimony are in this as well as several other respects, very conspicuous. Alterations which can very hardly be made in it without detection. It is more long lived, and much more honest and impartial. If nobody should take the trouble to write it, the written testimony would never exist, and the oral testimony, if of any other meaning than that which it was originally intended to convey. It is moreover not liable to sudden lapses of memory, but will speak the same things now, to-day and to-morrow. Whereas, if it were transmitted by all legal transfers concerning temporal possessions, have been secured by means of this universal agent, the writer's ink-burn. That wills, deeds, covenants of all kinds, are required to be signed, sealed, and delivered, it is true, the superior value of the written testimony is thereby to the deed being forthcoming and legally perfect in all its parts, but little enquiry need be made of the witnesses. Whereas the presence of the witnesses alone would avail but little in court, if the document which they had subscribed should have been destroyed.

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and of the disciples of Fanny Wright have league together, not only against the Bible, but against allowing the children in the schools to be taught in any book which recognizes the Christian religion in its own form! "Look at that report, fellow-citizens, and then say whether we were not right, when in another place we denounced it as the most audacious document ever thrown in the teeth of an intelligent community." It is not only a divine from the schools the whole Bible, to accommodate the Catholics, and the New Testament in particular to accommodate the Jews, but it also aims to sweep from the schools the purest, the most carefully prepared, and the best school-books in use and those long approved. The beautiful function of the Bible is to be banished from the children that 'Goodness' will be 'rewarded'; mother that she *will be punished!* How shocking to teach children to sin, or to let them know that if they lie, curse and swear, get drunk or murder, they will be punished! Is not such a report audacious? "Thou shalt love thy neighbour as thyself, must not be taught in the schools! Another must be banished because 'Jesus Christ' is mentioned as 'the Son of God?' What? Teach children that there is one who can save them from their sins? Who has wailed the gentiles in his own blood? Who is our Lord? English Reader, too,—that most tasteless and admirable compilation,—must be thrust out, and the long approved 'Scripture Lessons,'—a book long in use, which was carefully compiled by a committee of five different denominations assembled in St. Petersburg, and in use among all denominations, we believe over all Europe. The same must go by the board,—perhaps be burnt,—by the 'holy alliance' now formed between Jews, Turks and infidels; at the command of the Church of Rome. Is not the report audacious?" Are there other features of this atrocious document requiring comment, but we have not room to day. But is it not enough to pain the ear, and make sick the soul, that men cherish such heathenish principles, have been selected to direct the education of the youth of a Protestant land? "The cry of 'no sectarianism' has wrested from England's poor, for a time at least, the best boon which has been proffered to them since the Revolution of 1688: it will be well if it does not thrust the Bible from our Schools, and what according to the Bill proposed is so practicable, give us the writings of Tom Paine and Voltaire in its room. Our enlightened Governor General will, we are sure, bring the vigour of his sagacious mind and the strength of his christian principles to bear upon this important question,—so far at least as, in the exercise of the prerogative of the Crown, to reject that which would trample on the Protestantism, upon the principles of which the throne and altars of our Mother Country are erected, and to vindicate the training of our rising generations in that Christianity without which education is no boon, and the being a British subject is no privilege.

Our readers are aware that the question of the Repeal of the Union has excited much "sympathy" in the United States, and that, at public meetings and by various other means, the effort was made to awaken the whole population to a demonstration in favour of the dismemberment of the British Empire. Now that this excitement has, in a great degree, passed away, we need not be at the pains to expose the moral wickedness as well as the political expediency of such a proceeding amongst the citizens of a country which, while professing a friendly relation to Great Britain, should at the least maintain a neutral position when the internal interests, and the peace and good order of the subjects of that Empire are concerned. But we are bound, in justice, to say that, by a large portion of the most respectable inhabitants in the United States, this most unbecoming agitation was severely condemned, and that the Press, in many instances, enlisted itself upon the side of decency and good faith. An evidence of the manner in which the Repeal excitement was viewed by the right-minded and the religious in the United States, we have much satisfaction in publishing an article upon this subject from the New York *Churchman*; which indicates, what was proved on a former occasion of "sympathy" from many in the United States, that Churchmen at least in that country are on the side of *whosoever* upholds good government and pure religion in our Mother-land. We are requested to state, that the Lord Bishop of Montreal has been pleased to appoint the Rev. George Macke, B.A., his Lordship's Examining Chaplain, and Curate of Quebec, to be Ecclesiastical Secretary and Official in the Diocese of Quebec. His ordinary title will be, the Rev. Official Macke. We understand that the Rev. Adam Townley, lately Assistant Minister at Thornhill, has been appointed to the Mission of Duvernay, Grand River, vacant by the resignation of the Rev. C. B. Gribble; and that the Rev. G. S. Hill, instead of proceeding as Travelling Missionary to the Niagara District, has been appointed to supply the place of the Rev. M. Harris at Perth, during his temporary absence in Ireland. The Annual Sermon in aid of the Sunday Schools in connexion with the Cathedral Church of St. James Toronto, will be preached on Sunday morning, the 30th instant, by the Rev. Chas. Matthews, M.A., Principal of Upper Canada College. The Lord Bishop of Toronto will hold a Confirmation in the Cathedral Church on the same day, (the 30th instant), during Divine Service, in the afternoon. Communications. THE RULE OF FAITH. Portneuf, 12th July, 1843. Rev. Sir,—I have read with much interest the account given in the *Canadian*, of a controversy in which you have recently engaged, and which some foreign missionaries, and have been much gratified by your frank, manly, and straightforward method of handling the principal question mooted between you. It is with some degree of diffidence that I venture to offer any elucidation of a subject which has passed before the hands of such able and controversialists; but I cannot help feeling, as a Protestant teacher, that one or two distinctions have, if I may be allowed to say so, been introduced, which, if duly weighed and considered, might very materially influence the judgment of your readers concerning the points in dispute. (It is a very usual practice with experienced wranglers, upon a first entrance upon a disputed topic, to define their terms. In compliance with this highly reasonable, and the present instance I would add indispensable requisition, I permit me to ask, what is meant by a *rule of faith*? Is not a rule some well known standard or fixed principle, by which some are tried or measured, in order to ascertain whether they agree with or come short of some certain quantity or proportion previously determined? It appears very evident, not to me only, but to several others who have equally admired the skill and temper displayed on your part, that sufficient discrimination has not been made between the materials with which the rule is to be tried, and the fixed rule, and that the materials themselves are to be tried and examined, in order to ascertain their fitness for the several places and purposes for which they are designed. The several requisities of a rule, that it should be easily handled, intelligible, or adapted to the capacities of those for whom it is intended, and that it should not be such as to excite controversy, but that it should be such as to be applied, whenever a doubt or difference should arise which required its intervention. All this, I will freely confess, has rather a mechanical appearance, but the illustration appears to me so obvious, and so likely to simplify the matter at issue, that I cannot forbear its introduction;—the rather, as I conclude from your own method of handling the dispute, that you are not one of those who would strive to mystify a plain question, but would rather be pleased with an adequate solution, which would be adapted to the ordinary measure of capacity of your readers. Now, if an inspired Apostle has assured us, under the immediate dictation of the Holy Spirit, that "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17), and if the same Holy apostle, under similar influence, and authority has also declared, that if "he or an angel from heaven, should find teaching or preaching any other Gospel than that which had been delivered to them in and by that word, he should be anathema," (Gal. i. 8.) what ground is there for the introduction of a *rule of faith*, of being accessible, intelligible, universally applicable, and of undoubted authority, could be found, or could have been intended by the apostle, than that of the Scriptures of truth? You will not say that human decrees, and traditions of apostasy, which have originated, and therefore of questionable authority here to be placed upon a par

THE CHURCH.

COBourg, Friday, July 28, 1843.

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these epithets the whole Christian dispensation and economy, and which, having observed only through the medium of their jaundiced optics, they could never distinguish the bright and glorious symmetry of the Christian Church, through the mist and vapours which errors, abuses and corruptions had raised around it. I think the introduction of this passage must have been an oversight, which has already been regretted, and will in time be fully acknowledged. These remarks have been thrown together in no consistent spirit, far less with any unfriendly feeling or disposition towards you, but simply in justification of the very first principle of the Reformed Episcopal Church, which we fully and firmly believe to be that of the Scriptures, viz., that holy Scripture itself is the whole and sole rule and standard of Christian faith and doctrine given to the Universal Church, in all ages and countries, throughout the world. Conceiving this position to be fully and clearly contained in those words of our Saviour Christ himself:—"The words that I have spoken to you, these same shall abide with you, and they are written for the world's sake." (John xii. 48. "The words were spoken to them, but they were not given to their attention, upon whom the ends of the world are come." Cor. x. 11. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye also may believe that Jesus is the Son of God, and that believing ye might have life through his name." John xx. 30, 31. "That this may finally prove your own happy portion I believe me, Reverend Sir, the earnest desire and prayer of yours, faithfully, Yrs. CHARLES J. MORRIS, Missionary.

Reverend J. McMahon. MR. JOSEPH HUME AND HIS CALCULATIONS. To the Editor of 'The Church.' Rev. Sir,—Having seen in your paper of the 14th inst. an extract from the *Times* of June the 16th, which stated that the sum of £2,000,000 in 5 years at 5 per cent. per annum, Compound Interest, according to the calculation of Mr. Hume, amounts to upwards of £500,000,—I feel obliged to say, that I have tried the calculation, and find that it amounts to no more than £283,500. COBourg, July 21st, 1843. A SUBSCRIBER. Canadian Ecclesiastical Intelligence. CEREMONY OF LAYING THE CORNER STONE OF TRINITY CHURCH, TORONTO. On Thursday, the 20th July, the interesting ceremony of laying the corner stone of Trinity Church, Toronto, was performed by the Hon. and Right Reverend the Lord Bishop of Toronto, the ceremony being presided over in the presence of a large concourse of people, who seemed to take a hearty and lively interest in the proceedings of the day. At two o'clock, there was Divine Service in the Cathedral; after which the Rev. H. J. Grassett preached an eloquent and admirable sermon, in which he expounded the doctrine of Public Worship, from the 7th verse of the 23rd Psalm,—"We will go into his tabernacles; we will worship at his footstool;" concluding with an earnest exhortation to the people, that as they were already provided with a sanctuary for the worship of Almighty God, they would, to the utmost of their ability, give of their means to provide the same privileges for their destitute fellow-citizens; reminding the congregation that in a parish containing, inclusive of the Military force stationed within it, upwards of 17,000 souls, nearly half of whom belong to the Church, the amount of the worshiping population of the Cathedral, spacious as it is, is utterly insufficient; and that the particular site of the new erection had been judiciously selected would appear, when it is considered that it is in the centre of a thickly inhabited and spiritually destitute suburb,—that the surplus of the population of this city amounting at present to about 30000 people, chiefly of the poorest class, its numbers rapidly increasing, and that of this population about two-thirds professedly belong to the Church. A Collection was made after the Sermon, amounting to £17 6s. 3d.—a liberal sum, considering the smallness of the congregation. The congregation then proceeded to the ground with a great number of persons who were waiting outside, (who from the early hour of Service had been prevented attending Church,)—accompanying a procession consisting of The Bench. Door-keepers. The Clerik. The Professors of the University of King's College. The Bishop of Toronto, Joshua G. Beard, The Lord Bishop. The Building Committee. The procession was met on the ground by the Architect, H. B. Lane Esq., who attended his Lordship the Bishop of Toronto, the Hon. and Right Reverend the Lord Bishop of Toronto, the Hon. and Right Reverend the Lord Bishop of Toronto, and the Hon. and Right Reverend the Lord Bishop of Toronto. The procession was met on the ground by the Architect, H. B. Lane Esq., who attended his Lordship the Bishop of Toronto, the Hon. and Right Reverend the Lord Bishop of Toronto, the Hon. and Right Reverend the Lord Bishop of Toronto, and the Hon. and Right Reverend the Lord Bishop of Toronto. The procession was met on the ground by the Architect, H. B. Lane Esq., who attended his Lordship the Bishop of Toronto, the Hon. and Right Reverend the Lord Bishop of Toronto, the Hon. and Right Reverend the Lord Bishop of Toronto, and the Hon. and Right Reverend the Lord Bishop of Toronto. The procession was met on the ground by the Architect, H. B. Lane Esq., who attended his Lordship the Bishop of Toronto, the Hon. and Right Reverend the Lord Bishop of Toronto, the Hon. and Right Reverend the Lord Bishop of Toronto, and the Hon. and Right Reverend the Lord Bishop of Toronto.

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THE SCHOOLMASTER AT HOME.

Joseph Primer, the schoolmaster of Church Clavering, was in learning and achievement considerably above the generality in his station; though not above what, it is to be hoped, another generation may see our national as well as commercial schoolmasters.

Mr. Primer died at about the age of fifty, worn out by the excessive labour of his profession; and left his widow and six children with very slender provision.

Joseph Primer expressed his gratitude to the clergyman for his candid advice. "The arguments," he said, "appeared to him conclusive, and he should certainly abide by his counsel."

"You have quite made up your mind, have you," said Mr. Andrews, with a smile, "in spite of the advantageous offer of Mr. Jakes?"

"Certainly," said Joseph, "the prospect of obtaining a maintenance, and providing for my mother so soon, was very tempting; but as I am convinced that it is contrary to God's law, it would be an act of great wickedness in me to think any more about it."

"Well," said Mr. Andrews, "if you have quite determined to give up this situation, I may now tell you that I was myself just on the point of making you an offer, which, for want of a better word, I may, I think, say well."

"Yes, to the ministry. It will give me great pleasure to recommend him to my friend, Dr. Thompson, at the college at —. They are always glad to receive young men of promise."

"No wonder, then, that Mrs. Primer, in her present distress, felt grateful to Mr. Jakes, for his proposal, which, to say the truth, was made in all kindness."

"Dear mother," said he, as soon as Mr. Jakes was gone, "be assured that there is no office, however laborious, which I would not gladly undertake, in order to gain an honest living, and provide for you and my sisters; but still we must do any thing without consideration."

At length his health began to give way under the rigour of his treatment. Not having room even to stand upright in his cell, his legs and his head began to swell, and his persecutors, to avoid the scandal of his death under their hands, determined to send him to a monastery of the same order at Ghent.

Joseph Primer accordingly went and opened his case to Mr. Andrews. "My young friend," said the worthy vicar, "I am very glad you have come to me; and I shall willingly give you the best advice I am able."

the sixteenth chapter of the book of Numbers, of the terrible judgment which fell upon Korah, Dathan, and Abiram, for aspiring to the office of priesthood, contrary to God's ordinance. Next he proceeded to show him the case of Saul, whose kingdom was rent from him because he ventured to offer sacrifice, which God's prophet alone was authorized to offer.

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for four or five months in carrying the word of God to the dark parts of Belgium. To this useful work he was beginning to address himself, with a manifest blessing upon his labours, when the Jesuits of Rome followed him even here, and exerted all their influence to procure his arrest.

Father Justin is an accomplished scholar, being master of the Hebrew, Greek, and Latin languages, besides the Russian, French, Italian, and German. He is also an excellent chemist, and moreover a first-rate artist, having been much occupied at Rome in painting miniatures, and in illuminating missals for the Pope, in which he particularly excels.

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THE ANNUAL DIGEST of Cases decided in the Queen's Bench and Practice Courts during the year 1842. By JOHN HULLYARD, Esq., Barrister-at-Law.

THE SECOND EDITION OF THE PROVINCIAL JUSTICE, OR MAGISTRATE'S MANUAL, BY W. C. KEELE, Esq., ATTORNEY AT LAW.

DR. GEORGE R. GRASSETT, (LATE OF AMSTERDAM), NEW JANE STREET, near the Rectory, Toronto.

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CANADA COMPANY. EIGHT HUNDRED THOUSAND ACRES OF LAND TO BE DISPOSED OF IN CANADA WEST (LATE UPPER CANADA). No Money is required down.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS. THE CANADA COMPANY offer about EIGHT HUNDRED THOUSAND ACRES OF THEIR LANDS, mentioned in the printed List of this year.

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THE PHENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the Agents, who are also authorized to receive premiums for the renewal of policies.

1843.—ROYAL MAIL STEAMERS. THE PUBLIC ARE INFORMED THAT THE FOLLOWING ARE THE ARRANGEMENTS FOR THIS SEASON: LAKE ONTARIO.

TO BE SOLD OR RENTED. THAT DELICIOUSLY SITUATED COTTAGE RESIDENCE, on Division Street, one mile from the Church and Post Office, now occupied by Mr. Scoville.

NOTICE. BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY. AUTHORIZED BY ACT OF PARLIAMENT TO GRANT.

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