

Poetry.

THE FORSAKEN HEARTH.

BY MRS. REMANS.

And still the green is bright with flowers;
And dancing through the sunny hours,
Like blossoms from the enchanted bowers
On a sudden watted by,

The Hearth, the Hearth is desolate—the fire is quenched and gone;
That into happy children's eyes one brightly laughing shone;

But are they speaking, singing yet, in their days of glee?
Those voices, are they lovely still, as in sweet old land or sea?

Blend their fraternal cadences triumphantly again!

And of the hearts that here were linked by long-remembered years,

Alas! the brother knows not now where fall the sister's tears!

Not so!—it is not a broken chain—the memory binds them still,

THE FIVE EMPIRES,

A COMPENDIUM OF ANCIENT HISTORY,

BY THE REV. ROBERT L. WILBERFORCE.

(From The Englishman's Magazine.)

It is a sketch by a master-hand; and though for ourselves we regret that it is not more copious in some of the parts, its very brevity gives to it a force and spirit which might, perhaps, have been lost, had the author descended more into particulars.

But this by the way: our business is with the detail of facts. A tendency to association as a means of strength, whether for offence or defence, developed itself at a very early period of our history.

Which God Himself has used in the providential government of the world. He has never declared Himself an enemy to man's improvement in literature, or arts, or science.

Socrates and Plato, the profoundest philosophers the world has known, are remarkable instances of this fact. The wisest men of their time have usually been the best.

In the great outline of world-history the same method is observable, of making every thing subservient to the accomplishment of the divine purpose.

But two centuries previous to the time of Alexander, another and more influential empire had arisen,— an empire, not of numbers, nor of physical force, but of intellect, to the ruins of which an admiring world still continues to do homage.

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THE VENERABLE CHARLES MUSGRAVE, D.D., ARCHDEACON OF THE ARCHDEACONY OF CRAVEN.

(From The Church Intelligence, June 14.)

The Venerable Charles Musgrave, D.D., Archdeacon of the Archdeaconry of Craven, held a Court of Visitation at the Parish Church, Leeds, on Wednesday, May 31.

At nine o'clock in the morning, the Rev. F. T. Cookson, the Archdeacon's Official, pro temp., and E. J. Teale, Esq., the Registrar of the Archdeaconry, attended at the Royal Hotel, Briggate, and received the declarations of the new Churchwardens.

After Divine Service was concluded, the Venerable the Archdeacon called the assembled Clergy around him, and addressed them as follows: My Rev. brethren,—In times so stirring as those through which we are now passing, we can hardly meet, at however short an interval, but some new topics present themselves for consideration and remark.

These divisions, of course, follow the prophecy given in the 2nd chapter of the book of Daniel; but there is some degree of awkwardness in making the title of a manual of ancient history. Egypt seems not to occupy its just place in such an arrangement; whereas from it proceeded the knowledge of almost all the arts and sciences.

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professing Christians. Still may we hope that God will in the end make good to prevail, even out of evil; and as the kingdom of His Son had its beginning in a way contrary to the expectations of mankind, so may we not despair, even in the day of rebuke and blasphemy, that the Almighty may yet turn the unruly wills and affections of sinful men, and restore the waste places of His Church, and gather together the outcasts of Israel.

But here we must conclude this hasty and imperfect sketch of the most interesting and important subject to which the study of man can be directed; earnestly advising those of our readers who are able, to fill up the details from the excellent book we have recommended them. It is not the least beneficial result of this study, that it enables a person to acquire a comprehensive view of the Bible; as a knowledge of the history of God's people, as contained in the sacred volume, imparts a unity and consistency to the study of ancient history, which cannot be gained from any other quarter.

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Cathedral dignities or benefices in commendam, to meet the most moderate scale of expenditure incident to the position of a Bishop. It was thought, therefore, that by a better apportionment this evil might be rectified, and that by the consolidation of certain adjacent Bishoprics, provision might be made for the erection of two new Sees in this and the adjoining county, where the population had outgrown the existing means for its Episcopal supervision.

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of the primitive age as to the mode of propagating the faith in the first days of Christianity. Honourable as is the office of the private Clergyman, his duties are confined to his immediate charge, limited to his special cure. It is no part of his commission to counsel, admonish, or command his brethren.

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and refined and reverential mind among the laity, as well as the Clergy, to bear with happiest advantage on the recovery of our edifices from mutilation and neglect. It is consolatory amid the rude, the unprovoked, the malignant scurrility with which the Church has been recently assailed, to see the growing respect of her members not only to her hallowed and edifying services, but to every thing connected with the structure and order and adornment of her fabrics.

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PROTESTANTS.

(From Dr. Hook's Church Dictionary.)

The designation of Protestant is used in England as a general term to denote all who protest against Popery. Such, however, was neither the original acceptance of the word, nor is it the sense in which it is still applied, on the continent.

On the continent it is applied as a term to distinguish the Lutheran communions. The Lutherans are called Protestants; the Calvinists, the Reformed. The use of the word among ourselves in a sense different from that adopted by our neighbours abroad, has sometimes led to curious mistakes.

It is a mere term of negation. If a man says that he is a Protestant, he only tells us that he is not a Romanist,—at the same time he may be what is worse, a Socinian or even an Infidel, for these are all united under the common principle of protesting against Popery.

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papists in common with ourselves, and which, therefore, as some persons seem to argue, no sound Protestant can hold; forgetting that on this principle we ought to renounce the liturgy, the Sacraments, the doctrine of the Trinity, the Divinity and atonement of Christ,—nay, the very Bible itself. It is on these grounds that some writers have scrupled to use the word. But although it is certainly absurd to speak of the Protestant religion—i. e. a negative religion, yet there is no absurdity in speaking of the Church of England, or of the Church of America, as a Protestant Church—the word Church conveys a positive idea, and there can be no reason why we should not have also a negative appellation. If we admit that the Church of Rome is a true though a corrupt Church, it will have a term by which we may always declare that, while we hold in common with her all that she has which is Catholic, scriptural, and pure, we protest for ever against her multiplied corruptions. Besides, the word, whether correctly or not, is in general use, and is in a certain sense applicable to the Church of England; it is surely therefore, better to retain it, only warning our congregations that when we call ourselves Protestants, we mean no more to profess that we hold communion with all parties who are so styled, than the Church of England, when in her creeds and formularies she designates herself not as the Protestant but as the Catholic Church of this country, intends to hold communion with those Catholic Churches abroad which have infused into their system the principles of the Council of Trent. Protestant is our negative, Catholic our definitive name. We tell the Papist that with respect to him we are Protestant; we tell the Protestant Dissenter that with respect to him we are Catholics; and we may be called Protestant or Protestant Catholics, or as some of our writers describe us, Anglo-Catholics.

THE CHURCH.

COBourg, FRIDAY, AUGUST 4, 1843.

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- Fourth Page.—An Allegorical Vision. The Unbeliever and the Christian on the bed of death. Gannet.—Bishop Stillington and the Archbishop of Craven. Bishop Ridley; Dr. Sutton; Bishop Hall's British Clergy.

The "religious world," on both sides of the Atlantic, has been thrown into a serious ferment of late in consequence of a sermon preached by the celebrated Dr. Pusey at Oxford, which, it is alleged, contains heretical opinions,—opinions, at least, at variance with the principles of the Church of England, as promulgated in her authorized standards, her Articles, Homilies, and Ritual. Our readers generally are aware of the circumstances out of which this warm discussion has grown; for the proceedings in relation to the suspension of Dr. Pusey from preaching in the University, have already been fully detailed in this Journal. Dr. Pusey and his friends objected to such an exercise of authority, without a specification of the charges upon which his condemnation was founded; and as such a mode of proceeding appears to be contrary to the statutes of the University, a protest has been formally recorded against the decision, and it is thought that, as far as the mere legality of the act is concerned, it will be overturned. Pending such an issue, and in possession of the views stated to be obnoxious and heretical in that sermon, Dr. Pusey very honestly causes it to be made public; and it is now going through many editions probably, as did the famous sermon of Dr. Hook some years ago.

The sermon itself, with the appendix, occupies twenty-one columns of the *London Times*, about one half of the whole impression; and although much too long to be transferred in full to our columns, at least in a single paper, we are desirous of gratifying the numerous class of our readers who would be glad to see the whole of a production which has awakened so great a stir. We are bound to say that the sermon, taken as a whole, is not of commanding interest or edification, nor, as respects practical effect, just the one which we should, irrespective of circumstances of passing interest, select for the perusal of our readers. It is stamped with ability throughout, and evinces the thought and reading which has already made the name of Dr. Pusey to be famous; it contains many passages of a sober and solemnized eloquence, with a glow of piety caught from the better and purer spirit of the older days of the Church; but it is frequently obscure, with an air of mystery thrown about its conceptions,—covering, as it were, thought and feeling too deep and holy for utterance in ordinary words. As to its imputed doctrinal errors, we shall afford to our readers the opportunity of judging upon this point for themselves: next week we intend to publish the sermon itself entire, and may subsequently insert the appendix, or such portions of it as we may feel to be necessary, in justice to the author as well as to our readers. The preface will be found in our columns to-day, under the head of English Ecclesiastical Intelligence; and next week, in publishing the sermon itself, we shall undertake to offer some remarks upon those passages which are said to contain erroneous views, and endeavour to be faithful as well in removing unfounded aspersions upon the writer, as in defending the principles of our Protestant Church, where, in the sermon in question, they may appear to be assailed.

The Church of England,—as has been the case with the Church of Christ in every age,—has had her lights and shadows in the present generation; but though she has passed through a severe ordeal within the last fifteen years, and has not yet done with her fiery trial, it is not too much to say that never, since the days of the Reformation, from the time that a Jewel and a Hooker were her defenders, has she stood upon an eminence so high and holy as at the present hour. And this great change, from comparative degradation to a height of power and influence which overawes the opposing world, has been effected within the last ten years. Her position was a fearful and a critical one, when the Revolutionary mania was so strong in England in 1831 and 1832; she was then thought by many of her appalled friends, as well as by her exalting foes, to be in the last struggle for existence; and in the perils of the hour, many a strong arm was paralyzed, and many a bold heart quailed. Blow after blow, from treacherous sons within as well as from undiscovered enemies without, was dealt at her venerable fabric; and while the torrent swept around her basement, and the tempest swept her furrowed head, it was thought that she must, with a weight of ruin, fall to rise no more. And so she must have fallen, had she not been founded on a rock, against which it was mercifully foretold, no storm of human wrath nor force of hell would be suffered to prevail.

Nor did her loving and faithful children look idly on her trial. They were cast down, but not in despair; and relying upon the never-failing promises of their God and Saviour, they braced their energies for the contest and came boldly to the rescue. Foremost amongst the noble band who declared their unwavering purpose to stand by the Church of God as planted in these realms, was our late revered Sovereign, King William the Fourth; and while her faithful sons and daughters took courage from the declaration of their monarch to his assembled Prelates, they were ready, in defence of their fathers' faith, to brave again the Smithfield fires of a ruthless bigotry, or meet the unshathing sword of infidel hate and persecution.

Yet was it needful, in times so disjointed as were those days of peril, to employ weapons of a spiritual temper for combating the powers of darkness, and revealing to the deluded in the land the "mystery of iniquity" which was at work for the overthrow of all that could give them present peace or future happiness. It was needful, when men's minds were steeped in the sins and evils of a growing democracy, both in

things spiritual and temporal, that they should be brought to see the real foundations of christian government, as well as the true position of the Church of Christ,—the awful guilt of rebellion against the one, and of the dismemberment and division of the other. It was needful to develop, by clear and calm disquisition, what men's duties are in a land which owns an established faith, and enjoys a lawful ministry as the preachers of the Word and dispensers of the Sacraments;—to place, in short, in clearer light, the sanctions of God's law, and lead men, by a deeper reverence for his revealed mysteries, to be more submissive, humble, teachable, and holy.

It was with this end that the "Tracts for the Times" were undertaken; and amongst their writers, Dr. Pusey was conspicuous,—whether, in the final result, for good or ill, God alone can tell. But, looking at present issues, we must judge honestly and fairly. We all have seen and recognized, to whatsoever cause ascribable, a blessed change, from being trampled upon, insulted and reviled, God's Church in England has reared her head in majesty and strength; thousands of holy temples, thronged with worshippers hitherto debared from the sanctuaries of the national faith, have, in that interval, been erected hither and thither throughout the land; and thousands, too, of devoted ministers, have been added to her ranks,—conveying the Gospel message in rude and sequestered spots, where hitherto they heard it only in form and spirit hostile to the tenets of the Church.

The Church, too, in her principles and her workings, is better known and better loved. The rich man feels its need to sanctify his earthly blessings, and the poor man regards it as his holiest bond in destitution and in sorrow. Like England's royal oak, while the Church has reared itself aloft, and spread its branches, and enlarged its shade, it has struck its roots deeper in the earth,—bidding sterner defiance to the storms which still assail it.

And while the Church has strengthened her foundations, and enlarged her blessings, the principle of Dissent has been well nigh wounded to the core, and with cries of mingled vengeance and despair, she writes beneath the blow her own hostility has provoked. Thousands, sensible now of the sin of separation from the Church of Christ established in these realms, have sought her folds again; teachers of religion in other denominations, in conscientious awe of Korah's sentence, have left their work of schism, and sought, and many of them gained, admission into the ministry of the Church; and not only are her threefold orders and her undoubted Apostolical succession revered more, but her holy forms of worship,—her glorious ritual, hallowed by prayers which the Saviour breathed, and which martyrs for the Saviour poured out to the mercy-seat in their dying agonies,—all these are kept and clung to with a deeper love. Her Sacraments, too, are regarded and approached with more befitting feelings,—Baptism, as was the Church's practice in purer days, solemnized in the house of God and in the presence of his worshipping people,—the Lord's Supper more frequently administered, and by clearer developments of its in-working efficacy, made to be felt as a privilege and a blessing indeed, something upon which the soul in earnest feels, and gains strength for the world's weary pilgrimage. Charity, too, has become a deeper, more expanded principle: it is not the scanty, stinted contribution to the cause of Christ, which men are now content to give; but high and low, and rich and poor, bestow their alms with a bounteous and unostentatious hand,—the rich man correspondently with his wealth, and the poor man according to his poverty. And so, through these multiplying benefactions, Churches are being daily built and beautified,—Christians being not content to rear a homely tabernacle to the service of the Lord of Lords, but a house, in appropriateness of solemn splendour, meet for him who deigns to be present where two or three are gathered together in his name. Yes, and endowments are formed, connected with those goodly fabrics, so that a man shall not be wanting in them to stand before the Lord forever; and schools, too, are erected and permanently provided for, so that the children of the poor and of the rich may be educated in the principles of God's Church, and pious generations of pious Christians, amongst all ranks, may bring God's blessing on the Church and land forever.

To deny or to doubt that the authors of the "Tracts for the Times" were, in a great degree, instrumental in bringing about this happy change, were to confess ourselves strangely ignorant of passing events,—blind indeed to the history of the last ten years. They may, in the ardour of their spirit and the vehemence of their zeal, have erred; just as many Reformers, on the Continent especially, erred in sweeping away the very form and lineaments of the structure of Christ's Church, and erecting in its room the unsightly and the unstable fabrics of man's creation. We may lament, and we may condemn those errors; but let us, at the same time, be just in awarding praise where it is deserved, and expressing our thankfulness for the good which, through their agency, has undeniably been done. Calmer spirits, and,—we say it humbly,—more judicious men have appreciated the labour they began, and followed up the work, and brought about the revival of God's Church in England which her faithful and affectionate sons are so rejoiced to witness. Just, in fact, as it was at the Reformation in our mother-land, the work of Protestant renovation began abroad, but it was fitful and wild; while in England, the champions of the truth, though imitating and encouraged by those foreign efforts, were calmer, more sober-judging, and, in the true temper of Christian Reformers, were cautious not to make a ruin where they aimed at reparation.

If, amongst the authors and promoters of this renovated work in the Church of England, we discern some few whose eccentric flights we lament, and whose tendency to erratic courses we dread, the great body, the overwhelming majority are sound and steadfast in the faith, and would sacrifice their lives sooner than surrender the great truths upon which our system is built, and to which it owes the strength it evinces and the blessings it confers. We fear not, therefore, the result, although these passing storms are violent, and we feel the strong edifice almost to rock beneath their temporary fury. The sky, too, will be but the brighter, and the atmosphere the purer, when this tempest shall have spent its force, and carried with it far away the noxious vapours by which it has been engendered. We fear not for the result, because we rely upon the promises of our God and Saviour: though for a time "afflicted and tossed with tempest, and not comforted," we have confidence in the Divine assurance, that "in righteousness shall she be established," and "great shall be the peace of her children."

We request attention to the excellent letter of the Rev. A. Williams, addressed to the Editor of the *Cornwall Observer*, which will be found amongst our communications. We trust that the evil complained of has before this been corrected; but if not, we take leave to say that the local authorities have every right to interpose for the suppression of this shameful desecration of the Lord's Day, as a violation of the laws of the land. On religious grounds, we can be at no loss for direction,—our Saviour's rule is explicit as to what cases of necessity may be thought to justify a temporary infringement upon the sacredness of the Sabbath rest. These are only, the saving of life where, upon that day, it is endangered, and the use of any reasonable or necessary means for the supply of our bodily wants. To open the facilities for commercial enterprise, or to remove obstructions to it where they may accidentally have arisen, comes not, assuredly, within the number of those necessities which would warrant the profanation of the Lord's Day. We trust that this infringement of the Divine law has not been repeated; but if no respect should be given to the proper expression of public opinion, as indicated by the communication of Mr. Williams, we are very sure that a respectful representation of the facts of the case to his Excellency the Governor General, would be followed by an immediate cessation of the evil complained of.

We beg respectfully to call attention to the terms of Advertising in this Journal as detailed on our fourth page, being often applied to for information upon that subject; as also to a rule in regard to the paying up arrears before the paper can be discontinued to any subscriber, which we feel ourselves called upon to exact. A great deal of recklessness,—we are much tempted to pronounce it dishonesty,—is manifested in this respect, of persons communicating their desire of having the paper discontinued, without their having paid a shilling perhaps from the time of subscribing, and causing us to pay the postage, too, upon

highways and in the market-places, as well as in chapels and conventicles, proclaimed to their wondering hearers that the Clergy of the Church, both here and in England, are fast on the way to Rome! The announcement of this novel intelligence has been accompanied,—as is commonly the case with all dealers in scandal,—with a great many protestations of concern for the purity and prosperity of the Church of England, and with strong expressions of regret that her Clergy should be so blind and infatuated; while circumstances, which cannot be mistaken, render it quite notorious that nothing would delight these individuals more than that the Clergy of the Church of England,—if they will not embrace their peculiar tenets,—should go over, *en masse*, to Romanism, or even to Mathometanism? Their design, however, in the circulation of these baseless and wicked rumours, is to shake, if they can, the confidence of the members of our communion in their lawful pastors, and to induce the less-informed amongst them, in apprehension of this terrible spiritual danger, to forsake the "old paths" of the Church, and to wander into the by-ways of Dissent.

We can scarcely wonder at such artifices, or of any other, on the part of avowed opponents of the Church, in order to shake the fidelity of her children and wear them from their allegiance; but that her professing members should reiterate this miserable cry, is a proof either of lamentable ignorance on their part, or of a gross dereliction of duty. For, should an individual Clergyman be found,—we put the case hypothetically,—who is a promulgator of error, or of novelty, in his preaching or his practice; should he be discovered, either in his private or his public ministrations, to evince any thing like a contradiction to the principles which he has vowed to maintain,—what is the obvious duty of those who are witnesses of the heresy or irregularity? Not certainly to make it the subject of tea-table gossip, or of newspaper vituperation, but to state the whole case, in full and unreserved detail to the Bishop of the Diocese,—with a respectful petition, that his Lordship would inquire into the merits of the alleged complaint, and remove the grounds for it, if it exists. This would be a much more Churchman-like and Christian-like manner of proceeding, than dealing in general aspersions, and mysterious and intangible unendings; the scandal, if it exists, would be removed; personal feelings would not be uncharitably wounded; and the peace and prosperity of the Church would be preserved.

Our own impression is, that no such allegation can be sustained,—that not a solitary case can be cited amongst the Clergy in these Dioceses, of a bona fide leaning to Romanism. We have been accused of such a predilection ourselves,—not by direct allegations, but by secret and cowardly detraction; for we do not believe that the individual exists who would have the shameful hardihood to say to our face, that he had reason to credit such a report. In short, we have not the slightest doubt that the Clergy of the Province of Canada, to a man, will heartily join us in saying, that we CHALLENGE ALL THE WORLD TO SUBSTANTIATE, IN ANY PARTICULAR OF OUR DOCTRINE OR OUR MINISTRATIONS, THAT WE EVINCE THE SLIGHTEST PARTIALITY FOR, OR THE SLIGHTEST LEANING TOWARDS THE ERRONEOUS TENETS, OR THE SUPERSTITIOUS PRACTICES, OF THE CHURCH OF ROME. As far as we are personally concerned,—and we venture to say we shall be joined with one voice in the declaration, by our brethren of the Clergy,—we shall be glad to see the individual who will have the hardihood, or the recklessness, to attempt to meet this challenge.

In the opening number of the present volume, we took occasion to observe that gentlemen of superior acquirements and refined feelings, who might be connected with the press, must often be pained at the coarse and vulgar acrimony in which some of its conductors are in the habit of indulging. We did not mean to exclude the "religious press," as it is termed, from the censure we intended to convey; though we did not expect that a member of that portion of our editorial duties, to evince the degraded tone and malevolent spirit of which we complained. If that pattern of editorial propriety, the *Christian Guardian*, should have been sceptical as to the justice of our remark, he will perhaps be sceptical no longer, when he reads the following from the *Montreal Baptist Register*, of the 27th July:

"A VERY IMPROVING CEREMONY.—We lately saw that distinguished successor of the Apostles, Dr. STRACHAN, ordaining a number of his clergy. We thought it very imposing—for there was an imposition of hands, and also an imposition of priest-cloth. How could the Prelate, after his Prelate's education, gravely say to each,—'Receive this Holy Ghost,' when he had not that gift to bestow? And how came the candidates to submit reverently to the exquisite rite? Just because it is an imposing ceremony."

It were needless to waste words in developing the monstrous wickedness which is manifested in this extract: indeed, we are much tempted to believe that the individual who penned it, doubts "whether there be any Holy Ghost," when he makes an allusion of such disgraceful irreverence to His gifts. We feel much more sorrow than of anger at this language of our Baptist contemporary, as showing to what a wretchedly degraded standard some of our modern religionists have permitted themselves to descend.—Yet we trust that the exhibition of genuine feeling which this short paragraph betrays, will have one good practical influence,—to keep Churchmen from fraternizing, in any manner, with those who can be guilty of such irreverence; and that henceforward no member of our communion will bring upon himself the fearful guilt of helping to build up houses of worship, and so to strengthen the hands of those, who make a mock at the most solemn ordinances of that Church to which we owe allegiance and affection, and which, by our Baptismal vow, we are pledged to uphold.

We request attention to the excellent letter of the Rev. A. Williams, addressed to the Editor of the *Cornwall Observer*, which will be found amongst our communications. We trust that the evil complained of has before this been corrected; but if not, we take leave to say that the local authorities have every right to interpose for the suppression of this shameful desecration of the Lord's Day, as a violation of the laws of the land. On religious grounds, we can be at no loss for direction,—our Saviour's rule is explicit as to what cases of necessity may be thought to justify a temporary infringement upon the sacredness of the Sabbath rest. These are only, the saving of life where, upon that day, it is endangered, and the use of any reasonable or necessary means for the supply of our bodily wants. To open the facilities for commercial enterprise, or to remove obstructions to it where they may accidentally have arisen, comes not, assuredly, within the number of those necessities which would warrant the profanation of the Lord's Day. We trust that this infringement of the Divine law has not been repeated; but if no respect should be given to the proper expression of public opinion, as indicated by the communication of Mr. Williams, we are very sure that a respectful representation of the facts of the case to his Excellency the Governor General, would be followed by an immediate cessation of the evil complained of.

We beg respectfully to call attention to the terms of Advertising in this Journal as detailed on our fourth page, being often applied to for information upon that subject; as also to a rule in regard to the paying up arrears before the paper can be discontinued to any subscriber, which we feel ourselves called upon to exact. A great deal of recklessness,—we are much tempted to pronounce it dishonesty,—is manifested in this respect, of persons communicating their desire of having the paper discontinued, without their having paid a shilling perhaps from the time of subscribing, and causing us to pay the postage, too, upon

highways and in the market-places, as well as in chapels and conventicles, proclaimed to their wondering hearers that the Clergy of the Church, both here and in England, are fast on the way to Rome! The announcement of this novel intelligence has been accompanied,—as is commonly the case with all dealers in scandal,—with a great many protestations of concern for the purity and prosperity of the Church of England, and with strong expressions of regret that her Clergy should be so blind and infatuated; while circumstances, which cannot be mistaken, render it quite notorious that nothing would delight these individuals more than that the Clergy of the Church of England,—if they will not embrace their peculiar tenets,—should go over, *en masse*, to Romanism, or even to Mathometanism? Their design, however, in the circulation of these baseless and wicked rumours, is to shake, if they can, the confidence of the members of our communion in their lawful pastors, and to induce the less-informed amongst them, in apprehension of this terrible spiritual danger, to forsake the "old paths" of the Church, and to wander into the by-ways of Dissent.

We can scarcely wonder at such artifices, or of any other, on the part of avowed opponents of the Church, in order to shake the fidelity of her children and wear them from their allegiance; but that her professing members should reiterate this miserable cry, is a proof either of lamentable ignorance on their part, or of a gross dereliction of duty. For, should an individual Clergyman be found,—we put the case hypothetically,—who is a promulgator of error, or of novelty, in his preaching or his practice; should he be discovered, either in his private or his public ministrations, to evince any thing like a contradiction to the principles which he has vowed to maintain,—what is the obvious duty of those who are witnesses of the heresy or irregularity? Not certainly to make it the subject of tea-table gossip, or of newspaper vituperation, but to state the whole case, in full and unreserved detail to the Bishop of the Diocese,—with a respectful petition, that his Lordship would inquire into the merits of the alleged complaint, and remove the grounds for it, if it exists. This would be a much more Churchman-like and Christian-like manner of proceeding, than dealing in general aspersions, and mysterious and intangible unendings; the scandal, if it exists, would be removed; personal feelings would not be uncharitably wounded; and the peace and prosperity of the Church would be preserved.

the intimation thus conveyed! Were this a mere private enterprise, and ourselves the sole proprietors of this Journal, we might be disposed to waive a little strictness; but where the interests of many are concerned, we must sacrifice personal considerations, and insist upon correct and honest dealing. Where we are assured that individuals are unable to comply with this regulation, we shall most freely take it upon ourselves to yield them every reasonable indulgence; and in whatsoever case we may receive a recommitment from our respected brethren of the Clergy, or our other Agents, that we should relax from this rule, we shall most promptly and cheerfully do so. But we solicit attention, upon moral, as well as the other grounds we have stated, to the propriety of an adherence, in all practicable cases, to the regulation which, from the establishment of this Journal, has been laid down.

On Tuesday the 25th ult. St. James' Day, the Lord Bishop of Montreal admitted to the Holy Order of Deacon, Mr. Charles Bancroft, B. A., late Theological Student of the Diocese of New-York.

The Rev. C. Bancroft is appointed to the temporary charge of the Chapelry of St. Paul, Quebec, during the absence of the Rev. W. Wait, about to visit England on his private affairs.

The Lord Bishop of Nova Scotia held an Ordination in St. Paul's Church, Halifax, on Sunday the 2d ult., when Mr. Philip James Filleul, A. B., of King's College, Windsor; Edward James William Roberts, Student in Divinity, were ordained Deacons; and the Rev. William Augustus Benjamin Weinber, and Rev. Robert Arnold, A. B. Trinity College, Dublin, were admitted to the order of Priesthood.

Communications.

DESECRATION OF THE SABBATH.

To the Editor of the *Cornwall Observer*. Sir,—Yesterday, as I was driving to my Evening duty at Moulmeite, I was surprised to see a large number of labourers built carts for the purpose of working the Lawrence Canal, with horses and carts, just as if it had been a week-day.

Upon enquiry, I found that an order had been issued to the men on Saturday evening, that "none would be employed on the Sabbath day, unless the carts were put on the Sabbath day to take to the desirer to re-open the navigation of the Canal as quickly as possible. And, for the sake of this, the laws of God are set aside; the cattle are deprived of that rest which God has so graciously bestowed on them; men are made to work like the very brutes; and in a country in which the want of instruction is so painfully felt, the poor are deprived of the benefit even of one day in seven for the purpose of religious instruction.

What must be the sad effect of a course, like that which I witnessed yesterday, upon the neighbouring population? Alas! the circumstances of this country, the lonely situation of backwoods-men, and the great deficiency of Christian Ministers to visit them in their retirement, are sufficiently powerful temptations to neglect the proper observance of the Lord's Day. Let us not increase the evil by any wanton impetuosity of our own.

How can we expect the blessing of Almighty God to rest upon our public works, when we thus publicly dishonour His holy name?

Trusting that these few lines will meet the eye of some influential persons, who will support the holy cause which they are humbly designed to serve.

I am, Sir,  
Your faithful servant,  
ALEX. WRIGHT,  
Monday, July 24, 1843.

UPPER CANADA COLLEGE.

To the Editor of the *Church*. Rev. Sir,—Permit me to direct your attention to the following notice, which appears in the *Baptist Register* of July 27. This is not the first occasion on which The *Register* has inserted in its columns inaccurate statements and uncharitable aspersions on this sectarian publication: it is much to be regretted that the wholesome advice and merited reproofs conveyed to this periodical through your valuable Journal, have not been attended with the desired effect; at least in arresting deliberate misrepresentation, or in preventing the exposure of gross remarks, most to be attributed to—

"HOW THE GENTLE EDUCATE THEIR SONS IN TORONTO.—We presume that most of our fellow-colonists know the history of Upper Canada College,—how it was schemed by Dr. STRACHAN, for the purpose of advancing his own private interests, and how it was carried into effect by the exertions of a few big game hunters of the Common School Fund, designed for educating the poorer class, was illegally appropriated to his use;—how it has swallowed up a £1000 a year as a government grant,—and how it has become a nursery of High Church sectarianism and intolerance;—how it has become a centre of some of the most notorious, though they are not sufficiently remembered by the injured public, who ought to protest against such a scheme for educating the sons of the Prential and Tory gentry. But what will the people say, when assured of the fact, that the said gentry are so numerous, and that they are so influential, as to have secured for the said college, a grant of £2000 more for the board and tuition of their boys at Upper Canada College? Such is the fact, we hard-working farmers and mechanics of Canada. While you toil to educate your boys in the Common Schools, the Official Clergy of almost every grade of the hierarchy, in connection with the Family of the Crown, are expending upwards of £120,000 in educating their own children in Upper Canada College. Oh the blessings of that Compact! We hope it has been broken up; but its unprincipled members are still among us, watching their opportunity to fleece and oppress the colonists. Canadians, beware!"

It is sincerely to be hoped that the "fellow-colonists" of the indignation, who has taken advantage of the liberality of the Press to send forth such a grossly unfair statement as this, possess a more correct acquaintance with "the history of Upper Canada College" than these remarks evince, or their knowledge of the system of education pursued in the Western Division of the Province, to do them but little credit. No person at all conversant with the circumstances attending the establishment of the Institution which has been thus reviled, pretends to be ignorant, that Sir John Colborne conceived and accomplished the scheme, and that in this opposition to the expressed wishes of Dr. Strachan (now Lord Bishop of Toronto), who did not at that time coincide with the expediency and wisdom of the measure. Much less, then, did our respected Diocesan "scheme" (the term selected by the *Baptist Register* for his choice vocabulary) of the indignation, who has taken advantage of the liberality of the Press to send forth such a grossly unfair statement as this, possess a more correct acquaintance with "the history of Upper Canada College" than these remarks evince, or their knowledge of the system of education pursued in the Western Division of the Province, to do them but little credit. No person at all conversant with the circumstances attending the establishment of the Institution which has been thus reviled, pretends to be ignorant, that Sir John Colborne conceived and accomplished the scheme, and that in this opposition to the expressed wishes of Dr. Strachan (now Lord Bishop of Toronto), who did not at that time coincide with the expediency and wisdom of the measure. 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AN ALLEGORIC VISION.

(From "Lay Sermons," by S. T. Coleridge.)
A feeling of sadness, a peculiar melancholy, is wont to take possession of me, alike in Spring and in Autumn.

After a pause of silence; "Even thus," said he, "like two strangers that have fled to the same shelter, from the same storm, not seldom do Despair and Hope meet for the first time in the porch of Death!"

Which stole on his thoughts with its twofold sound, the clash hard by, and the murmur all around.

During one of those short furloughs from the service of the body, which the soul may sometimes obtain even in this, its militant state, I found myself in a vast plain, which I immediately knew to be the Valley of Life.

THE UNBELIEVER AND THE CHRISTIAN ON THE BED OF DEATH.

If the life of an unbeliever be dark and desolate, O! what is his death? Who can contemplate, without a thrill of horror, the last hours of that man, to whom the approach of dissolution brings nothing but the fearful doubts of infidelity or the gloom of utter despair.

THE UNBELIEVER AND THE CHRISTIAN ON THE BED OF DEATH.

Nothing can be so sacred, so public, so permanent, so really benevolent, so truly gracious an offering as a building devoted to the worship of the living God.

THE GARNER.

CHRIST CRUCIFIED.

As I re-entered the body of the temple, I heard a deep buzz as of discontent. A few whose eyes were bright, and either piercing or steady, and whose ample foreheads, with the weighty bar, ridge-like, above the eyebrows, bespoke observation followed by meditative thought;

EVERY DESCRIPTION OF JOB WORK DONE IN A SUPERIOR MANNER.

MORFATTS, MURRAY & CO.

SMITH & MACDONELL, WHOLESALE AND RETAIL DEALERS IN FINE WINES, LIQUORS AND GROCERIES.

THE CLAIMS OF GOD UPON US.

to trust in him above all things. "He that hath my commandments," saith Christ, "and observeth and keepeth them, it is he that loveth me."

What is our life, but a Jonah's gourd, suddenly springing up, and by and by withered again and gone?

THE SINCERITY AND MAJESTY OF DIVINE WORSHIP.

Each ornament is a good sign: painting of the face argues an ill complexion of body, a worse mind.

PARISH CHURCHES IN ENGLAND.

Nothing can be so sacred, so public, so permanent, so really benevolent, so truly gracious an offering as a building devoted to the worship of the living God.

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THE SUBSCRIBERS are now receiving, at the above premises, an extensive and choice assortment of every description of WAISTE.

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ALEXANDER HAMILTON & JOSEPH WILSON.

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DR. PHIBROSE, OPPOSITE LADY CAMPBELL'S.

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THE CANADA COMPANY OFFER FOR SALE EIGHT HUNDRED THOUSAND ACRES OF LAND.

TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

THE CANADA COMPANY OFFER FOR SALE EIGHT HUNDRED THOUSAND ACRES OF LAND.

ON 100 ACRES, UPON WHICH BEING 24 PER ACRE, THE WHOLE YEARLY RENT WOULD BE \$4.30.

IN ORDER TO AFFORD every assistance to industrious and provident Settlers, the Canada Company will receive any sum, no matter how small.

THE SECOND EDITION OF THE PROVINCIAL JUSTICE, MAGISTRATE'S MANUAL.

JUSTICES OF THE PEACE.

MAPS FOR SCHOOLS, ON CANVAS AND ROLLERS, VARNISHED.

THE PUBLIC ARE INFORMED THAT THE FOLLOWING ARE THE ARRANGEMENTS FOR THIS SEASON'S LAKE ONTARIO.

STEAM BOAT NOTICE.—1843.

H. & W. ROWSELL, Stationers, Booksellers, and Printers.

NOTICE.

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

INLAND MARINE ASSURANCE.

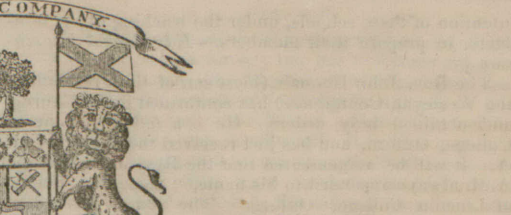
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ATNA INSURANCE COMPANY, OF HARTFORD, CONNECTICUT.

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON.



EIGHT HUNDRED THOUSAND ACRES OF LAND TO BE DISPOSED OF IN CANADA WEST (LATE UPPER CANADA).

TO OLD SETTLERS, EMIGRANTS, AND OTHERS.

ON 100 ACRES, UPON WHICH BEING 24 PER ACRE, THE WHOLE YEARLY RENT WOULD BE \$4.30.

IN ORDER TO AFFORD every assistance to industrious and provident Settlers, the Canada Company will receive any sum, no matter how small.

THE SECOND EDITION OF THE PROVINCIAL JUSTICE, MAGISTRATE'S MANUAL.

JUSTICES OF THE PEACE.

MAPS FOR SCHOOLS, ON CANVAS AND ROLLERS, VARNISHED.

THE PUBLIC ARE INFORMED THAT THE FOLLOWING ARE THE ARRANGEMENTS FOR THIS SEASON'S LAKE ONTARIO.

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