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THE CHURCH.

TORONTO, FRIDAY, MAY 26, 1843.

CONTENTS OF THE OUTSIDE.

First Page. Devotions to St. Joseph. On Church Decoration. Plain Discourses on Church Government.

At the termination of this (the sixth) volume of The Church, on the 30th June next, the present Editor, and Messrs. Rowell, the Publishers, voluntarily relinquish their connexion with the journal.

We have already mentioned that the Lord Bishop of Montreal left Quebec, on the 8th instant, upon a tour of duty, principally for the purpose of visiting the Missions up the Ottawa, and there holding Conventions, expecting to return home about the end of this month.

His Lordship has signified to his Clergy, through the Secretaries of the several Diocesan Associations, his desire that Sermons should be preached for The Church Society, throughout the Diocese, on the Sunday next preceding the general Anniversary Meeting, which is to take place on the first Wednesday in July.

The Rev. T. H. M. BARTLETT, A. M., has returned to this Diocese from England, and will, we understand, be stationed for the present at Kingston, there to occupy the place of the Rev. R. D. Cartwright, whose lamented indisposition incapacitates him for the discharge of ministerial duties.

The Churchmen of Toronto are sorry to lose so effective a preacher and so zealous a parish priest as Mr. Bartlett, and their satisfaction at his return will be doubly great, when caused by the restoration of Mr. Cartwright's health.

On the 27th March, when the House of Commons was in a committee of supply, Mr. Home, having objected to the expenses incurred in the christening of the Prince of Wales, was thus answered by Sir Robert Peel:

The hon. member had commented on the charge of 2,500l. for the christening of the Prince of Wales, and the hon. member thought that the Duke of Lancaster belonged to the Prince of Wales. That was a mistake, it was the Duke of Cornwall that belonged to the Prince of Wales.

It is indeed a cause of the highest gratification that Her Majesty should in this signal instance prove herself a faithful daughter of the Church, and set an example to her subjects of obedience to ecclesiastical and spiritual authority.

From many quarters, we are pleased to learn that the public administration of Baptism is becoming throughout Canada the rule and not the exception, and that the open and solemn performance of this holy sacrament is beginning to manifest a salutary influence over the congregations, reminding them of their own Christian responsibilities, and elevating the initiatory ordinance of our faith from that low estimation in which, when confined to private houses and vestry rooms, it was too long and too generally held.

Our friend of the Philadelphia Banner of the Cross, has been taunted by a Dissenting journal with the fact, that the late Mr. Wilberforce once received the sacrament of the Lord's Supper in a sectarian meeting-house.

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The Rev. Vincent, in his sermon, set forth the beauties and advantages of the Liturgy, that the congregation determined to renounce their [to them] old usage and become Churchmen. The Rev. Patrick H. Greenleaf, rector of St. John's Church Charlestown, is said to have in hand the work of completing the important change. If so, he will make thorough work of it, for he is a most decided and uncompromising Churchman.

AN OVERSIGHTING BAPTISM.—On Sunday evening, 30th ult., in Trinity Church, Pittsburg, Mr. William J. Baker, for twenty-five years a Unitarian minister, the last four of which he has been pastor of a congregation in that city, (to whose public renunciation of the heresy we allude two weeks since,) was baptized by the rector, the Rev. Dr. Upfold, in the presence of the Rev. Messrs. Crampton, Dyer, and Preston, and an overflowing congregation. A very appropriate and impressive sermon was afterwards preached by Dr. Upfold. We have seen a letter to a gentleman of this city, which describes the occasion as one of peculiarly deep and solemn interest.

On the following Sunday, in the same church, Mr. Baker, partook of the Sacrament of the Lord's Supper. He is preparing to enter the ministry of the Church of England, and is a candidate for Holy Orders in this diocese, at a meeting of the Standing Committee on Tuesday afternoon last, 15th inst.

RENOUVELLEMENT OF PRESBYTERIANISM.—We notice among the proceedings of a late meeting of the Presbytery of New York, that Mr. Frederick M. Noll returned his certificate of leave, intending to enter the ministry of the Protestant Episcopal Church, and his licence was revoked.

If the Dissenting journals were really actuated by a love of truth, they would, after parading the almost worn-out list of the ten persons unhappily perverted to Popery, also place before their readers such facts as those which we have now, and often-times previously, adduced. We here reiterate the substance of our own statement, conveyed in the language and enforced by the sanction of the Newhaven Church Chronicle, that WHERE ONE CHURCHMAN, EITHER IN ENGLAND OR IN AMERICA, BECOMES A ROMANIST, MORE THAN ONE HUNDRED DISSIDENTS BECOME CHURCHMEN.

The tendency of Dissent to cause insanity has been noticed more than once in this journal. The Newhaven Church Chronicle supplies us with this additional illustration:

The Boston Witness tells us, that "Dr. Ray, superintendent of the Insane Hospital, states in a late answer to inquiries made of him, that five patients have been admitted to the Asylum victims of Miller delusion. Eleven victims of Millerian have been admitted to the Massachusetts Lunatic Asylum."

The Philadelphia Episcopal Recorder, of the 13th inst., also furnishes proofs of a like description:

Our Methodist brethren, although their connection has already been broken into many parts by points of controversy in relation to the government and other matters, are all in each one of these numerous and dividing questions. A question has very recently been agitating the body of the Episcopal Methodists, which even the New York Advocate & Journal, the great organ of that body, supposed might result in the severance of the whole of their brethren in New England from their communion. The editor of Zion's Herald, a dissenting Methodist paper in Boston, did not anticipate so fatal an issue, but, to forestall any failure in his divines, he makes the following very remarkable statement:

"Never was there, perhaps, on any equal portion of our globe, more religious distrust and novelties than at present in New England, and a fearful result is now arresting the attention of observing men, viz., that in this most free, most moral, and (in respect to worldly prosperity



