

THESE ARE MUCH EXCITEMENT in Berlin on account of the proceedings of the "Synod" called by the King of Prussia for the alteration of defects in the constitution and government of the Evangelical Church. The movement is contemplated with the greatest alarm by the Rationalists. Their newspapers assail it with the greatest violence, declaring that the assembly has been convoked for the purpose of spreading "Methodism" and putting down Rationalism and Hegelianism, and may in the end lead to a revolution.

THE TUESDAY. On the 15th ult., a letter arrived at Jerusalem from the synagogue authorities of Safeth, stating that in consequence of important information having reached them as to the country, where our brethren of the Ten Tribes are to be found, a resolution was immediately passed to elect from among the congregation a man ready and capable for a mission to that country. They appeal to us for co-operation, and also to select here, in Jerusalem, one from the Sephardim (Portuguese Jews) and one from the Ashkenazim (German and Polish Jews) and to send the three messengers together, who will have to travel for several months through enormous deserts. It is stated that these Ten Tribes constitute an empire of their own, have their own king, and possess great quantities of ammunition. They are of high stature, and have altogether an athletic appearance. They are generally occupied with the study of Kabala, are strictly religious, and very wealthy, being in possession of many gold mines. They do not permit a foreigner to settle among them; even to sojourn for a few days can be obtained only by the payment of an enormous tax, which will have to be paid by the messenger. It is hoped that the messengers will be despatched after Pentecost, to deliberate with their brethren on Judaism in general.

A letter from Jerusalem, in a German paper, states that the conversion society for the Jews, which was formed, therefore, refused to bury her. The missionaries, supported by some great men, tried to compel them to it. The Pasha decided that the woman, having by entering the conversion society, had incurred a heavy expense which she could no longer claim on the Jewish burial-ground. The missionaries, therefore, buried her at a new place, purchased through a broker a few months back, without stating to the previous owner the object for which they wanted it. Scarcely, however, had the neighbors heard that the place was turned into a burial-ground for the conversion society, that the broker, as well as the former owner, were thrown into prison. The missionaries then applied to the Jews, and particularly to the chief rabbi, to intercede for the prisoners. The chief rabbi, who had the place, requested the rabbi complied with, but without any result, the pasha declaring that as the affair had already been reported to the sultan, it was out of his power to assist them.

THE CHURCH

TORONTO, FRIDAY, AUGUST 28, 1846.

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THE LORD BISHOP OF TORONTO has authorized the publication of the following list of appointments for Confirmation, East of Toronto:—

Day of the August Week.	Place.	Hour.
Sunday	1846.....Cobourg	11, A. M.
Monday	Port Hope.....	3 1/2, P. M.
Tuesday	Sept. 1.....Conceon Church.....	11, A. M.
Wednesday	2.....Carrying Place.....	11, A. M.
Thursday	3.....Lamb's Point.....	11, A. M.
Friday	4.....Mohawk Church.....	11, A. M.
Saturday	5.....Clark's Church.....	3 1/2, P. M.
Sunday	6.....Bath.....	11, A. M.
Monday	7.....Fredericksburg.....	11, A. M.

CONFIRMATION APPOINTMENTS BELOW KINGSTON.

Monday	Sept. 14.....Landsdowne.....	12, Noon.
Tuesday	15.....Brookville.....	11, A. M.
Wednesday	16.....Wilson's Corners.....	3, P. M.
Thursday	17.....Perth.....	11, A. M.
Friday	18.....Smith's Falls.....	11, A. M.
Saturday	19.....Frankton.....	3, P. M.
Sunday	20.....Pakenham.....	11, A. M.
Monday	21.....Huntley.....	11, A. M.
Tuesday	22.....March, 1st Church.....	11, A. M.
Wednesday	23.....Bytown.....	11, A. M.
Thursday	24.....Richmond.....	2, P. M.
Friday	25.....Kempville.....	2, P. M.
Saturday	26.....Kempville.....	11, A. M.
Monday	27.....Edwardsburg.....	11, A. M.
Tuesday	28.....Matilda.....	3, P. M.
Wednesday	29.....Williamsburgh.....	11, A. M.
Thursday	30.....Conestoga.....	3, P. M.
Friday	Oct. 2.....Hawksburg.....	11, A. M.

A Letter from Dr. Hook, the Vicar of Leeds, to the Bishop of St. David's, on the subject of National Education, has created some little excitement, and provoked the criticisms of the press in England. We observed in the *John Bull* some very severe remarks upon this production, and reflecting, as we deem, with all our respect for that journal, in a very unparliamentary way, upon the motives of the writer in bringing it before the world. That such a man as Dr. Hook, pre-eminently distinguished for his self-denial and noble sacrifices for the advancement of the best welfare of his spiritual charge, and the good of the Church generally, should be actuated by selfish and ambitious views in conceiving and publishing this scheme, is a suspicion which, we think, could only have momentarily crossed the mind of the honest and able editor of the *John Bull*, or, in the vexation of a momentary disappointment, been suddenly uttered and as soon regretted.

On the other hand, journals of opposite principles to those promulgated by the paper just named, have fastened with great delight upon what they regard as a highly liberal theory, and one which promises so well for "all denominations." The *Morning Chronicle*, for instance, is loud in its praises of Dr. Hook's letter; and while it eulogizes the liberality of his views, contrasts them favourably with what is termed by that journal "the hard realities of society,—the ignorance, the misery, the neglect, the shallow make-believe philanthropy, which takes credit for the meagre but showy results of feeble and faint-hearted efforts,—the hollow and worthless nature of that education which is bragged of and twaddled about at Anniversary Meetings." But our opinion is, that in the enunciation of great principles connected with this scheme,—in his assertion that what constitutes the basis of the obligations of the State and the duty of the Church, Dr. Hook has not been clearly understood perhaps by either party. This declaration of principles:—

"It is a pure fiction to assert that the State, by any Act of Parliament, has established the Church of England, or any other form of Christianity, to which it is exclusively bound to render pecuniary support, or to afford any other support, than such as every class of her Majesty's subjects have a right to command. This is proved by the impossibility of producing any Act of Parliament by which this establishment was ordained. The Church has inherited property, together with certain rights, and has a claim upon protection, precisely similar to the claim for exclusive pecuniary aid from the State, or for any other pecuniary aid at all, than is possessed by any other of those many corporations with which our country abounds. To call upon Parliament to vote any money for the exclusive support of the Church of England, is to call upon

Parliament to do what is unjust. The taxes are collected from persons of all religions, and cannot be expended for the exclusive maintenance of one."

We quite concur with Dr. Hook in condemning the fallacy that Parliament ever established the Church of England in the popular sense of conferring upon it its support. The Church's establishment in that sense is prior, undoubtedly, to any Act of Parliament upon record; and her revenues are traceable to a foundation with which even Parliament has no right to interfere. What is called its establishment in the popular sense, is simply the recognition by the State of certain rights of the Church, and the determination to support and defend them, just as it would, in a spirit of common justice, defend and protect any other corporate body. It must be remarked, too, that Dr. Hook reasons upon things as they are; he predicates arguments upon a system as it is, not as it should be. He says not a word in contradiction or disparagement of the principle that not only should the State be Christian, but that it ought to hold Christianity in one and undivided form,—that, in other words, the unity of the faith should be as unequivocally recognized and admitted as the faith itself.

The departure of the State from this principle,—its gradual receding at least from this high religious elevation, in such successive acts as the abolition of the Test and Corporation Law, Romish Emancipation, Marriages by Dissenting Ministers, &c.—places things in a condition which, in reasoning upon a practical point, necessarily changes the course of argument even in so high and sound a Churchman as Dr. Hook.—He sees the necessity of providing education more especially; and he sees that, if this can only be done by taxation, this taxation must, in a proportionate degree, revert to the benefit even of the Dissenters who join in it. Not that he urges taxation at all for education merely religious; he would restrict the application of this to what is general and secular; while he proposes another plan, novel certainly in many of its features, for ensuring religious instruction in conjunction with what is merely secular.

Having conceded and asserted the principle that in any system of education the State must admit the co-operation of Dissenters as well as that of the Church; let us proceed to consider what religious men of all parties would require before they would submit to the direct interference of the State in the education of the people on the part of the State of the solemn importance of religious training—in what is called special or doctrinal religion. Now, if the State were to establish a school for the people of the parish church, or of some place of worship, legally licensed and approved, with due care to impress upon the minds of the children the fact that this instruction is not in itself sufficient; but that, to complete the system of education, religious instruction is also secured for them, in accordance with those traditions, whether of Church or of Dissent, which they have received from their parents.

To effect this object, there should be attached to every school thus established by the State a class-room, in which the clergymen of the parish, or his deputies, might give religious instruction to the people of the parish on Wednesday and Friday, another class being provided for a similar purpose for Dissenting ministers.—Suppose this to be done, in addition to the requiring of the children an attendance at some Sunday-school, and I do not ask, whether such an arrangement would be preferred to any other by either party, for both I do ask, whether there could be any violation of principle on either side? I ask whether, for the sake of a great national object, there might not be a sacrifice, not of principle, but of prejudice on either side?

We must confess ourselves in great doubt as to the practicability of carrying out a plan like this; and we can hardly free ourselves from the apprehension, that not only will it be found impracticable in detail, but that it involves some error in principle. It is, to be

Dr. Hook's plan, that the State should be a system of national education adopted which would embrace the children of all parties and religions in the State; and that, as it is certain the nation will, as such, accept the education of the Church, there should be some abandonment of pre-conceived opinion or prejudice in order to ensure the education of all.

It would simplify the argument upon this question, and help to a safe conclusion, if two or three leading points could be satisfactorily disposed of. First, it should be clearly ascertained whether an ordinary education is of such importance to the welfare of a people as to call for its universal diffusion by a general and special taxation for its accomplishment.—Secondly, there should be an accurate perception of the property, which we would affirm to be a truth,—that education, without the foundation of religion and the direction and guidance furnished by the rules and precepts of the Gospel, is a bare rather than a blessing. Thirdly, there should be a clear understanding of the question whether the public patronage of a system of education, which included, in some and perhaps many cases, the inculcation of religious error, would not be a national sin and of consequence a national misfortune. Upon a due and careful estimate of these several points, we should, with more certainty and satisfaction, be able to reach the conclusion whether, for the avoiding of these serious and fundamental evils, it is not better to abandon the idea of a national system of education altogether, and leave it, as far as the Church is concerned, to the zeal and energy and resources of the Church herself.

In our last, amongst the items of Civil Intelligence, was briefly recorded the return of the Solicitor General, John Hilliard Cameron, Esq., to Parliament, for the borough of Cornwall. The largeness of his majority on that occasion over an individual born or brought up in the town, is a proof of the high estimation in which his talents are held, and of the confidence of the people in the integrity of his principles. We believe that Mr. Cameron will be found amongst the last to belie his political professions, and that neither his constituents nor the Province at large will ever discover in him that vacillating policy to which, from the temper of the times and the system of government lately adopted, there are, it must be confessed, so many temptations. We feel assured, that whatever may be the length of his public career, he will show himself superior to every such temptation to swerve from the undoubted path of political rectitude; and, narrow and perplexing as that path may prove, that he will adhere to it with unchangeable purpose and determination.

At the same time, it is not to be disguised that, as things now exist, there are great and peculiar difficulties in the straightforward road of honest duty. By the present system, power and patronage are virtually transferred to the irresponsible many; and if these would be retained, it would appear to be antecedently necessary that the humours and caprices of the many should be indulged. If power and place are to be dependent upon obtaining a seat in Parliament, and if the loss of that seat involve the necessary abandonment of office, it is easy to see how great must be the struggle between interest and duty in the desire and effort to secure not merely the sweets of office and patronage, but, as probably may be the case, the very means of subsistence.

A gentleman of good professional standing has been secured, by a natural desire of advancement and the accompanying hope perhaps of doing his country service, to adopt the solicitations of friends in accepting office. The temporary aggrandizement and advantage has, in this case, to be purchased by the abandonment of his professional practice and its emoluments: these have been transferred to other competitors in the professional arena, and perhaps he himself comes to be all but forgotten in the former circle of his clients and

patrons. A few years, perhaps only a few months, slip by, and some question arises which involves either the abandonment of his conscientious and settled convictions, or the loss of his office and perhaps of his means of living. Either, from an adherence to what principle dictates, he must separate himself from the Government which are resolved upon a measure opposed to his convictions; or, upon the first return to his constituents, because he has preferred principle to expediency, he is rejected, and without a seat in Parliament he is ineligible to office.

Here, then, is a great trial to his public virtue: there is presented, on the one hand, the loss of all his professional practice and the little hope of recovering it, against the dereliction of a high moral duty on the other; and we know too much of the constitution of human nature to be allowed to doubt which, in a narrow and selfish view, would have the precedence. There can be no doubt or difficulty as to what ought to be done in this case;—that truth and rectitude ought at all hazards to be adhered to, and that, in dependence upon the certain protection of a just Providence which will defend the right when human friends abandon, we should cling with unwavering constancy to what truth and conscience dictate. Yet none can fail to discern the great temptations to an opposite course.

Let us not be told that, in this system, we are adhering to constitutional practice, and the usage of the Mother Country. The cases are widely different; and a Colony, in this particular, exhibit any parallel with the settlement of public opinion—a more accurate definition,—and a more accurate definition of the principles of political action,—a better ascertained position of parties,—the ground of a more exact calculation as to the probable tenure of office. The chances, therefore, of the loss of office from an adherence to principle are much fewer there than here. Moreover, from the number of educated and experienced men in the Mother Country who are independent of the emoluments of office, such disappointments come there with an abated force, and can have little influence in controlling principle or biasing the conscience; but we need not say how widely different the case almost universally is here.

Again, it is customary in England, when a minister of the Crown has thus been displaced, that he should have a retiring pension;—an arrangement which is only reasonable, when we look at the sacrifices which his acceptance of office involves. But it is not so here; nor would the circumstances of a Colony allow it. Until, therefore, a complete similarity can be shown to exist between the condition of a Colony and the Mother Country, it is idle to be pressing for exactly the same system of government. To urge it here, to act upon it to the letter, is only to encourage political profligacy, and render our representative system of government a moral evil without any equivalent of physical good.

We have noticed lately, in the English papers, the death of a lady whose writings are favourably known and have been widely diffused under the signature of "Charlotte Elizabeth." Many of the contributions of this gifted authoress have adorned our pages in the earlier stages of this journal: her "Passing Thoughts" especially will be remembered with benefit and delight. We long felt that it would have been better had this popular and gifted writer confined herself to practical subjects, where there was no special demand for an expression of opinion upon doctrinal or disjunctive points; because it is very obvious, from many of her productions which have come under our view, that she was by no means accurately informed upon the fundamental principles and policy of the Church.

Still, with these defects which were susceptible of remedy, there was much in "Charlotte Elizabeth" to admire and respect. She had, we believe, the maintenance of the truth at heart; and if her concern for sacred things was flattered, in some degree, by the imperfections and errors of the popular religionism of

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

DIOCESE THEOLOGICAL INSTITUTION, COBURG, CANADA WEST.

FIRST TERM

DAYS AND SUBJECTS OF LECTURE.

TUESDAYS.
Greek Testament.—Gospels.—Mark, i. to end of ii.; Matt. i. to v. 13; Luke, i. to end of iv. 13; John, chap. i.

WEDNESDAYS.
Greek Testament.—Epistle to the Romans, chap. i. to xi. inclusive.

THURSDAYS.
Clement Romanus.—Epist. i.

FRIDAYS.
Minucius Felix.—Chap. i. to xviii. inclusive.

SATURDAYS.
Eusebius Hist.—From the Accession of our Lord to the end of the Second Century.

The first Term will end on Thursday, December 18, 1846.

THE "KENT TESTIMONIAL" PRIZE, for the year ending August, 1846, has been adjudged to the Rev. Henry Brent, a Student of the Diocesan Theological Institution at Cobourg. The subject—"On the Scriptural sense of the term Divine Grace; and on the channels through which it is communicated to man."

PROPOSED ERECTION OF A CHURCH AT WATERDOWN.

At a Meeting held at Waterdown, on the 1st instant, for the purpose of taking into consideration the propriety and practicability of building a Church in said village; F. Feilde, Esq., was called to the Chair, and Mr. H. A. Graham appointed Secretary, when the following Resolutions were unanimously agreed to:—

- Moved by J. Applegarth, Esq., and seconded by Dr. J. J. Murray.—That it is expedient to erect an English Episcopal Church at Waterdown.
- Moved by Mr. William Stuart, and seconded by Mr. J. B. Garvin.—That the Building Committee be composed of the following members, viz.—Rev. F. Green; Rev. G. Graham; J. Applegarth; W. Stuart; Alex. Brown; Dr. J. J. Murray; H. A. Graham; J. B. Garvin; F. Feilde, J. Law, and T. Featherstone, Esqrs.
- Moved by Mr. W. Stuart, and seconded by Dr. J. J. Murray.—That A. Brown, Esq., be Treasurer for the Committee appointed.

FRED. FEILDE, Chairman.
HENRY A. GRAHAM, Secretary.
Waterdown, August, 1846. [Communicated.]

Communications.

To the Editor of The Church.
Dear Sir,—Permit me to express, in the name of several of the Clergy present, whose avocations permitted them to witness the greater part of the proceedings, the sincere gratification we experienced from taking part in the Annual Examination of the DIOCESE THEOLOGICAL INSTITUTION.

The days of examination were the 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st instants. What may we call the Board of Examiners, assisting the Professor, consisted of the following Clergymen:—The Rev. H. J. Grasett, M.A., Examining Chaplain to the Lord Bishop of Toronto; The Rev. A. F. Atkinson, Rector of St. Catharines; The Rev. Arthur Murray, A.B., Rector of Guelph; The Rev. Wm. McCurry, A.M., Rector of Ancaster and Dundas; The Rev. Murray Short, Rector of Port Hope; and the Rev. J. Wilson, Missionary of Cobourg and Grenfell.

Our former impressions of the great benefit resulting to the Church in this Diocese from the constant supply of "good and well-learned men," which such an Institution is calculated to furnish, have, on this occasion, been confirmed; and we feel convinced, from what we have seen and heard, that the Lectures of the Diocesan Professor of Theology, as well as his general instructions and supervisions of the students, have been marked

in an eminent degree, by that Scriptural truth, careful judgment, sound discretion, chastened zeal, and careful moderation, which are the well known characteristics of these qualifications will entitle our Diocesan Professor of Theology to be regarded as one of the sincerest and most faithful sons of the Church.

The exercises embraced nearly the whole range of theological study,—the Greek Testament, both Gospels and Epistles; the Old Testament History; the Evidence of Natural and Revealed Religion; the Thirty-Nine Articles; the Liturgy of the Church; and Ecclesiastical History. In all these departments, the answers of the senior students especially, whether required to be rendered viva voce or in writing, evinced on their part a diligent and successful application to the study of the subject. To these we must add the examination in Grotius and Justin Martyr; the result of which was, in the same degree, satisfactory. Nor should we omit to mention the diligent and sedulous attention that in bringing under notice another important branch of tuition in this Seminary, the composition of Sermons. Each of the students present, as a portion of the examination, was called upon to read one of these his original productions; and while all gave much satisfaction, there were some on which it would be just to bestow a high degree of praise.

While taking part in these examinations, we could not but feel indignant sorrow at the attacks which the Institution has lately been compelled to sustain; and though unwilling to do any thing to keep alive the miserable agitation occasioned by uncharitable and unjust statements made at a distance, yet we feel called upon to testify our conviction that there is no ground whatever for assertions which are calculated, like the firebrands of the madman, to excite and devastate, far more widely than can possibly be foreseen or intended by the rash or factious zeal of their authors and propagators.

And we cannot conclude without expressing our earnest wishes, that, combined with his present useful and honourable vocation, to the happy results of which we now bear testimony, a higher station in the Church may, sooner or later, give greater scope to the talents and abilities of the Diocesan Professor of Theology.

A RECTOR IN THE DIOCESE OF TORONTO.

THE CLIMATE OF CANADA.

In order to give a still clearer idea of the Temperature, the following Tables are introduced, shewing the number of days in each month of the several years in which the thermometer stood at or below zero.

Zero.....	10°
10°.....	20°
20°.....	32°
32°.....	40°
40°.....	50°
50°.....	60°
60°.....	70°
70°.....	80°

Year.	Below Zero.	Between Zero and 10°.	Between 10° and 20°.	Between 20° and 32°.	Between 32° and 40°.	Between 40° and 50°.	Between 50° and 60°.	Between 60° and 70°.	Between 70° and 80°.
1831.	10	12	14	16	18	20	22	24	26
1832.	11	13	15	17	19	21	23	25	27
1833.	12	14	16	18	20	22	24	26	28
1834.	13	15	17	19	21	23	25	27	29
1835.	14	16	18	20	22	24	26	28	30
1836.	15	17	19	21	23	25	27	29	31

Year.	Below Zero.	Between Zero and 10°.	Between 10° and 20°.	Between 20° and 32°.	Between 32° and 40°.	Between 40° and 50°.	Between 50° and 60°.	Between 60° and 70°.	Between 70° and 80°.
1837.	16	18	20	22	24	26	28	30	32
1838.	17	19	21	23	25	27	29	31	33
1839.	18	20	22	24	26	28	30	32	34
1840.	19	21	23	25	27	29	31	33	35
1841.	20	22	24	26	28	30	32	34	36
1842.	21	23	25	27	29	31	33	35	37

Year.	Below Zero.	Between Zero and 10°.	Between 10° and 20°.	Between 20° and 32°.	Between 32° and 40°.	Between 40° and 50°.	Between 50° and 60°.	Between 60° and 70°.	Between 70° and 80°.
1843.	22	24	26	28	30	32	34	36	38
1844.	23	25	27	29	31	33	35	37	39
1845.	24	26	28	30	32	34	36	38	40
1846.	25	27	29	31	33	35	37	39	41
1847.	26	28	30	32	34	36	38	40	42
1848.	27	29	31	33	35	37	39	41	43

Year.	Below Zero.	Between Zero and 10°.	Between 10° and 20°.	Between 20° and 32°.	Between 32° and 40°.	Between 40° and 50°.	Between 50° and 60°.	Between 60° and 70°.	Between 70° and 80°.
1849.	28	30	32	34	36	38	40	42	44
1850.	29	31	33	35	37	39	41	43	45
1851.	30	32	34	36	38	40	42	44	46
1852.	31	33	35	37	39	41	43	45	47
1853.	32	34	36	38	40	42	44	46	48
1854.	33	35	37	39	41	43	45	47	49
1855.	34	36	38	40	42	44	46	48	50

Year.	Below Zero.	Between Zero and 10°.	Between 10° and 20°.	Between 20° and 32°.	Between 32° and 40°.	Between 40° and 50°.	Between 50° and 60°.	Between 60° and 70°.	Between 70° and 80°.
1856.	35	37	39	41	43	45	47	49	51
1857.	36	38	40	42	44	46	48	50	52
1858.	37	39	41	43	45	47	49	51	53
1859.	38	40	42	44	46	48	50	52	54
1860.	39	41	43	45	47	49	51		

