

Poetry.

BALLAD.

By THE REV. H. ALFORD, M.A.

Rise, sons of merry England, from mountains and from plain; Let each lift up his spirit, let none unmoved remain; The morning is before you, and glorious is the sun; Rise up and do your blessed work before the day be done.

LABOURS OF THE EARLY MISSIONARIES IN AMERICA.

(From the British Magazine.)

Notwithstanding the laborious duties of his mission, Dr. Johnson found time to continue his favourite study of Hebrew, and to pursue his investigations in moral and metaphysical philosophy. Two treatises which he published about this time—one on logic, the other on metaphysics, were printed together by the celebrated Dr. Franklin, for the use of a college at Philadelphia which he was then projecting.

unhappy tendency, books Calvinistic, enthusiastic, and Antinomian had abounded.

"There is peace and, I hope, edification, too, in my church. The greatest interruption to it at present, here and elsewhere, is the enthusiasm Mr. Whitfield hath sowed among us, and which now, in his absence, puts itself forth in dismal fruits throughout the country.

A few more passages may be quoted illustrative of the effects of appealing to the feelings of an ignorant populace, without any attempt to inform their reason, or to enlighten their conscience.

"June 11th, 1743. The ill effects of Mr. Whitfield's visit to us might in some measure have been worn off could we have been preserved from his writings, and those of his converts and followers, now spread all over our country, with no sufficient number of the excellent and various antidotes that England is furnished with; and from those who with his spirit have since carried on his designs with too great success. I need mention only one, Gilbert Tennent, a teacher living in the southward, who visited us the last winter, and afflicted us more than the most intense cold and snow that ever was known among us, and kept even the most tender people travelling night and day to hear the most vulgar, crude, and boisterous things from him, to the ruin of the health of many, and the poisoning of more with unsound doctrine; so that charity is much extinguished, order violated, visionaries, young and old, abound, and think themselves obliged to exhibit their gifts of praying and expounding all that will attend them.

"I believe the episcopal clergy are generally guarding against these inconveniences and dangers, and hope not to fail on my part, as I would not, (by the grace of God) in any other point of duty."

"September 25th, 1741. The Society do much oblige their missionaries by the good books they send them, especially those occasioned by the disorders and confusions Mr. Whitfield and his disciples have wrought among us. It would be happier still had we greater numbers to disseminate, to allay the dismal ferors now raised. For, though at present the operations of reason are stifled in thousands, and many families and places are perfect Bedlams, yet there are some whom good books and arguments are welcome to, and are ready to benefit others at lucid intervals. I am able to pronounce upon the good effects of sundry books sent to us; but one we have not had before—namely, 'The trial of Mr. Whitfield's Spirit,' and there being but two sets, it cannot be much communicated. My opinion is, that it would highly serve us were it spread abroad; but modesty will not allow me to deliver it to the Society without facts to strengthen it."

"June 30th, 1743. I know not whether our visionary feuds are at the height, or when they will end, but, thank God, they are much kept in the bounds of those who began them. This the soberest people see, lamenting their unhappiness, compared with ours; and many are perfectly bewildered and in anxious uncertainty when they see their teachers with their testimonies and counter testimonies (a copy of which I now trouble the honourable Society with), disputing and contending with, accusing and excusing one another in pulpit, print, and conversation, and those of either side in several places scarce able to keep their congregations; and when, to an impartial view, notwithstanding all that is pretended, morality and peace are sensibly decaying and departing from us; and so to our country towns, many of them are every now and then rioting in their enthusiasms."

In a letter dated December, 1744, Dr. Cutler gives an account of the effects of Mr. Whitfield's return to the country:—"Enthusiasm might have subsided sooner if he had not renewed his visit. He has brought town and country into trouble. Multitudes are flocking after him, but without that fervency and fury as heretofore. For some are ashamed of what is past; others, both of teachers and people, make loud opposition, being sadly hurt by the animosities, divisions, and separations that have ensued upon it, and the sad intermissions of labour and business; and observing libertine principles and practice advancing on it, and the church little ruffled by such disorders, but growing in numbers and reputation. Mr. Whitfield keeps distant from the episcopal clergy, and they from him, labelling all the while to keep their flocks from the devious paths he would entice them into, and I hope with good success."

After a time the violence of religious phrensy appears to have abated, and it is instructive to observe that it tended in no slight degree to the strengthening of that church against which it was directed.

"1746.—The tempest of enthusiasm is over, though the being of it is not. The itinerants that come to us in Mr. Whitfield's spirit find not the encouragement in this town they were wont to do.—Should Mr. Whitfield visit us from the southward, his operations would, I believe, be weaker than heretofore. The church, to be sure, apprehends the less disturbance from him the oftener he visits us. The dissenters who cherished him are now the sufferers, and his particular friends the most; their teachers not contenting many of their own people, who separate from them because unregenerate and unconverted.—Many dissenters are awakened by these disorders, inclined to repairing to the church as their only refuge. Others can't conceal the tokens of their sorrow, but are not very free to confess their errors."

In December of the same year he says that on Christmas day the dissenters attended the holy communion in great numbers, "who generally think the better of our church under Mr. Whitfield's invectives against it; and many of them take it as a refuge from those corrupt principles, and those disorders, he has spread among them."

Almost every letter written about this period, contains some reference to the wild phrensy of enthusiasm which had been excited by Whitfield, and kept up by his still more violent followers. But worse consequences ensued. "We must lament," says Dr. Cutler, June 26th, 1749, "the remarkable growth of principles very unfriendly to revelation and the main articles of it. I hope the missionaries are not wanting, in some degree, to an opposition to these things; but even many sober dissenters do think that a resident bishop would be a blessing in this respect; and not a few seem to rejoice at the news encouraging a hope of it, though others, and the much bigger number, are ready, according to their power, to defeat it. And if they should make a representation to that purpose, I doubt not but every honest churchman in the plantations is ready to his utmost to clear off what objections may be thrown in the way, as well as to give a bishop a very reverend and hearty welcome."

And again, May 17th, 1751: "There is no true churchman here but mourns under the obstructions there are to the settlement of bishops with us, but this does not lessen our obligations to those great and good men that have been zealous in our favour."

ON THE EXISTING DIVERSITIES IN THE SERVICES OF THE CHURCH.

(Continued from the Cornwall Gazette.)

We have traced the progress of disorder in the Church, and noticed the partial efforts at restoration during the last few years. We proceed to consider the causes of the present excitement among the laity.

While the Clergy, under the influence of that spirit of inquiry which has prevailed for some time past, have generally led to walk more carefully after the rule of the Prayer-book, the Laity, in comparison, have remained stationary. Many indeed there were, as in every age there have been, who thought deeply on the subject; but the number of converts still so small, the comparatively few instances where parents are careful to bring their confirmed children to God's altar, and the subscription lists of our Church Societies, afford sad proofs that the influence of the Church is not so general and so real as some appearances might have led to hope. Of political Church-of-Englandism, indeed, there has been abundance, for the struggle through which we have passed was calculated to create it. The Church was identified with Conservatism, as Dissent with democracy, and therefore the Church was to be "supported" by all the friends of order; but this motive would obtain only the worthless patronage of the partisan, while the only attachment to be really valued is that of the humble faithful disciple.

Here then we have the chief and most general cause of disunion—that the Clergy were gradually gaining wide and clear views of their duty and responsibility, with which the Laity as a body had little sympathy. Hence the Wesleyans and other dissenters did not scruple to charge the clergy collectively with being "Puseyites," and it was mainly upon this ground that they rested their hostility to the Government scheme of Education. Publications connected with this are called "the low Church Party" echoed the cry against those who went farther than themselves; and it is unquestionable that an uneasy feeling of distrust pervaded the Laity, which greatly lessened the influence of the Church, and prepared the way for an explosion. The feeling thus created by a general cause was confirmed and strengthened by individual examples of apostasy, of folly, or of imprudence. Within the last few years, several persons have apostatized to the Church of Rome; some because they identified the Reformation with the evil men and evil deeds which were connected with its origin and progress; others, from mistaken views of the unity of the Church, which they vainly fancied was to be found, as Rome pretends, in the acknowledgment of one Person, the Pope, as its centre and head; others, because they felt or fancied practical evils in the English communion from which they hoped to escape by going over to Rome; and some, who had cherished extreme hostility to Rome, while deplorably ignorant of those truths by which alone its corrupt novelties could be effectually exposed, because, falling within the influence of Romanist teachers, they discovered that their strongest prejudices were unfounded, and being thus unexpectedly compelled to abandon part of their position, were easily persuaded that all the rest was untenable. From one or other of these causes, a very few individuals among the tens of thousands who have been influenced by the movement in the Church have been carried away; and under the excitement of such a movement, it is perhaps inevitable that some, whether from infirmity of judgment or deficiency of knowledge, will make shipwreck, as vessels with more sail than ballast founder in the storm. But to affirm, that the study of the Prayer-book, with the desire to observe and do all that our reformed Church appoints, can tend to Popery, is a libel upon our venerated Fathers, the first Reformers, who achieved the work and sealed it with their blood—upon their successors, who were the instruments of restoring the Church after the Marian persecution—and upon their most worthy children who raised it from the ruins of the Great Rebellion. On the contrary, the strictest Churchmen have in every age been the most formidable opponents of Popery, whose novelties are to be effectually met, not by the more modern novelties of Geneva, but by those ancient standards of Apostolic truth, by which our own Church and Liturgy were avowedly reformed. Still it is unquestionable that the apostasies we have noticed are considered by the multitude not only as the effects of the movement, but also as showing its natural and general tendency, a conclusion calculated to strengthen their deep distrust.

A second cause which has tended to carry distrust into open hostility, was the foolish conduct of a few individuals, who introduced most unwarrantably into the service of the Church unauthorized ceremonies, ostentatiously performed, and affording too much cause for the belief that the pomp they affected was prompted by personal vanity and love of display—a feeling of all others the most inconsistent with the tremendous responsibility of the ministerial office, and a conduct which could scarcely fail to impress the multitude with the belief, industriously urged by the enemies of the Church, that all the pretence of stricter order, and greater zeal, was really directed to the aggrandizement of the clergy.

Scarcely less mischievous was the imprudence of others, who immediately on taking charge of a parish, and almost before they knew their people, would attempt to carry out the rubric in all its strictness, not only in those particulars where they were supported by the plain words of the rubric, but also in doubtful points upon which they put their own interpretation. The sincerity of these persons is not to be questioned, and their courage, though lamentably misplaced, demands respect; but if they had read their Bible with attention, and duly studied the precepts and examples there offered for the especial guidance of a Minister, they might perhaps have chosen a happier and a more successful course. The rashness that offers truth in a hostile attitude, and raises obstacles to its reception by needlessly irritating the prejudices of those to whom it is offered, finds no countenance from our Lord and his apostles. The wisdom of the serpent is enjoined, as well as the innocence of the dove. We are bid to beware lest our good be evil spoken of; to give offence to none, that the ministry be not blamed. We see that our Lord imparted his instructions gradually, as his disciples were able to bear them; and in teaching or convincing the people he availed himself of their previous belief, their prejudices, their practices, that he might convince or silence them out of their own hearts. In full accordance with this was the teaching of St. Paul, who in addressing Jews, Gentiles, or Heathens, availed himself of their existing profession, and made what truth they held the means of convincing them of their errors and disposing their minds to receive the gospel. "I became all things," says he, "to all men, if by any means I might gain some;" not that he flattered their errors and allowed their vices, but that he accommodated his teaching to their disposition, avoided giving needless offence to their prejudices, and offered the truth in such a form as would best dispose them to receive it. An opposite conduct, the attempt to force novel teaching and novel practices upon a parish unprepared to receive them, inevitably places the minister in a hostile position towards his people, of all evils the most to be avoided.

As love is the essence of the gospel, so it is the secret of its power. Its business is to win, not to force. "We were gentle among you," says the Apostle to the Thessalonians, "even as a nurse cherishes her children; so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because we were dear unto us."

A moment's reflection, one would think, might have shewn the imprudence of any attempt suddenly to change the accustomed habits of a parish. Grant to the full extent the obligation of the precept, "Obey them that have rule over you;" but where the practices of the former clergyman are condemned by the present, the parishioners may be excused for preferring the example of a tried and valued friend to the dictation of one who is yet a stranger.

We are condemning the fault, not the man; on the contrary, the sincerity, zeal, and courage, which hurry inexperienced and unguided young men into mischievous errors, become the elements of superior excellence, when corrected by years, experience, and reflection.

Henry Martyn, a name dear to the Church, and of which this county, and his birth-place, Truro, in particular, may be justly proud, defeated his early efforts to be useful by an imprudence which he mistook for faithfulness; and when he offended his congregation during his passage to India by his ill chosen subjects and his repulsive manner of enforcing them, he ascribed the opposition he met with to their aversion to the truth, instead of to his own imprudence, and persevered in his mistaken course. He became wiser afterwards, and the sound advice which he received from a judicious friend may be offered to every young clergyman to govern his proceedings with his people—"FIRST GAIN THEIR CONFIDENCE, AND THEN YOU MAY DO WHAT YOU PLEASE."

But the ardent and youthful mind, who would find the harvest almost before he has sown the seed, will complain of the delay! It is true, he may have to wait for the good he desires, but it is certain that he will only do mischief by premature meddling. The folly, however, will very greatly depend upon himself, and the active exercise of zeal, love, and self-denial, with prudence, especially among the poor and the young, will quickly secure to him that affection and confidence which will require no other proof that a measure is right than that he proposes it.

We may illustrate this by the recent example of a near neighbour, whom we may properly name, since he is gone to his reward. The Rev. George Kemp was appointed to the vicarage of St. Allen, near Truro, in 1841, and held it just one year, when he was cut off by a rapid illness. A more unpromising parish for a Churchman, when he entered on it, could hardly be conceived; a more desirable one when he was taken away could scarcely be found. In that short time, he had restored the church, improved the parsonage, trebled the communions, with a larger attendance at the monthly than previously at the quarterly sacraments, emptied the meeting-house, brought all his parishioners to church, and all their children under his teaching. The means by which he effected all this were as simple as his results were important. He carefully abstained from urging what his parishioners were not prepared to receive, rather leading than forcing them to the conclusion he desired, and guiding by example rather than direct precept. The church greatly needed restoration. He put the chancel in order at his own expense, and before the work was completed, his people, not to be outdone by their minister, and struck with the contrast between the dilapidated and the restored portions, themselves proposed a church-rate to do the whole. He made himself personally acquainted with every parishioner, and with all their children, showed an evident interest in their welfare, and made them feel that he was their friend. There was a woful deficiency of prayer-books in the parish, but he gave to those who could not easily buy them, and the others were easily brought to procure them for themselves. He had no difficulty in carrying out the rubric, because his people trusted and loved him. The children were often catechized in the afternoon service, and their parents found it a valuable means of instruction for themselves. It is nothing to add that he preached in the surplice, because the matter in itself is confessedly so unimportant, that if it had not been connected with party, it never would have provoked a question. It may be supposed that he was enabled to win the favour of the poor by his bounties; but this was not the case. He had no private fortune, and his living was so small that he was obliged to take pupils; a circumstance necessarily interfering with the care of his parish, and increasing our surprise that he should have done so much in so short a time.

When he died, his family had little other dependence than the care of Him who is the father of the fatherless, and the husband of the widow. A small life insurance was the only provision he had been enabled to make, which was doubled by the offerings of a few friends who valued him, and by the publication of a volume of his sermons, respecting which it may be gratefully added, that the publishers, Messrs. Smith and Elder, and the printers, Messrs. Stewart and Murray, though they knew nothing of him but by the report of his worth, generously did and furnished all that was necessary without profit. His sister, who was established at the head of the principal ladies' school at Falmouth, devoted herself to the bereaved family, associating the widow with herself in her establishment; and every one who reads the history will say, "God bless and prosper them."

We have given this little history because at the present time such an example is most instructive. It contrasts strikingly with the mischiefs produced by zeal without prudence, and illustrates the force of the venerable Bede's remark, that discretion is the mother of all the virtues.

To return from this digression. The apostasies, the folly, the imprudence, we have noticed, blazoned, and perhaps exaggerated as they were by the Press, strengthened the feeling of distrust among the laity, till it became serious dissatisfaction and apprehension. Convinced as we are that these fears were quite unfounded, we must avow that under the circumstances it was reasonable to entertain them. Meantime there was an extraordinary absence of political excitement, which allowed all those feelings which usually find a vent in party contests to expend themselves upon the Church controversy; and when all was prepared for a general conflagration, the Times, by one of those capricious changes which have marked it the most unprincipled as it is confessedly the ablest of Journals, under the influence of the wounded vanity of its proprietor, Mr. John Walter, suddenly turned right round upon all that it had advocated before, applied the torch, and blew up the flames of strife.

It is not necessary to notice the excitement of the past month, especially as it appears to be fast subsiding, and passing into a spirit of inquiry as to the means of composing our differences and preventing a recurrence of them. To attain this desirable result, there must be mutual forbearance, and a readiness on each side to allow the best motives even to actions which may be deemed the most mistaken. We are not contending for victory, but for truth and peace. To both parties the rubric may be addressed—"Sirs, ye are brethren!"

When we began this article, it was with the intention of making but a single paper. We trust that the great importance of the subject and its present interest will be deemed an excuse for thus extending it.

The very money with which he restored the chancel of his church, was an offering from the flock he had just left.

We can now promise, however, that one paper more will complete the subject. That paper will discuss the obligation to observe the rubric, the extent of its requirements, and the means provided by the Constitution of the Church and the Country for correcting it.

THE DUTY OF AVOIDING EXTREMES.

(By the Rev. J. Sandford, Vicar of Dunthorpe.)

With a certain school, it is the fashion to speak disparagingly of our reformers. But were other proof wanting, the extreme opinions of our day sufficiently attest the wisdom by which they were guided. In the settlement of our Church they had a work of unexampled difficulty—the most arduous, perhaps, that ever was assigned to uninspired men. Shall we deny the reach of mind, the moderation, the comprehensive charity, with which their task was accomplished?—They had to purify the Church from accretions, to restore her to primitive integrity, to unite purity of faith with apostolical order. They did all this. They have furnished what neither pure Protestantism nor Romanism can singly supply. They have given us "the truth which God inspired, the Church which Christ established."

And this is our plea for keeping aloof from party, and refusing to be confounded with either of the extreme sections of the day. As consistent members of the Reformed English Church, we cannot be party men. Neither of these subdivisions truly and adequately represents her. Each is wanting in some essential features. In the one, we have doctrine without discipline; in the other, discipline without doctrine. We need both: our Church supplies both. Each of these sections includes much good,—numbers in its ranks men of rare excellence. Our duty is to admire and to imitate what is good in each,—to mark and to eschew what is wrong in each,—and to pray the God of peace to make of both one.

May we not hope that such may yet be the result of what at present agitates and embarrasses the Church; that we are passing through a purifying process; that even the present generation may reap the fruits of it; that the next generation will be wiser and better than the present?

How generally are the errors of one corrected by a reaction in the next! The scales are reversed: that which was depressed preponderates; the other kicks the beam. But eventually the balance rights, and the equilibrium is restored. Thus an important truth has been less light of; it is revived and pushed to excess. It throws others into the shade. At last it runs rank, and begets a heresy. Such has been the history of error in every age. The doctrines of grace overlaid, and then abused to Antinomianism. The doctrine of our Lord's essential humanity too little dwelt on, and then reproduced in Irvingism. The Latitudinarianism of the last generation counteracted by the Tractarianism of the present. The path of safety and of usefulness lies betwixt all these extremes: it is the golden mean which distinguishes our Church. Why deviate from it to the right hand or to the left?

CATECHISING.

(From the Charge of the Lord Bishop of Newfoundland.)

The next of our public occasional services is the Catechism. I would that it were possible (and why is it not possible?) that all the Rubrics relating to it, or connected with it, should be noted and observed. That which chiefly concerns your practice is the direction that "the Curate of every parish shall diligently, upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the church, instruct and examine so many children sent unto him, as he shall think convenient, in some part of this Catechism." It may not be superfluous to remark that this Rubric says, upon Sundays and Holy-days, but not all Sundays and Holy-days. You will, therefore, fulfill the letter at least, if not the spirit of the rule, by thus instructing and examining the children on the first or some other Sunday of every month; or as is more commonly done, though by no means so conveniently and profitably, on all the Sundays in Lent. I am aware that some persons contend that the Sunday schools and general education have done away the necessity of this direction, if not superseded the direction itself. Such is not my opinion—the necessity, though different, is, I conceive, equally great and equally urgent; except it should so happen that the Clergyman himself attend and instruct at the Sunday school.—The necessity, in these days, may not be so much to discover, as formerly, what the children have not learnt, but what they have—not so much to add as to diminish, or not to supply but to correct. I feel as sincere gratitude as any person can do for the gratuitous and valuable services of Sunday school teachers and monitors, but still it must be remembered they are not the Curates of the parish, neither yet pastors and teachers;—I mean, to whom Christ has given commission and commandment to feed His lambs;—and we still are bound as ever to examine and instruct them, and, of course, according to that order and rule which the Church has prescribed. And I can hardly conceive any exercise more pleasant or profitable to the Sunday school teachers themselves, and generally to our people, than to hear from their minister's lips the true explanation and application of those simple but sublime truths which the Catechism contains, and which are the ground-work of all Christian education. Still further, there is danger in the present day, not only that the matter of instruction be altered and attenuated, but that instruction itself, from the mode and manner of it, may be treated with but little regard and reverence—an evil which, we trust, might in some measure be corrected by solemnly conducting it in the Church as part and parcel of Divine Service. I am persuaded there is much need of this caution.

English Ecclesiastical Intelligence.

THE YOUGHAL MONASTERY.—CONVERSION OF ITS INMATES TO PROTESTANTISM.

We find the following singular but interesting letter in the columns of our daily contemporaries.—Bell's Weekly Messenger.

Sir,—Deeming it necessary that the public should have accurate information respecting the dissolution of the Youghal monastery, and the conversion of its inmates to the Protestant faith, I beg that you will have the goodness to afford me space in your next publication for the following brief statement.—Previous to attaching myself, in 1838, to the presentation order in Cork, I had been connected with the Christian brothers, and was entrusted at an early age with various important offices. From Cork I was sent to the Youghal monastery, of which I was appointed superior. It is needless to add that I was held in high esteem by the Roman Catholics in general, until I began to waver in religious opinions, mix freely with Protestants, hold religious conversations with the rector of the town, and became so satisfied of the errors of the Roman Catholic Church, that I renounced those errors and became a Protestant.

From the time I first appeared to hold communion with those opposed to the Romish belief, and held religious conversations with the rector, I had to endure a system of the most venomous and harassing persecution. Insultations were made against my character in a very guarded and respectful manner, and some of the Romish priests denounced me from the altar, without mentioning my name, yet in so pointed a manner as not to be misunderstood. This act drove me to attempt a justification by addressing the congregation on the following Sunday; but when I commenced I was hustled from the place, and after having endeavoured in vain to obtain an investigation from the priests, or even a specification of charges against me, I had, as my only resource, to call a public meeting, at which a large number of persons of respectability and of all persuasions resolved unanimously that "no charges were proved."

THE SURPLICE QUESTION.—Dublin into Distraint! "Curiosities of Literature." I was forcibly struck with the following remarks, in a casual conversation, during the particular period of the state of religion in our civil wars. "From the first opposition to the decorous ceremonies of the national Church by the simple Puritans, the next stage was that of ridicule, and the last of obloquy. They began with calling the surplice a baby's face, and the organ was likened to the bellows, the grunt, and the barking of the respective animals. They actually baptised horses in churches at the font, and the jest at that day was, that the reformation was now a thorough one in England since our horses went to church!"

THE LEARNED AUTHOR REMARKS in his note upon this passage:—"These men who baptised horses and pigs in the name of the Trinity, sang psalms when they marched.—One cannot easily comprehend the nature of fanaticism, except when we reflect on the absurdities of the Church, for centuries past, the surplice and nothing but the surplice, has been used. The nearest approach to a Geneva gown you will find on the shoulders of the vergers. Surely a white vestment is far more truly typical of the purity of our faith than a black cloak or gown.—Manchester Courier."

A NATIONAL SCHOOL GIRL.—(From a Correspondent.) A farmer, Northamptonshire, was once asked by a young farmer in the same county, with a view to engage his daughter as a dairy-maid. After having asked the usual questions, and having received satisfactory answers, he gave the girl a shilling as "earnest money," and was about to leave the house, when he recollected that he had not told her that she would be expected to attend "meetings" with his family twice every Sunday. Upon hearing this, the girl immediately returned the shilling, stating that "she had been educated in the National School, and had been brought up to the Church, and would not therefore attend any account of meetings at the Church, or go to meetings." We may add that the place was, otherwise, a very advantageous one. [Although, in so doing, the young woman did no more than her duty to the Church plainly demanded, yet we consider such conduct worthy of being recorded, as an example to others.—English Churchman.]

PROPOSED NEW CHURCH, DERRY ROAD.—Our readers will see in another column, a new church near the Derby Road, and in the vicinity of the newly-erected Romish meeting-house, proposed by our correspondent, the Rev. Mr. Bolton. We entirely agree with him, that the best way of opposing the Popish errors and schism amongst us, is by rendering our own Church as efficient as possible. Whether, after the efforts which have already been made in Church-building in this neighbourhood, Mr. Bolton will succeed in his proposal, must of course depend upon the support of the public. We understand, Mr. Bolton has already received the promise of some hundred pounds.—Nottingham Journal.

KING WILLIAM'S COLLEGE, ISLE OF MAN.—Some of our readers may remember, that about this time last year the College in the Isle of Man was destroyed by fire.—We are glad to hear, that through the liberality of its friends in England and the Isle of Man, the College was by the beginning of the year in such a state of forwardness, that on the 2nd inst. the Principal, with his family and boarders, took possession of the renovated building. Great improvements have been made in the internal arrangements of the building, among which may be mentioned its sub-division into separate classes and departments. The Chapel is expected to be ready for Divine service by Easter.—Churchman's Newspaper.

THE REV. DR. HOOK preached a sermon on Sunday-week, at Bishopthorpe, near York, from 1 Kings xij. 12, after which a liberal collection was made in behalf of the Society for the Propagation of the Gospel in Foreign Parts.

Mrs. Kaye, of Fulmer, Bucks, has given £1,000 to erect the National School in that village, which was destroyed by subscription in the summer of the past year.

A new church has been erected within the last six months on the Island of Ascension; it will hold more than three times the strength of the present Garrison.

A new church is about to be built at Bunchurch, Ryde, Isle of Wight. A piece of land for the site will be given by the Rev. J. White, and very liberal donations have been made towards the expenses of the building by Captain Swinbourne, and several of the neighbouring gentry.

THE OFFERTORY AT MORVENSTON.—The report of the receipts and disposal of the offertory fund for the present quarter, published by the Vicar and Churchwardens for the information of the parishioners, shows a progressive increase in the amount of the benefits obtained by it for the hard-worked and industrious poor.

THE VICAR OF BRADFORD.—A memorial is now in course of signature at Bradford, which has already been numerously signed, to the Rev. Dr. Seabright, praying that he would be pleased to revoke his determination to resign the Vicarage; and we understand that it will in all probability meet with a favourable response.

THE CHURCH.

COBourg, Friday, March 28, 1845.

CONTENTS OF THE OUTSIDE.

First Page.—Catechising, English Priests, Intelligence, Labours of the early Missionaries in America, An Indian Burial, Fidelity, &c. The extraordinary Service of the Church, Constantine.

Our readers will be well repaid by a careful perusal of the article we have given on our first page from the *Cornwall Gazette*, on "Existing Diversities in the Services of the Church," as well as by a re-perusal of the one of which the present is a continuation, published in this Journal about three weeks ago. It furnishes, to our mind, a very faithful account of the circumstances and events which have led to these diversities in ritual observances, upon which so great an excitement has lately been founded, with a calm and accurate development of the motives and course of action which have led to these most needless contentions.

It has always been the case from the earliest times, that when a peculiar heresy has been combated, some of its opponents,—however sincere and earnest in the maintenance of the truth,—have gone into some opposite extreme of opinion. When the vital errors of Pelagius were broached, it cannot be denied that Augustine, in combating that dangerous heresy, advanced some untenable doctrines himself. And it is a well known fact of ecclesiastical history, that not a few of the peculiar errors connected with the mysterious doctrine of the Trinity, were engendered by the imprudent effort to explain what was beyond human comprehension,—by the rash endeavour to render that intelligible by human argument which, on this side the grave, it is not intended that the mind of man should be able to grasp or explain.

If such was the order of events in the earlier and purer ages, it is not to be thought that so great and important an ecclesiastical revolution as the Reformation should have been brought about, without working some rashness of doctrine or extravagancy of conduct on the part of those who were most zealous and sincere in the effort to promote it. And on the spot where the errors assailed were the deepest and most deadly; in the scenes where the religious bondage was most oppressive and galling, there we should naturally look for the most startling manifestations of this contrary,—for the most marked exhibitions of extreme and unwarranted opinion, even in the professed advocates of the truth. In combating an error or perversion of doctrine, it was not unusual to depict its contrast in the strongest colours; in bounding from the chains of a long spiritual servitude, it was hardly to be wondered at, if, in the buoyancy of that newly recovered freedom, a disposition should be manifested to over-leap every barrier of authority, and trample upon the powers which others had abused.

In connection with this not unusual working of the human mind, it is a remarkable and instructive fact that most of the extravagancies in doctrine, and most of the errors on the subject of Church government which developed themselves in England at the period of the Reformation, were imported from abroad; they were traceable almost uniformly to Holland or Geneva. And at how early a stage of the Reformation these extravagancies began to be exhibited,—to what lengths of violence and absurdity they were pushed,—and with what a vast and industrious zeal they were propagated, is sufficiently evident from the masterly and immortal work of Hooker.

These innovations of Puritanism, as it came to be termed, are not to be ascribed to the native temper of Englishmen, or to any thing which naturally grew out of the system of the Church itself as reformed in England; but they were grafted upon it by the teaching of foreign divines,—of men, who, whatever were their extravagancies of opinion, would, from their hatred of Popery and vehemence of denunciation against its errors, always gain willing hearers. The leveling system thus introduced,—the unflinching assertion of private judgment,—the reducing of every thing sacred and mysterious to the standard of human reason and of popular approval, was, therefore, a misfortune of the times rather than the fault of the English people. An attempt was made, more courageous than prudent, to arrest this democracy in the Church and in the State, in the reign of Charles 1st; and the event has bitterly proved how deeply infected the popular mind was with the novelties of the Continental school of Reformed divinity.

At the Restoration, a prudent monarch, guided even by a high sense of religious obligation, might have been led into an excess of caution in guarding against the calamities and shipwreck of the preceding reign; but when the Sovereign was careless of religious restraint, and the Court corrupt, the surrender of ecclesiastical discipline, and with it the abandonment of the vital Christianity of the Church, is less a matter of surprise than of regret. Subsequently,—though many a good man rose in the interval and bore his testimony against the sin and lukewarmness of the times,—the state of the nation was not such as to favour any very general or deep-seated improvement in religious opinion or practice. From that time to the general peace in 1815, there was an almost uninterrupted series of wars; and the intervening time was, consequently, not one in which the Church could exert her best influence, or her children be moved to a more devoted allegiance to her teaching and authority. Much neglect and carelessness, and in many respects much irreligion, was the consequence; and while we had to lament the decline of vital piety in a wide degree, we had to lament, at the same time, a neglect of the means by which it is invigorated and sustained.

The return of peace to the nation, and the opportunity thus afforded of a more sober and undistracted contemplation of the duties and offices which refer to God and eternity, has, through His blessing, the means of a great revival of religious discipline and godly practice. The history of our Mother Church during the last ten or twelve years, is a very confounding and refreshing evidence of this; and although in the excitement and the zeal attendant upon changes and improvements, many enthusiastic and hasty spirits are prone to transcend the boundaries of prudence and truth, still this does not alter the inherent character of the State aid, if they disapprove of the terms which the State prescribes.

Thoughtful people amongst our soundest Conservatives,—that is, Conservatives on principle,—putting out of the question the widely admitted fact that should be immeasurably better off without any "Ministry" at all, in the position we mean, which the Provincial Executive is at present made to occupy, very naturally ask,—what difference there can be, for all practical purposes of good, in having a professedly Conservative Ministry who are falsifying their avowed principles and name, by adopting Destructive

when by a better understanding of the subject which is now an auspicious situation of things progresses, there is awakened a proper sense of this declension from a high moral duty, a proportionate obligation will be felt to supply the defects, or retrieve the errors of the past. We speak here in reference to what is decidedly and unequivocally enjoyed in our Ritual and Formularies; with what is gathered from remote usages or indistinct analogies, without any express of direct authority, we have nothing to say. These, under any circumstances, are better left alone; and even if they should be confessedly subservient to edification, and unobjectionable in themselves, there must be a deficiency of moral force and power from their adoption, and the liability incurred of resting presumptuously upon individual judgment, where there is no positive standard of authority to appeal to.

Yet, while a few rash spirits have transgressed the bounds of order, authority, and, we lament to say it, even of truth, the great body of the Clergy,—to whom, in the wantonness of the times, it is common to attach epithets of opprobrium,—have been guided by a spirit of candour and love, and have tempered their earnest zeal with judgment and discretion. This we regard as a fair state of the case; but for its more complete development, we strongly recommend that the two articles from the *Cornwall Gazette*, to which we have referred, be carefully studied.

There can be no better evidence of the baneful practical influence of the defective and distorted theology to which we have above adverted,—a theology which has in a great degree, formed the ground-work of rationalism in Germany, and Socinianism in England,—than the looseness of principle which has been exhibited in the conduct of public men during the last quarter of a century. In the Mother Country, we have had, during that interval, many melancholy specimens of this sacrifice of truth and abandonment of consistency at the shrine of expediency; for in that interval, we have to lament the repeal of the Test and Corporation Acts and the concession of Romish Emancipation. It cannot, therefore, be wondered at that the political sins of statesmen in the parent country should have initiated in the contracted sphere of Colonial politics. In the latter case, too, there is an excuse for tergiversation,—a plea for abandonment of principle, which does not exist, to so great an extent at least, in the former; and that is the utter ignorance in many cases, of the subjects discussed and decided upon with all imaginable gravity and confidence.

In the *Montreal Gazette* of the 18th instant, we observe a fear very seriously expressed that there would be a combination of parties, entertaining opposite sentiments in the Legislative Assembly, to defeat the University Bill;—a "most unprincipled combination," as our contemporary terms it, "of those who object to it for going too far, and those who object to it for not going far enough; in other words, that the High Church and the Baldwin-Lafontaine party will combine in a division to reject the Bill on a second reading; the latter with the avowed view of bringing in a Bill of a more ultra character, and the former with that of getting up a new agitation, and keeping the game of contention alive with this as a nest egg for next year's incubation."

In reference to Mr. Baldwin, the *Gazette* remarks: "So far as Mr. Baldwin is concerned, we must say, that we do not think him altogether capable of such a sacrifice of character and self-respect, as this course would imply. He had our support for his own Bill as embodying what we considered a great truth, and he had it not stintedly, or equivocally, or grudgingly, but heartily and in good faith. This Bill embodies that same truth, under a rather different form, but still in all material respects the same. And can he tell us, can he tell the country that, as an honest man, as a consistent politician, he can refuse a large instalment of good, and protract the settlement of the question to an indefinite period, by refusing even to consider the Bill with a view to its amendment in the points in which he considers it deficient or objectionable?"

It is amusing to observe this grave affirmation, that the projected University Bill embodies "a great truth." If it be correct to say that discord is harmony,—that diversity is unity,—that strife is concord,—and that contradictions are one and the same variety, then this measure as originally introduced by Mr. Baldwin, and now brought forward, with a modification of details only, by Mr. Draper, embodies "a great truth." Most sober-thinking and honest-hearted men would unhesitatingly denounce its principle as affirming a gross falsehood.

But to leave this portion of the question out of sight, the arguments of its eloquent and ingenious proposer seemed not to have comprehended one important point,—the mind and intention of the Sovereign and his Ministers in reference to the religious character with which the University, thus liberally endowed, was designed to be invested. This fact, if duly ascertained and fairly propounded, and honestly carried with it more of moral weight and honest conviction than a thousand Despatches which have been subsequently framed, and based, as has been the case, upon a prevailing agitation. Was it then, we will ask, the mind of George III. and his Ministers, to endow an institution of Education which was to possess no religious character, or to assume one diverse from that affixed to the English Universities? Will any body have the hardihood to affirm, that either the King or his Councilors meditated aught else than precisely such an Institution as was established by Royal Charter in the year 1827? We should be glad to have this question fairly and honestly answered.

As for recent Despatches, quoted by Mr. Draper in introducing this Bill, they were predicated, as we have said, upon an alleged agitation in the Province,—upon the assumption that, for the peace of the Province, an alteration in the charter was imperatively demanded. The Despatches, from their intrinsic character, were evidently designed to be private; and the case of the appointment of Mr. Murray to King's College,—in order to subserve the design of providing for Dr. Ryerson,—testifies the great expediency of laying before the public letters which were never meant to be otherwise than private. And as to the Despatches themselves, they were merely the discussion of the best means of meeting and remedying a supposed evil: they could not, with propriety, be published, while the question they referred to was pending; and when in the Amended Charter of the University made in 1837, all that was aimed at in the Despatches was accomplished, viz: the agreement of the two Branches of the Legislature in the alterations that were to be made, their publication was clearly unnecessary. The individuals, therefore, who took upon themselves the responsibility of withholding those documents from the public eye, need not be goaded by all the unavailing remorse which is so pathetically suggested by the *Colonist*.

The following conclusion of the *Gazette*, in case the Conservative members should oppose the University, can hardly be deemed a very cogent, even if it be a necessary one.—

"They will not merely instantly and completely destroy the Ministry; but they will utterly ruin the party on which it is based, and strike a deadly blow at all the interests they profess to guard. Their Church had well need to be built upon a rock to survive such an inundation of the Sunday School in the north-west branch is still in existence, which is but as a drop amid the ocean of merely temporal interests at stake; a share in revenues which they can abandon if they cannot partake of conscientiously, for no temporal power can compel them to accept the State aid, if they disapprove of the terms which the State prescribes."

Thoughtful people amongst our soundest Conservatives,—that is, Conservatives on principle,—putting out of the question the widely admitted fact that should be immeasurably better off without any "Ministry" at all, in the position we mean, which the Provincial Executive is at present made to occupy, very naturally ask,—what difference there can be, for all practical purposes of good, in having a professedly Conservative Ministry who are falsifying their avowed principles and name, by adopting Destructive

measures; or a professedly Destructive Ministry, who, in pulling down established institutions, are only acting up to their avowed opinions. In the latter we have an adherence to principle, though it be an erroneous and a ruinous one; in the former, if we can discern any principle at all, it is made to shift to any direction which self-interest or popular clamour may incline.

The disastrous consequences to the Church depicted in the last quoted paragraph, do not appear to us so very startling as the *Gazette* would make it appear. We are not aware of being indebted to the Provincial authorities for any act of grace which, in a moment of exasperation, they might withdraw; we hold no boon from them which they may wrest again from our hands. We have already, through their instrumentality, or connivance at least, well nigh lost all benefit from the Clergy Reserves: if they strip us of the University also, we apprehend they will have done their worst.

The claim of gratitude, we apprehend, is in the inverse order. If members of the Church of England had voted, at the recent election, as the various denominations had done,—not excluding the Roman Catholics; if they had not given, in that contest, an almost unanimous support to the Government, the "Ministry" had not now been in a position to thrust upon them this abnoxious Bill.

The Communication of A Churchman, which appears in our columns to-day, on the subject of Ecclesiastical Fire and Life Assurances, embodies, we conceive, some very valuable suggestions. The matter seems to be well worthy the serious attention of the Church Society. The establishment of a fund like that alluded to would not only make provision for the indemnification of the losses or casualties it is designed to alleviate, but might be rendered, in time, an easy source of profitable income. In regard to the proposed scheme of Life Assurance, our Correspondent will discover, by referring to the *Church*, of Nov. 15, 1844, that the subject has not escaped the notice of the Church Society. The minutes of a Meeting of the Society, held on the 6th Nov. 1844 are here published; on which occasion an abstract of a scheme to answer the desired purpose was presented by the Lord Bishop of the Diocese. Some provision of the kind to mitigate the difficulties which the removal of a Clergyman by death entails upon his bereaved widow or family is much wanted; and we trust that the time is not far distant when the "Widows' Fund," now in course of formation, will supply an adequate relief for such destitution.

In calling attention to the Memorial of the Judges,—the constituted Visitors of King's College,—which is given in another column, we would request our readers to bear in mind the fact, that one of their number, the Hon. Mr. Justice McLean, is a member of the Church of Scotland.

Our Travelling Agent will proceed on a Collecting tour westwards from this office, immediately after Easter,—visiting the townships intermediate between this and Toronto and proceeding from that city northwards as far as Newmarket and Holland Landings. He will afterwards visit the several stations intermediate between Toronto and the town of London, including the Niagara District.

Communications.

(To the Editor of The Church.)

CORNWALL, 18th March, 1845. Rev. Sir,—I wish to call the attention of the Church Society of the Diocese of Toronto to the propriety of considering the best means of establishing an Assurance Office for Assuring Churches and Parsonages from damage by fire. It certainly is the duty of every parish to insure the Church and Parsonage, and if this duty be performed generally throughout the Diocese, a very large sum of money must be paid annually which might be saved to the Society.

I would therefore suggest a mutual insurance, and that His Lordship the Bishop should recommend to the Clergy of the Diocese that they should use their influence in their respective parishes to adopt this plan. The present Constitution of the Mutual Insurance Company of any District of the Province would, with little alteration, be applicable to the purpose intended.

All the Insurance Companies in the Province, as well as in England and the adjoining States, make a fair return to the Stockholders; and should it be considered more desirable that the Society should increase its funds by this Institution, I see no objection to it, though perhaps the most prudent plan would be, for the present, to adopt the Mutual Assurance.

If I am correctly informed, there are upward of 110 Parishes in the Diocese, which upon an average would pay a premium of £5 each yearly; this would create a fund to be applied as a fund for the payment of losses by fire, of £550 yearly, which sum in a few years it would amount to more than would be necessary for the purpose, and the surplus might then be applied to the general purposes of the Society, or some particular object embraced in its Constitution,—the Widows and Orphans, for instance.

I might also suggest to the Clergy the formation of a Life Assurance, under the same management, by which a Clergyman, by the payment of a certain sum annually according to the age of the assured, will entitle his widow during her life, or his children after her death, until they shall arrive at the age of twenty-one years, to the interest of the sum assured; that is, if the assurance is for £1000, the interest of this sum annually shall be paid to the widow instead of the principal. On this plan the Society might grant policies, at a lower rate of premium than other Assurance Companies.

Yours very faithfully, A CHURCHMAN.

P. S.—I do not think these plans will be a departure from the original Constitution of the Society. The Mutual Insurance is based upon a Christian principle of assisting the poor. It is a bond of union. And the assistance of widows and orphans is expressly part of the Society's earnest care. (For The Church.) REPLY TO L. C. ON MARRIAGE CONTRACT. First.—A marriage valid by the law of the place where it is celebrated, is valid everywhere. And therefore British subjects being duly married in foreign countries, and afterwards marrying into the British dominions, are bound by the contract. Second.—By marriage the husband becomes bound to support his wife, and if he abandons her is still liable for such support, having reference to her station in life for the amount for which he will be so liable. Third.—If a marriage is invalid, either party may repudiate it. Fourth.—The circumstance stated in the fourth query is not a ground for divorce.

Celestial Intelligence. CANADA. DIOCESE OF QUEBEC. MISSION OF GASPÉ BAY. To the Editor of The Church. Rev. and dear Sir,—As a brief statement of the present condition and prospects of this remote but interesting Mission may be wholly uninteresting to your able and favoured readers, I would respectfully beg leave to solicit the favour of a place for the following sketch in your truly interesting and widely circulating Journal.

Divine Service is performed on Wednesdays and Fridays during Lent, as also on all the great Festivals and Feasts of the Church. The number of Communicants have increased during last year; the total number at last celebration throughout this Mission, amounted to one hundred and eighteen. Baptisms, during the past year, 26. Marriages, 6. Burials, 4. The various additions and improvements which St. Paul's Church at the Basin has undergone since 1841, are now nearly completed, and it affords cause for thanksgiving that it will be quite ready for consecration at the next visit of our revered Diocesan, the Lord Bishop of Montreal. The same, however, cannot be said of Sandy Beach Church, although much has been done here; yet the work has come to a complete stand, and must remain, unless aid to complete the building be procured from foreign sources,—the poor people themselves having already executed nearly all that within their power. Another is greatly needed at St. George's Cove, on the north side of the Bay; but here the inhabitants are wholly unable to effect this most desirable object themselves.—Two others, one at Little Gaspé, and the other in the south-western part of the Diocese, are in progress.

As an account of the proceedings of the Annual Meeting of the Parochial Association of the Church Society of the Diocese of Quebec, the Secretary, accompanies this communication, it supersedes the necessity of my entering into particulars. Sufficient to say, however, that it is in active operation, and the members of the Church doing what they can to augment the resources of that really benevolent and holy Institution.

WM. ARNOLD, Missionary at Gaspé Basin. Spring Grove, Gaspé Basin, C. B., 24th February, 1845.

CHURCH SOCIETY, DISTRICT OF GASPÉ. On Wednesday the 29th January, pursuant to a public notice having been previously given, the Annual Meeting of the Parochial Association of the Church Society of the Diocese of Quebec, was held at St. Paul's Church, Gaspé Basin, at one o'clock.

Owing to the very unavourable state of the travelling and inclement weather having fallen a few days previous, our attendance was not so large as we had expected. The Meeting having been opened by prayer by the Chairman (the Rev. Wm. Arnold), who briefly stated the objects of the Association, the Secretary then proceeded to read the Resolutions of this Association, together with the Act of Incorporation, as also the Bye-laws of the Incorporated Society of the Diocese of Quebec, adopted at a General Meeting of the Society, duly convened at Quebec on the 22nd October, 1844.

After which the Rev. Missionary made some gratifying remarks on the present encouraging state of the Church throughout United Canada, as an inducement to his own immediate flock to go on perseveringly in the good cause, promoting to the utmost of their ability that holy Institution, the Church of God, which was rapidly gaining ground in the fuller development of its sacred principles, and the hold it was fast gaining over the hearts of the members of the Church and her adherents. He also went on positively to state that no part of the monies subscribed were intended to be applied to the country, as it had been erroneously represented, nor disposed of in any way than that provided for by the Constitution and bye-laws of the Incorporated Society. He concluded his appropriate and interesting address by calling upon all present to weigh well the numerous and weighty obligations under which they, and all the true Friends of the Church were placed, before they withdrew their names from the noble records of this truly benevolent and Christian Institution.

On examination of the Treasurer's list of subscribers, it was found that only £12 18s. 3d. had yet been paid in, leaving a balance of £12 1s. 9d. still due. It was then agreed, owing to the scarcity of money, to give an extension of time, i. e., until Easter Monday, 24th March next ensuing, to pay up this balance.

School Commissioners having been unanimously chosen and authorized by the meeting to purchase a further supply of suitable Books for the Day and Sunday School of the Township of York, the Meeting was concluded with the Benediction by the Chairman.

JOHN EDEN, Secretary. DIOCESE OF TORONTO. CHURCH SOCIETY'S HOUSE, March, 1845.

THE LORD BISHOP in the chair. At the General Meeting of the Society, held Thursday, March 6th, 1845, the minutes of the last meeting were read. The Standing Committee recommended that the Treasurer be authorized to pay the following accounts:—

Gas Company, for lights to 31st March..... 2 0 0 Water Company (Society's share)..... 0 12 9 Hugh Scott, for doles..... 1 8 8 James Scott, packing-boxes..... 0 16 9 Thomas Chackin, firewood..... 5 0 0 Do. salary..... £10 8 4 Boy's wages..... 1 13 4 H. & W. Rowsell—Stock..... £39 15 9 Land..... 3 8 8 Expenses..... 4 19 6 Total..... £70 3 6

The Treasurer laid upon the table a statement of his accounts, showing a total balance in hand of £639 15s. 7d. The receipts of the past month have been as follows:—

Letter of the Lord Bishop..... 180 0 0 Collections for Widows and Orphans' Fund Annual Subscriptions and Donations in this parish..... 9 10 0 Sales at the Depository to 28th ult..... 39 18 9 Remittance from Brock District Branch..... 14 0 4 On account of Loan to Diocesan Press..... 50 0 0 Donations for Lenten Missions from Mrs. H. C. Nicholls, of Englishman's River, J. Cameron, Esq., of..... 2 18 0

Total receipts..... £298 5 7 1/2 The payments for the same period have been as follows:—

Accounts audited 6th February..... 144 18 4 Jacques & Hays account (quoted 10th June, 1844)..... 1 2 6 Four shares of Bank of U. C. Stock purchased..... 48 17 6 Total payments..... £164 18 4

The Standing Committee recommended, That the Society should memorialise the Legislature against the repeal of the University Bill. Agreed. That the Memorial of the Church Society of the Diocese of Toronto.

And your Memorialists, as in duty bound, will ever pray. In witness whereof, the Church Society of the Diocese of Toronto have affixed their Common Seal, on the sixth day of March, in the year of our Lord one thousand eight hundred and forty-five.

W. H. RIPLEY, Secretary. The Standing Committee recommended, That the Society, having learned that the Government are about to proceed with the sale of the Clergy Reserves in the London District, do memorialise the Governor to stop such sales. To His Excellency the Right Honourable CHARLES T. PHILIP BARON MICALPHE, of Farnhill, of the County of Berks, G. C. B., one of Her Majesty's Most Honourable Privy Council, Governor General of British North America, &c. &c. The Memorial of the Church Society of the Diocese of Toronto.

HUMBLE SHEWETH: That your Memorialists observe, that an order has been issued for the sale of Clergy Reserves in the London District. That your Memorialists beg leave, most respectfully, to call the attention of your Excellency to a memorial of a Lay Committee of the Church Society of the Diocese of Toronto, presented to your Excellency, praying that the sale of the Clergy Reserves might not be continued under the present regulations; Also, to the petition to the Legislature of the Church Society of the Diocese of Toronto, praying to have the control and management of the Church of England's share of the Clergy Reserves, and many other petitions of a similar nature, from various congregations of Churchesmen, signed by upwards of ten thousand persons; Also, to the Report of the Select Committee of the Honourable the Legislative Assembly, to whom the said petitions were referred.

That your Memorialists, having good reason to hope that the prayer of their petition to the Legislature, touching the Clergy Reserves, will be granted, and being fully convinced that the present system of sales is most seriously detrimental to the pecuniary interests of the Church in this Diocese, (as will be seen on reference to the Report of the Committee above alluded to), do most earnestly pray your Excellency, that the Government do not proceed any further in the sales of the Clergy Reserves. It was Ordered—That it is very desirable that Annual Meetings should be held of the several Parochial Associations of the Church Society of the Diocese of Toronto, in the Home and Simcoe Districts, and that such meetings should be attended by as many of the neighbouring Clergy as possible.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO. Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, on the formation of a Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Previously announced (in No. 115) in amt. £ s. d. Donation from the Prescott Parochial Committee—through the Treasurer of the Eastern District Branch Association..... 1 5 0 116 Collections, amounting to..... £495 6 1 1/2 Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, on Septuagesima Sunday, in compliance with the Pastoral Letter of the Lord Bishop, dated 10th December, 1844:—

Previously announced (in No. 124) in amt. £ s. d. King's College Chapel—through the Rev. Dr. Beaven..... 9 2 0 Saint Peter's Church, Cobourg—through the Rev. Dr. A. N. Bethune..... 5 12 0 126 Collections, amounting to..... £637 14 0

The Treasurer has also received from— The Eastern District Branch Association—through W. H. Bottom, Esq., Treasurer, £23 6 6 25th March, 1845. T. W. BIRCHALL, Treasurer.

CHOIR OF ST. JAMES'S CATHEDRAL, TORONTO. At the Meeting of the Vestry of St. James's Cathedral, Toronto, held on Monday the 24th day of March, 1845,—The Lord Bishop in the Chair: It was moved by J. G. Spragge Esq., and seconded by Dr. Barnside, and Resolved, That the thanks of the Congregation of St. James's Cathedral be tendered to Mrs. Gilkinson, and the Choir, for their very valuable services.

In moving this Resolution, Mr. Spragge took occasion to say that an apology was due to the Choir, for neglecting last year to publish this small compilation, which was the more to be regretted, as it was the only way in which the congregation could testify the high value they set upon their voluntary and very efficient services.

The Rev. G. W. WARR thankfully acknowledges the receipt of the following sums, in aid of a fund for erecting a Church in the village of Palermo, Township of Trafalgar:— Amount collected in Montreal, £26 8 0 His Excellency the Governor General, 10 0 0 B. Tarquand Esq., Montreal, 1 5 0 Amount collected in Toronto, 28 7 0 Total, £66 0 0

NEW BRUNSWICK. BISHOP'S FUND.—We are glad to learn that, in respect to this fund, a nucleus has been formed, around which the required sum may be expected shortly to gather, and that at a meeting of the subscribers, held at Trinity Church, yesterday, a Committee was appointed for the purpose of receiving the contributions which have been made in this Province, and of making the necessary arrangements prior to their being regularly invested. The following gentlemen compose the Committee:—Honourable Chief Justice Chipman, Honourable Judge Parker, Robert F. Hazen, Leveret H. De Voeur, John W. Thurgar, and William Wright, Esquires.—St. John's Courier.

To the Honourable the Legislative Assembly of the Province of Canada. The Petition of the Visitors of King's College. RESPECTFULLY SHEWETH: That your Petitioners have learned, with much concern, that certain Bills are to be brought into the Legislature during the present Session, which they have seen in a printed form, and by which it is proposed to deprive King's College of all the privileges and powers of an University, which it holds under the assurance of Royal Charter, including the power of conferring Degrees in Arts and Sciences,—to remove from the College the President appointed to it by the Crown, and to appoint another to be President in his room, in disregard of the Royal Prerogative, and in contravention of the express terms of the Charter; and for the appointment of a new Chancellor in Royal Majesty,—to take from King's College the property conferred upon it by the Crown by Letters Patent, and all monies and securities arising from the sale of its lands so granted, which are now in possession of the College, &c. to which it is legally or equitably entitled; and to vest whatever is at this moment by Royal Charter the property of the College, in a new University, which is to be established by an Act of the Legislature; which University is to be prohibited by its constitution "from passing any statute, rule or regulation, for religious observances by the students;" in other words, from prescribing as a duty any act of religious worship.

We beg respectfully to state to your Honourable House, that when the Royal Charter, which was granted in 1827, by His late Majesty King George the Fourth, was altered in some respects by an Act of the Legislature of Upper Canada, passed in 1837, all interference with the property of the College was carefully avoided. We believe that to have been the first occasion in which the provisions of a Charter under the great Seal of England had been altered, and we also that there were many who, though not convinced of the regularity of such an Act, were yet led to acquiesce in it under the hope that, if the concurrence of the Crown were obtained, it would be a final measure. We now beg to be permitted to prefer to your Honourable House our earnest petition, that no such Bills as are about to be introduced for abolishing the privileges and taking away the property of King's College may be allowed to pass,—because we are fully persuaded that, except in times of civil tumult and violence, no example of such an invasion of chartered rights and of the rights of property can be found in the history of Great Britain or any of her Colonies,—because we are satisfied that such a measure, besides being pernicious in its example and destructive of that confidence which our constitution and laws entitle us to repose in Royal Charters, would inflict upon this Province great and lasting injury,—because we believe that there are many who, though not convinced of the regularity of such an Act, were yet led to acquiesce in it under the hope that, if the concurrence of the Crown were obtained, it would be a final measure. We now beg to be permitted to prefer to your Honourable House our earnest petition, that no such Bills as are about to be introduced for abolishing the privileges and taking away the property of King's College may be allowed to pass,—because we are fully persuaded that, except in times of civil tumult and violence, no example of such an invasion of chartered rights and of the rights of property can be found in the history of Great Britain or any of her Colonies,—because we are satisfied that such a measure, besides being pernicious in its example and destructive of that confidence which our constitution and laws entitle us to repose in Royal Charters, would inflict upon this Province great and lasting injury,—because we believe that there are many who, though not convinced of the regularity of such an Act, were yet led to acquiesce in it under the hope that, if the concurrence of the Crown were obtained, it would be a final measure.

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felt as secure in their enjoyment as individuals feel who hold their estates under the same description of title. Because there have been ages, and are at this moment in Canada, of very great value appropriated to the support of Religion and the advancement of Learning, which rest on no other foundation, but which have been always hitherto scrupulously and justly respected; and to this day there exist similar endowments for Colleges and Churches in various parts of the United States of America, which, having been made by British Monarchs at an early period, were safe, even amidst the violence of revolution, and although the Government, which made them, lost all power to protect them, they have survived every political change. And, because, if an experiment is desired to be made of establishing a seat of learning, within whose walls no religious doctrine is to be inculcated, and no religious duties or observances prescribed, such an experiment, we most respectfully submit, ought, in justice to King's College, and to all who value religious truth as the noblest and most important of the sciences, to be made by means of resources which are by law at the disposal of the Legislature, and not by taking from a College, founded by Royal Charter, for the advancement of sound religion and learning, the endowment which our Sovereign bestowed upon it.

(Signed) JNO. B. ROBINSON, J. JONES, ARCHD. McLEAN, CHAS. A. HAGGAMAN, Visitors of King's College. Toronto, 10th March, 1845.

LATER FROM ENGLAND. ARRIVAL OF THE STEAMSHIP CAMBRIA. The arrival of the Steamship Cambria at Boston, on Tuesday evening the 18th instant,—after a passage of less than forty days,—has put us in possession of intelligence a month later than our last advices. The extracts which we have derived chiefly from our London Files; but we have likewise availed ourselves of a number of *Wiltner and Smith's European Times*, which has reached us. The *Cambria*, it appears, experienced a detention of twelve hours from some ice which encountered, and was compelled, in consequence, to remain six hours at Halifax, in order to repair her boats. The Queen's Speech, which we publish below, upon the opening of the British Parliament, was delivered on the 4th February, the day on which the *Hibernia* left Liverpool, and has been brought out by the conductors of the *European Times*—as they performed in their last publication,—through one of the intermediate sailing Packets, with the expectation that it would reach America before the arrival of the Steamship, did not attain its destination in time.

OPENING OF THE BRITISH PARLIAMENT. THE QUEEN'S SPEECH: My Lords and Gentlemen. I rejoice that I am enabled, on again meeting you in Parliament, to congratulate you on the improved condition of the country.

Increased activity pervades almost every branch of manufacture; trade and commerce have been extended at home and abroad; and among all classes of my people there is generally prevalent a spirit of industry and exertion, in consequence, I continue to receive from all former Powers and States assurance of their friendly disposition. I have had much satisfaction in receiving at my Court the Sovereigns, who in the course of the last year visited this country.

The journey of the Emperor of Russia, undertaken at a great sacrifice of private convenience, was a proof of the friendship of his Imperial Majesty, most acceptable to my feelings. The opportunity of personal intercourse thus afforded to me, I hope, be the means of still further improving those amicable relations which have long existed between Great Britain and Russia. The visit of the King of the French was rendered especially welcome to me, inasmuch as it had been preceded by discussions, which might have impaired the good understanding happily established between the two countries; and I am glad to regard the visit of the Emperor, as affording an opportunity to the best interests of both; and I rejoice to witness that the sentiments so cordially expressed by all classes of my subjects, on the occasion of His Majesty's visit, were entirely in unison with my own.

The estimates for the ensuing year have been prepared, and will forthwith be laid before you. The progress of steam navigation, and the demands for protection to the extended commerce of the country, will occasion an increase in the estimates connected with the naval service. My Lords and Gentlemen, I have observed with sincere satisfaction, that the improvement which is manifested in other parts of the country has extended to Ireland. The political agitation and excitement which I have had heretofore occasion to lament, appear to have gradually subsided, and, as a natural result, private capital has been more freely applied to useful public enterprises, undertaken through the friendly co-operation of individuals interested in the welfare of Ireland.

I have carried into effect, in the spirit in which it was conceived, the Act for the more effectual application of Charitable Donations and Bequests. I recommend to your favourable consideration the policy of improving

