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A WEEKLY PAPER,

# TIIE UNITED CIIURCII OF ENGLAND AND IRELAND, 

IN THE

## PROVINCE OF CANADA.

VOLUME VII.

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|  | COBOURG，CANADA，FRIDAY，JULY 14， 1843. |  |  |  | ［W\％ов |
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| Poetry． |  |  |  | for their tenets from her husband．The famous John ing the lady，and he had succeeded so well，that she | venticle；out of that there is no salvation，I easily conventicle too．Salvation is not shut up into suc a narrow conclave．In this discourse I have，there |
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| amed |  |  |  | expound the Scripture：yet so，as neither the Scrip－ ture should be forced，nor the Church so bound up， | Alemen |
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|  | error；or if they shrunk from the labour of that enquiry，a reference to the centuriators of Magdebur |  |  |  |  |
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|  |  | of those benefits which God hath allowed him;blind and uncharitable pride, censure and scorn otbates; or out of obstinacy, fill the world with |  |  |  |
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|  | dress was strictly conformable with modesty,-that it |  |  |  |  |
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## SUPPLENEVT TO THE CHUBCII, <br> OF JULY 12, 1844.

| A CHARGE <br> Delivered to the Clergy of the Diocese of Toronto, at the Triennial Visitation, held in the Cathedral Church of St. James, Toronto, on the 6th June, 1844, by the Honourable and Right Reverend John Strachan, D.D., Lord Bishop | one time by the most endearing, and at another time by the most alarming motives. Every Sermon should have a definite most alarming motives. Lvery sermon shour tated preciselypurpose, a distinct subject. This should be stanand with all postible simplicity; and the Sermen should be and with all possible simplicity; and the Sermon should becarefully prepared, for the most suceesful preachers are at the most pains. It is said of one of the most eloquent preachthe most pains. It is said of olthe of he most able to repeat his Sermons, from a great tenacity of memory, they were most | Does he find any backward in coming forward to the holy Communion? His frequent visits afford him opportunities of removing scruples and objections, and convineing them of the danger of neglecting this the most solemn act acquainted withship. By this private intercourse he becomes acquen the personal listory of every family,-with the particular points in which they are ignorant, - the sins and temptations to which they are most exposed, and to their removal he can |
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|  | Sermons, from a a great tenacity of memory, they were most anxiously and laboriously composed, and their more striking passages were so far from being extemporaneous that they |  |
| Condneting of by some be considered of minor importance, they hie services, are nevertheless of great use in giving full effiect to your ministrations. Indeed every thing connected with our public worship is of essential moment; but if what Y have to say be less necessary to my elder bre thren, it cannot bealtoyether dained. | were slowly and carefully put together, every word deliberately.selected, and the construction and order of the sen- | to be |
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|  | tences minu ely adjusted. His advice to the Clergy was, that if they regarded their characters as God's Ministers, they |  |
|  | should prepare themselves tor the puipit fect unless they took but that it could seldom be done with effect |  |
|  | able, from a happy retention of memory, to deliver them without having the manuscript before them. For to presume toproclaim the messare of the Gospel without due consideration, proche to incur an awful responsibility, and could never be at-were |  |
| Church, and especially with respect to your clerical habiliments. You may be said to be all, in a great measure, travelling Missionaries, aud in riding from place to place it is very inconvenient to carry about with you both a surpice and a gown. I would, therefore, recommend the preferenceof the first to the secend, when you cannot have both; because the surplice ought to be used on all occasions except |  |  |
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|  | tended with a blessing.We should abstain from long discussions and controversies in our sermons. Objections are often remembered when the |  |
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|  | in our sermons. to give the results of our studies and experience and turn them . We should likewise avoid abstract and |  |
| cause the surplice ought to be used on all occasions except men preaching, and even then the authorities are divided and therefore fis use can at no time be improper. I nee |  |  |
| scarcely add, that I greatly disapprove of your performing | to practical account. We should likewise avoid abstract and technical views, either of doctrine or of duty; because they |  |
| without the surplice. When you are decently robed, remember that the eyes of the congregation are upon you, and there- |  |  |
|  | pulsive, narrow and forbidding. Such preaching can leac |  |
| fore it becomes you to take heed that you neither appear affected nor indifferent. The worship. of God should be conducted soberly, , gravely, and affectionately, in a manner suit-able to those who pray, and to the majesty of Him who is |  |  |
|  | pulsive, narrow and forbidding. Such preaching can lear no practical good. How much better to teach heavenly-m |  |
|  | edness and purity of heart, and that our religion, as taught by the Apostles, adapts itself to all the circumstances ore and justice, giving a promise of the life that now is, and that which |  |
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|  | justice, giving a promise of the life that now is, and that which is to come. Once more, the preacher should not too unre- |  |
| a man who is about to perform an important and a asacred duty. Look at the Rubric for directions, and keep to it as far marked before you commence the service. | servedly represent the common affairs of life as hostile to our true interests, and declaim, without the requisite qualific- |  |
|  | true interests, andtions, against the world and the things of the world as amorg the greatest hindrances and dearlliest enemies to our spiritual |  |
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|  | progress. There is a sense, undoubtedly, in which the world may be so considered, and in this sense it is largely employed |  |
|  | by the Apostle, when he speaks of those who use this w as not abusing it. The word World has therefore in Sc |  |
|  |  | stations: its establishment and success is of the utmost importance to the well being and extention of the Church; for the scholars thus cared for, when they become men and women,will seldom fail to become zealous members of our congre- |
| If in Deacon's orders, remember that yon are not permitted to read the Absolution, or consecrate the elements in the Eu-charist. The Rubric oives no authority to introduce any other form in place of the Absolution. You are, therefore, | ture two significations, which should be care fully distinguished: in the one, it is put for the wicked who relish merely worldly things and pursue only worldly objects; in the other it signifies our field of duty, -our place of probation, where, in humble imitation of our beloved Master, we must fulfil the work which has been given us to do. |  |
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|  |  | gation.Small Lending Libraries may be generally attached to every Sunday School, consisting of books on religious and useful subjects, which may be furnished to the children, both |
|  | XI. I I would advise, as far as practicable, the regular ob- servance of the days which the Church has appointed to be |  |
| to the Lessons, and observe the direction of the Rubric bef you announce the chapter, saying, "Here beginneth sur | servance of the days which In regard to our Lord's Nativity, Crucifixion and Ascension, I believe there is no omission ; | poor and dielh, as as asorece of rational and improy |
|  |  | a new bond of atuaciment iot ele whole. With rearard to |
|  | but I am informed that the Circumcision, the Epiphany, and Ash-Wednesday are not, in all places, reverently regarded. | funds for supporting the Library, furnishing books for the scholars, \&c. there is far less difficulty than is commonly apprehended. A small commencement may, in gencral, be obtained from some Society or generous friend, and contributions of one talf-penny per week, or one penny per month,from each scholar that is able, if carefully collected, will be found sufficient. |
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|  | he solemn season of Lent, either at your principal Church, one of your Stations; and in addition the Mondays and Tuesdays after Easter day and Whitsunday. I have |  |
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|  | further to recommend, in as far as your pressing admit, that you keep those Saints' days throne and Gospel for which the Church has appointed an Epistle and Gospel |  |
|  |  | found sufficient. <br> XIV. The subject of Education having been thus introduced, |
|  |  | I take the liberty of stating that the desire of the Church has Education, been to procure the education of her children, and for this purpose, to establish a parochial or day school |
|  | Saints' days, at some one of your stations, as all of you |  |
|  |  | Eaceation. for this purpose, to establish a parochial or day school at each Mission and Station, and in all other places where we |
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|  | manifested in his saints. They ylorined God in me, sias | Chiscusto should be allowed her share of the public money in |
|  | Paul; by whose wonderful conversion, followed by his inde fatigable labours and sufferings, our divine Lord caused the light of his Gospel to shine throughous the world, and there-fore ought that great Apostle to be commemorated in the Church as an example of the highest virtues which humanity can attain. | there was a disposition to comply, as appears from the eleventh section; but the act was found contradietory and impracticable, and no benefit could be derived from it, daring its contiunance.I petitioned again while the new School. Act was under |
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|  |  | among the recognized denominations of Christians in prportion to their reepective numbers, or in proportion to tio |
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|  |  | nds raised by each, or from the combination of both. ch a plan is altogether free from religious difficulty, and |
|  |  | ach a plan is altogether free from religious difficulty, and ould produce great emulation among the peoples, |
|  | They have all appropriate Services, embracing the prominent transactions of our Lord's life and death, and the live and virtues of the respective Apostles and Evangelists. They | ucation of the children thereof, the sum granted, to be given proportion to what shall be raised by said Congregation. |
|  | and virtues of the respective Apostles and Evangelists.are attended witl the most hallowed associations: the faithuil followers of our Lord carrying his message of salvation to all |  |
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|  | lands, at the expence of the most cruel sacrifices, even of martyrdom. To keep in remembrance those who have con- | in proportion to what siall be raised by said Congregation. No notice was taken of this application: the forme law of 1841 was dropped; and a new statute enacter, in which, |
|  | ferred blessings on our race is a principle of our nature, cognized and sanetifed ly God limself, as appears from |  |
|  |  | which enacts that no child shall be required to read or study in any exercise of devotion or religion which shall be objected |
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|  |  | to by his or her parents or guardians; and in the 55 th clausewhere it provides that senarate schools may be establisted Whore it provides that separatants and Roman Catholics in any locality.Thus compounding the Church of England with the myriadof Protestant denominations, and depriving her of any beenefit |
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|  | mains to us. We, as well as they, are members of the mys* |  |
|  |  | This law, as well as the former, is based on infidelity or indifference to religion and proceeds upon the most shallow |
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|  |  | and unphilosophical view of human nature; since notwithstanding the fall, man is essentially a religious being, and there fore religions culture ought to form the princeipal part of his education, whether private or domestic, |
|  | creased in every age, and will continue to increase till the consummation of all things. |  |
|  |  | "Religion," says Dr. Southey "ought to be blended with the whole course of instruction, that its doctrine and precepis should drop as the rain and distil as the dew, -as the smase, |
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| and sparingly on the duties of morality, ought to be serupu-lously avoided because it will be found sufficient, without any real mixture of error, to pave the way to Antinomianism,the most fristrfful of oll corruptions. For though the truth may have been taught, it has not been the whole truth as it is in Jesus: the many alarming and awakening considerationsfamiliar in Scripture have been neglected, and those Christian graces and virtues which constitute, purity and holiness earnest appeals to the practical precepts of the Gospel must be made; ; minute descrittions of temper broulthot home; andspecial expositions of the personal and social duties urged at |  |  |  |
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## may be brought to bear upon them which cannot fail of being

## Moreover many emigrants from our Church at hotme, are in much the same peritous situation, and require active note one

## path, zo resist the poisonous allurements of dissent, and never to forfeit their baptismal vows.

## XVI. Many grave questions have been put to me respect- ing the validity of Lay-baptism. Indeed a spirit of inquiry has for some time manifested itself in this Diocese

## Sacraments and their due administration, and serious and

## Wacramensed persons are every where becoming anxious about well-disposer their religious position. Weary of the bitterness of dissent

## the Province, they begin to think that such divisions and such violence and unclaritableness cannot be from atove, and they

## wish for some peaceful haven,-some rock on which they can safely rest. Numbers are disturbed with the fear that they

## they feel convinced that they were admitted by persons who had no lawful authority. Hence the question of lay-baptism has been raised in a way that compels attention. My counsel

 has been raised in a way that compels attention. My counselto several Clergymen who have referred to me on the subject
has been, that although our Church has not by any formal
hat decree declared Lay-Baptism null and void, her sense against
the practice was solemnly given in the Convoeation of 1575 ,
and more especially in 1604 , when the Rubric was so altered
$\qquad$ judgment of the Church, the two Sacraments, Baptism and
the Supper of the Lord, are generally necessary to salvation,
but not absolutely so. Hene I Infer, that whenever they
caunot be lawfully administered, -it is better to wait God's own time for receiving us into covena, when it is possible to
indeed bound by his commandments ,
obey them; but God is not so bound, nor is his hand shortened, and he will devise the means for supporting us with his grace
and a manner more accordant with his will, than in breaking
inhe established order of the Clurch, and the law which he himself has ordained. In the Seriptures we find no provision
made to supply the Sacraments when they cannot lawfully be made to supply the Sacraments when they cannot lawfuly be
had, and our Church appears to prefer their omission to their
unlawfut administration, and rests in faith on the goodness of God to supply the deficiency occasioned by such necessity,
Yet we should embrace the first opportunity to use the ap. pointed means, that the recipients may be sanctified by the
prayers of the Church and become her members visibly, and entitled to the glorious privileges which baptism confers.- -
This appears the most humble and devout way to consider
the matter. We presume not to limit the boundless mercies of God; for he can extend his blessings to those who are not
members of his Chureh. We know indeed from Seripture,
that he has promised his blessings tiroough certain channels
and attached to them certain conditions, as he makes food to

## and attached to depend upon labour; but we likewise know from Seriptu e, that he can at his pleasure feed thousands with bread fromt

 have never had an opportan of partaking of them, according to his appointment. Conscentiously betiev-ing that the validity of the Sacraments is founded upon the
commission which the administrator has reeeived from Christ, as taught in the 26 th, that in all cases of adults applying to you
to you my brethren,
for admission into the Church by holy baptism, under a aeriperformed at all, you receive them into the Church in the
usual manner. In cases where there appears any doubt, you can make use of Private Baptisms. Or should you have ecruples
the Office of
in any case to this course, or be at a losss to determine

## prepare the applicant for Confirmation by the Bishop, on which he will be admitted to the Eucharist and acquire a right to the privileges of the Church. This plan of setting all .

 things right by confirmation, Bing bam in tisto the Bishop of Winchester, appended the seond book of
his Selholastical History of, Layp-baptisms, p. . . folio Edition
1725 , declares to have been the practice of the Chureh of England for the last two hundred years; and as he wrote
nearly a hundred and fify years ago, it must now be consid
ered the practice of the Church for 350 years. I think it ered the practice of the church for 350 years.
right to add that this method of rectifing imperfect baptism,
is concurred in by one of the greatest living authorities of the Presmt.
XVII. The return of the period of Confirmation, is a
favourable season for extending the power and influence of

can seldom fail of making a deep and salutary impression, not
only on the conffrmed and their parents, friends aud neighbours, but on every beeholder.
In this Dioecese where to prepare your young people for confirmation; but it is of
imperative importance that it should be well done. Many
 no control, and they will require much patience and much
 ner ur win a seeming ineryce. Encearour wo gan their with intricate and difificill questions. As Sumday schools inerease, the labor of preparing your


 to bring it fully within their understanding. At the same
time, be slow in refusing admission to topes who are enast of

 ture period. In all such cases, exerese a wise and kind diss
cretion. $A$ steady persevereance on your part will seldom fiil

 Years ago. from the first, placeed under the sole manayement
of the
of Rev. Dr. Bethene most samyuine expectations. A Aucesss which c cliefly attri
 to whom my thanks as well as those of the Diocese are justly And here also we hare most thankfully to ocknowledge that for the continuance, and indeed we may say for the very ex-
istence of this Institution, we are beholden to the unwearied INence on und munificinece of the Society for the Propagation
kinduess
of the Gospel in Foreign Parts. That noble aund venerable has made an annual qrant of 500 l. Sterling toward its support; of which 4000 is divided into ten scliolarships,
and the remaining hundred enables the Professor to employ an Assistant to relieve him from some portion of the duty of his populous and extensive mission. On every side this Dio-
cese finds itself under the deepest obligations to the Venerabese Society for the Propagation of the Gospel in Foreign
Parts; and the only way we can offer compensation is by deof that Church of which it is so bright an ornament. The Theelogical Seminary will, it it hoped, in time become
the foundation of a still more exxtensive listitution, to be atchied to the Calserral, as was the custom in former age hat it may surpply the whiole Diocese with Clergymed
tead of vacencies, to thich it is as yet chiefly confined.
 enienee, to have its spiritual wants supplied from so great dergymen lave been found willing to come to this collony and aidhough hthe eause is worthy of all rejoicing, it points to
the arowing neessity of educating youry men for the Church
 and demand for Cleryyyuren upon the spot, as to preclude the
hope that we can be supplied longer from that quarter to any Besides it must be conceded, that a body of Clergymen rcise their ministry, with a full knowiedge of its localitites
then Sf the people, and with wan equality of literaryy and spiritual fituess, possess advantages over those who come as strangers
to the climate and the people. But yet 1 should like a sprinto the climate and the people. But yet 1 should like a sprin-
ting, from time to time, of men fromin home. They refiesh
 our native Clergy
XIX. The great viee of the present aye is the want of
Christian Yaitit aud elevation of priuciple. All is material,
 Apect of the Society is full of suspicion, reckless in its desires,
times.
eager for change, and hostie to every thing of a ranquil and settled nature. Whatever is ancient, is despised its novelty. This innovating spirit has thrust itself into both
politics and reliyion vidt feurful and convulsive effect. He
 politice, that our ancestors were not altogether ignorant of the Prinecipes of good goverrment or the trues sources of dornestic
happiness, is pronounced far betind the spiri of the age
$A$ elfisluness and an incessant craving after wealth and power, Ind which it seeks to gratify at the expence of every sound
rinciple, wlile it holds in contempt and disbelief all that is tenerous and noble in human nature. It is every where at work, and with no less temerity in this colony than in other
quarters of the world $A$ And is it to to se sad that we have Tothing to do with this destrucive spinit which sets itself
gainst law and order, and fears neither God nor man?
And against aw wand order, and fears neither God nor man? And
that we have no dity respecting it od discharge? Do not our
people form nearly one third of the population of the Diocese, people form nearly one third of the population of the Diocese,
and are we not depply concerned in in erey thing that relates
and them in their various eltations of life? And it the confut
 promoting, threaten our hearhss and altars, our lives and
properties,, are we to sit still and fold our hands, and submit properties, -are we to sits still and fold our hands, and submit
to be told that with suchl matters the Clergy have nothing to to be told that with such matters the Clergy have nothing to
ito? Such sepplistry is worse than idle: it is false and deadly. man's thiming manner with every princeppe which yuides

such motives and princeiples as are pure and holy. Nor are
we to abstain, because, in the opinion of some, it may be
 ecause all things should be done to his glory; and to man
because all our actions and procedings should tend to to hit because ant our ocme orward in sechlt tites as these, would be
to surrender a portion of our ministry, and to confees that
that man, in his social
Christian teacling.
Cristian teaching.
EFery yool Clisitian is ann enemy to faction and party-
pirit, and is, from principle, a man of peace. He feels it to e his first duty to continue obedient to hiss Sovereign and er laws, and to love his country with an abididy affection
nd therefore it is that we bold the teaching of such duties to e part of our mimistry, and fit and necessary subjects of priate and pubbic instruction, when occasion requires. Now
lis importunt function we discharge in the most effectual
 on all the e elations of domestic and social life. Under such
influence, we feel that the exercise of our franchise, or any

 spport any personi in attaining the station of hepresentative
or any other pool itical authority, unless such person be qualified
 covetousness,", Can you suppose, if our present distingusished
Ruler, a gentle man of great abbily and experience, and of of
 such men, that the present unhappy state of affairs would
exist even for a single day?
But uifortunately, our people,
 They on not think this a reaigious duty hand seem to be been-er
satisied with worddy qualifections than these of peace and
 h better spirit among our people, in this as well as in all other
matters, and at the same time to make them sensible that

 confidence in the divine goverument, vain is the arm of fesh. In regard to that poiticical question which tat tilis moment more particulary y divides the public mind, it is quite sufficient
o observe that ile responsibility which we require in public
 to their charge.
Never did any country possess in more abundance the means of politicial comfort and happiness than this,-the kind
protection of the most powerful Empire in the world, a fine
 us much freedom as is cousistent with social enjoyment, and
yet from ignorance, waywardness, aud the love of change, and
隹 thereatened with utter ruin we wave no real grie eances of whicht to complain, or which may not be readily redressed;
for our Mother Country has made herself chiefly known to us
 unwise in their operation, they were in general entertained
from a desire to conciliate our affections and promote our jiving way to our frow havedness, and carrying her conciliaiting
祭 policy to a pernicious extreme, when a more stern and vigo-
rous proceeding would have been far more to our advantage. For the political evils with which we are afticted 1 can see
no remedy $\begin{aligned} & \text { sut in the seater prevalence of relisions }\end{aligned}$ vrinciples,
 Took for the permanent restoration of peace and order; and
this will ever be the consecuunce of the teaching of the twe this will ever be the consequinee of the teaching of the true
Church of God. Her clididren will always be found the friends and promoters of truth and justice, and anxious to
establish on earth sominething of the tranquillity aud felicity XX. The employment of the Press was fored upon us
some years ago, inself-defence. The bitter callunies of our

 her defence. The "Church" newspaper was therefore esta-
her
her blished for our protection, as well as to supply a convenient
medium of communiaction between the Bistiop aud his Clergy;

 honest hearts; and for some time past it has sustained a hiyl
character both at home and al aroad. That every article has been faultess, -every correspondent judicious, -and nop point
of discussion carried to f far 1 d onot asert; but this much 1 will aftirm, , that those wlo are best acquainted with the trou-
bles, and anxieties, and vexations which beset the editorial
 certain day and at a certain hour, freel agreeeatly surprised
that in the course of so many years, so litte matter really
 tially useful lin makking kuown amongs. our peoppee thene true
principles of our Catholic Churchl, in her unity, doetrines and

 warrauted in respectilly urging upou you the duty of using
your intluence in extendidy the ceirultaion of this excellent Jourrual in yoururseveral parishes and neighbourhood, in a man-
ner more hearty and zealous than some of you have litherto
 leisure, to write an article oceasionally on some previling
calumny or miserepresentation of the day
deí the Press whe what it ithes rent
 in time become, -the promoter of Truth and the servant of
heiligion Not that I call upon you to be writers for this
may be inconvenient; and many of you have neither time

 ne would be to expect an impossibility. It must
many. The oy one mind, and the minds of its readers are
nirected, many. The Press is an engine of vast power, and, if rightly
lirected, of immens importanee, and it will be used it ithis
Diocese for good or evil, whether we hear or whether we fors-

 evolutionary journals and pamphtel est which hare evaily ocecupied
poisoning the sources of our domestic, civil, and political in poisoning diee soorrees of our domestic, riviliand anditical
weffare; and it is the only means we possess of guarding our people against the sophistries and cavils of Dissent tand Roman-
sm on the one liand, and of infidelity and irreligion on the her. Such are the objects which the "Church" newspaper
eeks to accomplish, and litherto with a measure of suceess far greater than we had reason to anticipate. It has had, from
the ebegining, my full confidence; for a althought I could not Approve of every thing it contained, the spots were as trifes
its merits, and knowing the great ability and true piety of io its merits; and knowing the great ability and true piety of
is Editior, I feel lietle sympathy with those who, beeanse of
 It a word or expression which they disike, to turn ayainst an
instrument so extensively useful and almost essential to the

 press. I therefore again recommend it as worthy of your
zeallous and strenuous support. have for some years been disturbing a portion of the Clurch Oxford writers. in the mother country, I Isee no reason to depart


 consmumion in the body and blood of Christ in the E Echarist
as silewn in the Communion office, , and that the Church is
b
 enious zeal, a disinterestedness, and holiness of iffe, which
deesryed deerventiy won alfection and esteen. But so ara as any of
them have indulged a leaning towards Rome, or attempted, in the slightest manner, to gloss over or palliate any of her
numerous and deadly corruptions, or thave broughte forvard neither the sanction of Scripture, nor are supported by the
authorized formularies of the Church, I can give them no counte enance, and for these they have ben seasonably rebulked
by their own Bishops. Fortunately we lave nothing to do by their own Bishops. Hortunately we have nothing to do
with these proceedings and controveries. At peace among
ourselves and sincerely devoted to our Cliureh, her seriptural Liturgy, and Articles, as our bond of union, we are all of one
mind: we aet together in the greatest harmony as brethren mind : we act together in the greatest harmony as bre thren
embarked in the sme holy yause and are ardenty prosen-u-
ting, under our Master's banner, the great work which in his merey he hath entrusted to our care. On two points only
connected with this controvers, hlas my opinion been requested, and to eachi $I$ shall a address my myelf as bis briefly as pos
ible.



 a doctrine is founded on Seripturene, it then becomes our duty
to receive it with implici faith, and to preserve it as a sacred deposit intrusted to our keeping, whole and entire, without
adding thereto what to our linited to


 lonourable, and not in a labour of bondage nor under the
control of a taksmaster, but in the enjoyment of all the liberty and reepponsibility of accountable ayents engaged in an enquiry
of the greatest importance, and of which life or death may be Whie therefere the Church of England allows every thing


 firmed. Certain of the truth of her doctrines, the Churel fears no honest enquiry. On the contrary, in all her teach-
ing, she aims at enaing her children to yive a reason for the
liope that is in in them, amid to be able to contend for the faith which was once delivered to the saints. When our youth come forward with honest and good hearts, they discover that
what they have been tauylht by authority in childhood, rests entirely on Seriperue, inguntrated and oonfinmed bhoothe testi--
mony and traditions of the Church, and her more distinguished
 tecmoweredges the duty or obligation imposed upon all Chris-
tians to examine the foundation of their faith, and to prove tanss, to examine the foundation of their faith, and to
all things that they may hold fast that which is good.
She not only acknowledges but she even
 judgments. It was in accordance with this view of the righ of private julgment and the wise limitations appointed by the son has a thanksgiving among hisedereotions, that wear are not
left in the affair of eternity to the uncertainty of our own reaIn finu ounmilited private judgment in religious matters is
Iot the doetrine of the Reformation nor of the Church of
tol

the doctrine of Protestants. For one reads the Bible withou,
any knowledge of the original language, or any help from, any deference to, authority, wlich in all other matters he $r$ r spects, and he becomes an Arian, or a Socinian, or a Q पuaker
Re. Private judgment must therefore, in matters of religion,
Re.

2. Traonrion:-On the sth April, 1546 , the Council of
Trent decreed, under the sunction of
 and that in the Canon of Scripture are included intermixe
the boolse the books generally called A Apochryphal. Now it is scarely
to be wendered that, a fiter this, the word Tradition became to
Pote Protestants uppalatable, and closely associated in their minds
with reasonable as well as unreasoniable antipathies. Nevertheless, the dispute concerning its true import is not one or
principle, but of faet and degree; since all parties admit the usefulness of tradition in its proper place, and to a certain
extent. Nor do they reject any tradition which can be traee by direct testimnony to the Apostoicic age, because it is evi-
dently of Apostolic orivin. a true definition of ancient and lepitimate tradition, was
acknowledged by Luther and the Reformers on the Continent of Europe, as well as by those of the Churh of one Engnend--
It repudiates the dogma of the Romish Church, which place tradition on an equality withh Holy Scripturee, and it it praeects
all the practices of that Church whiec cannot be traeed to the
 stricitness of speech, Scripure is isteif tradition, written tradi
tion, -that, sa far as exiernul evidenco io comertuent, the tradition preserved in the Church is the only ground upon which
the eenuiveness of the Books of Scriture can be established. For thongh we are not, upon the authority of the Church,
 tion, by a portion at least of the Church, cannot be traeed from the earliest period of its history to the present time.,
What our Reformers opposed, was the notion that men should, upon mitere authort traad Scripture. They neithe bowed, submisisivelv to the authority of of tradition, nor yer yet rejected it altogether; and this is suir the dooctrine of our
Clurch on this sulject gantly against tradition, and condenn it wholly and without City,-such as Infant Baptism, the Christian Soblth torthoday, Femaie Communion, Confirmation, and the like These the Word of God, but because they are found, by ecclesiastical bistory or tradition to have bey sot imes of the Apostes.
In fine the judgment of our Chureh respecting the legiti-
mate use and authority of tradition is briefly this:-"She pays profound respect to the declared voiee of the primitive
Caitholic Church as a help and guide for interpreting the Cathoic Churd as a help and dyide for interpreting the

 Churches and assited by donations from the two great Societies
Peose. places beyond their loceality; and that, in many instances, the Congregation for whose benefit any particular Church was
built, thas contributed but a very small portion of the expense hat the object which the Societies and had in view, was the benefit of the poor, and to provide that
 The accommodation in each Churen is equal in value to the

of the por. If $a$ Chur. 200 only haty, for been intance, eost $£ 500$ in building, of which derived from abroad, then three-fifths of that Church eeong unguestionably to the poor, and two-fifths only to the
beoal subseribers. Moreore, the two spaces should be so apportioned as to give equal convenieneece both in seeing and
hearing, and the one should in no respect possess any adranI request particular attention to this important subject;
 pews, and by so doing have almost entirely excluded the poor.
This is not only yijusticte, but actual robbery, if not sacrilege, and must be corrected.
ecensty with great satisfaction that I turn to some Churches
fiere
litle or or no
no
 er brethren. This is acting in the true spirit,
rity, and will, I trust, be universally followed. X XIII. And now, my brethren, having brought before
you such topics as appeared to me most suitable at this time,
 yore singlenesss of heart and more energy of purpose, that we
nay be enabled, as faithful and wise Stewards, to feed his
his
 lesite for their salvation, we shall become like the scribe
intructed unt othe kingdom of heaven, who brounh oun of
his treasures things new and old. Thus shal all obstacles be removed from our hearts that might hinder ns from bringing
our congregations to a knowledgge of the truth; and we shall
bo bo animated with that zoal and wisdom from above with which
the first Preachers of the Gospel were endued, and be found powerful both in word and doctrine to promote the elory of
God and the salvation of our people, and to reckon as oothing the opinions of men, so long as we are instruments in our
Saviourr hands of extending his kingdom and accomplisting
lis will.

