

Poetry.

THE FISHERMAN'S CHURCH.

(From the Halifax Times.)

THE FISHERMAN'S CHURCH. (From the Halifax Times.) "FRED MY SHEEP."—St. John xxi. 17. Their spirits heaven-ward set, Obeying to his word. The Jewish Fishers left their net— Apostles of the Lord; Thenceforward men to catch, From ruder to allure; And o'er the infant Church to watch, Its safety to ensure. Soon through the Roman World, Where their high message came, The idols from the altars were hurled Before their Master's name; Where'er they wandered wide, Throughout the awful Earth, Those virtues sprang on every side, Predicted at his birth. Man's heart with kindness stream'd— On Woman, erst his slave, His eye with pure affection beam'd; Co-heir beyond the grave, More stringent, social ties, Love's tissues finer wove; So strange as to extort cries—"See how these Christians love!" Where Bacchans obscene With clamour pour'd the wine, The midnight torch no more is seen— No sound heard, save of prayer: The Arena's lions are lashed, Mate is the Lion's roar; Where gladiatorial blood gush'd It runs in streams no more. Where Druids in the wood Their wicker pyres raised— Gigantic pyres of flesh and blood Where human victims flaz'd— Arose the Christian Fane; Where, peaceful, sweet and clean, The voice of praise in hallow'd strains Fell on the listener's ear. Ages since then have flown, And now this distant strand, To Roman, Jew, and Pict unknown, Like blessings can command: The gracious Faith has sped, And Nova Scotia's daughters Return an hundred fold the bread Once cast on Syrian waters. High on the wave-worn steep A Temple soon shall rise, At once a landmark from the deep, A beacon to the skies; There for warm warriors Shall sound the Sabbath bell; And heralds through the circling years The Saviour's grace shall tell. And thither may repair, When storm-toss'd lower and rack, Wives, children, and in ardent prayer Implore the absent back: Happily, ere they descend, Far off a speck they spy— It grows upon their gaze, they wend These homeward joyfully. God speed your work! good names! Along these rugged shores The Fishermen will bless your names When resting from their oars. Ye partly pay that debt, Restore those boatmen free, Dispersed by them who left their net— Fishers of Galilee! March 24th, 1845.

LABOURS OF THE EARLY MISSIONARIES IN AMERICA.

(From the British Magazine.)

[Continued from "The Church," of March 28.]

NEW ENGLAND.

Dr. Cutler was content to devote his energies, during a long life, to the discharge of the humble and laborious duties of a missionary. This devotion of all his powers to the service of the church was the more exemplary, as he enjoyed a considerable reputation for science and learning. On this point, it may be sufficient to cite the opinion of Dr. Miller in his "Retrospect of the Eighteenth Century." He says, "In Connecticut, at this time, literature and science were, on the whole, gaining ground. The appointment of the Rev. Dr. Cutler as President of Yale College, was an auspicious event to that institution. He was a man of profound and general learning in the various branches of knowledge cultivated in his day, particularly in oriental literature, and presided over the seminary he was called to superintend with dignity, usefulness, and general approbation." In a note we are furnished with the following additional particulars:—"The Rev. Dr. Timothy Cutler received his education at Harvard College, where he graduated in 1701. In 1710, he was ordained and installed minister of a church in Stratford, according to the constitution of the churches in Connecticut. In 1719, he was chosen President of Yale College, and entered on the duties of the office the same year. In 1722, he relinquished the congregational communion, and soon afterwards went to England and received orders in the episcopal church. He received the degree of doctor in divinity from both the universities of Oxford and Cambridge. He became rector of Christ Church in Boston in the year 1723, where he died in 1765. He is represented to have been a man of strong natural powers, and of extensive learning. He was well acquainted with classic literature, and was one of the best oriental scholars ever educated in America."—"The Rev. Dr. Stiles says, 'he had more knowledge of the Arabic than any man in New England before him, except President Chauncy and his disciple the first Mr. Thatcher.' Dr. Cutler was also well skilled in logic, metaphysics, moral philosophy, theology, and ecclesiastical history. There is not a little difficulty in conveying to the reader a correct general view of the missions of the church in New England during the middle period of the last century. The history is one of details; and there is danger, on the one hand, of becoming tedious by too copious a citation of minute facts, or of being considered vague and general if they are passed by with only an occasional reference. Nothing, of course, of a striking or romantic character is to be expected. The interest of the narrative is that which belongs to its subject-matter, and these brief notices, while they serve to shew the good that was effected by the Society with its very limited means, may tend also to expose the short sighted policy of the nation in adequate provision for the education and religious nurture of the people. At the period to which we are referring, and down to the commencement of the American war, there were, on the average, thirty clergymen maintained by the Society in the New England States.—Each was placed in the centre of an extensive district, with instructions to supply, as far as possible, the spiritual wants of the people within his reach. Not merely, therefore, was he called on to minister to the people of his own town and its neighbourhood, but to preach the word and administer the sacraments to many distant settlements. Such duties, arduous under any circumstances, must have been more than ordinarily severe in a newly occupied country, subject to such extremities of heat and cold, yet they appear, upon the whole, to have been discharged with patient and cheerful devotion. And it is therefore with a

feeling of the obligation which the Church of England owes to them, that we proceed to notice some of the labourers who were first sent into this portion of the Lord's vineyard.

The Rev. John Beach was educated at the Dissenting College of New Haven under the Rev. Dr. Johnson, and afterwards placed as a dissenting teacher at Newtown, mainly with a view of anticipating, and so thwarting a scheme then on foot for establishing a church mission there. After a time, however, being "an ingenious and studious person," he was convinced of the obligation to conform to the church, and was sent to England with strong recommendations as a candidate for holy orders. He was accordingly ordained, and appointed to the mission of Newtown, where he arrived in September, 1732.

In his first report, six months afterwards, he says, "I have now forty-four communicants, and their number increases every time I administer the communion." What follows will show practically how the jealousies of professing Christians impeded the extension of the church among the heathen:—"When first arrived here, I intended to visit the Indians who live three miles from Newtown, and I had hopes that some good might be wrought upon them, but many of the English here that are bitter enemies to the church, antedated their against the church, or any instructions they might have received from me, by insinuating them with a jealousy, if they received me as their minister, I would in time get their land from them, and they must be obliged to pay me a salary. This put them in a great rage, for these Indians are a very jealous people, and particularly suspicious of being cheated out of their land by the English, (the English having got most of it from them already). These English dissenters likewise railed at all the churchmen in general, telling them they were rogues, &c., and advised them, if I came among them to instruct them, to whip me. In a word, they raised such a ferment among these rude barbarians, that their sachem or chief said that if I came among them, he would shoot a bullet through my heart; these things several of the Indians have told me since. However, I, not knowing the danger, went to visit them; but they looked very surlily upon me, and showed a great uneasiness when I mentioned the name of God, so that I plainly saw that they were resolved not to hear me, and I feared that if I had persisted in my discourse of religion, they would have done me a mischief. . . . The people here have a high esteem of the church, and are now greatly rejoiced that they have an opportunity of worshipping God in that way, and have begun to build two small churches, the one at Newtown and the other at Reading."

From time to time he reported favourably of his mission; in 1736, his communicants were 105, and, at the period of Whitefield's visit, he says, "Both my congregations are in a flourishing condition, having lost nothing by the spirit of enthusiasm which late prevails exceedingly among the Independents in these parts, but ten families from among them have professed themselves of the Church of England, and have joined with us."

A letter written in the following year refers to the same subject, and shows, moreover, the disadvantage under which the church was labouring for want of a bishop to "ordain elders in every city." It is dated April 20th, 1743.

"My people are not at all shaken, but rather confirmed in their principles by the spirit of enthusiasm that rages among the Independents round about us.—And many of the dissenters, observing how steadfast our people are in their faith and practice, while those of their own denomination are easily carried away with every wind of doctrine, and are now sunk into the utmost confusion and disorder, have conceived a much better opinion of our church than they formerly had, and a considerable number in this colony have lately conformed, and several churches are now building, where they have no minister. Indeed, there is scarcely a town in which there is not a considerable number professing themselves of the Church of England, and very desirous to have it settled among them, but God only knows when and how they can be provided for. Were there in this country but one of the episcopal order to whom young men might apply for ordination, without the expense and danger of a voyage to England, many of our towns might be supplied which now must remain destitute. To express this wish to the venerable Society (I am sensible) may be esteemed impertinent; but I am moved to it by hearing so frequently numbers of serious people of our church lamenting their unhappiness, that they can rarely enjoy that worship which they hunger and thirst after, there being so small a number of clergymen in this country, when Presbyterians, Independents, and all sects are here perfect in their kind. But although we have not the utmost that we could wish for, yet I bless God for the pious care and charity of the venerable Society, to which it is owing that so many hundreds of souls are provided for in this government, and had it not been for that, we have reason to think there would not have been at this day so much as one congregation in this colony worshipping God according to the Church of England."

In October of the same year he informs the Society that his people were building a church in the hope of having a minister settled amongst them.—"But the Independents, to suppress this design in its infancy, having the authority in their hands, have lately prosecuted and fined them for their meeting to worship God according to the Common Prayer; and the same punishment they are like to suffer for every offence in this kind, although it is the common approved practice of the same Independents to meet for worship in their own way when they have no minister. . . . The case of these people is very hard. If on the Lord's day they continue at home, they must be punished; if they meet to worship God according to the Church of England in the best manner they can, the mult is still greater; and if they go the Independent meeting in the town where they live, they must endure the mortification of hearing the doctrines and worship of the church vilified, and the important truths of Christianity obscured and enervated by enthusiastic and antinomian dreams."

He makes the following satisfactory report of the mission of Reading in 1749:—"I have about 400 constant hearers, all of whom, excepting a very few, adorn their profession by a sober, righteous, and godly life. Almost two-thirds of the inhabitants of this parish are Independents, who have two ministers of their own persuasion. I baptize about sixty or seventy children commonly in one year, and some few adults, and am now preparing two whole families for baptism who were bred Independents. My parishioners are poor, and have but few negro slaves, but all they have I have, after proper instruction, baptized, and some of them are communicants. . . . As our church here, like the house of David, waxes stronger and stronger, so I hope, after some years, it will not need so much assistance from the good and venerable Society as at present; and yet the seed they now sow will continue to grow and flourish in many generations."

The next letter furnishes painful evidence of the danger of leaving men without spiritual guidance, and the ordinary means of grace. "9th April, 1750. "As I take care of three small congregations professing the Church of England at New Milford and New Fairfield, between eighteen and twenty-five miles distant from my dwelling, so I last week visited them, and found that many of their neighbours from Inde-

pendents, are become a sort of extravagant enthusiasts, as they yet want a name. For their minister, they have an ignorant mechanic not able to give a tolerable account of the first principles of natural and revealed religion, as I have found by conversing with him.—His praying and preaching (as they call it) is performed by screaming and hallooing to such a degree, as that he may be heard at above a mile's distance. He administers the Lord's Supper (as he says) to persons who profess to be unbaptized, and to small children; and at the time when he presumes to administer that holy sacrament (as credible spectators inform me) there is such a hideous and horrible screaming and howling among his communicants, that one would be tempted to suspect that the devil was come visibly among them. I have taken some pains with this presumptuous man and his hearers, but to little purpose, for they have renounced reason as carnal, and pretend to inspiration.

"I have baptized this half-year fifty-eight, of whom five are adult. Some few of them were Indian children. My congregations are in a peaceable and growing condition, and, I think, do increase in knowledge and virtue."

The mission of Reading, in which Mr. Beach was now labouring, was twenty miles in length and twelve in breadth; while in default of any nearer missionary, he was not unfrequently invited to visit families at sixty miles distance. These calls, however, he was prevented from answering as he would have done, by bodily indisposition. "I have been afflicted," he says, "with a colic for thirty years past, so as not to be free from pain one day, which of late increases upon me, hastens old age, and makes travelling burdensome." Surely missionaries so situated—left alone amidst a widely scattered flock—and with strength which they feel to be daily diminishing, while their burden grows daily greater, are of all men most entitled to our effectual sympathy. After lamenting his own insufficiency, Mr. Beach recurs with satisfaction to the prospect of some help being sent. "Nothing," he says, "caused so much rejoicing among our church people as a report, which has lately obtained here, of a bishop being appointed to visit this country."

But he was doomed to disappointment, and compelled for many ensuing years to labour single-handed, and with no one to whom he could look up for guidance and support. Yet he laboured on in faith, and as he planted and watered, God vouchsafed to give an abundant increase. In 1751, he writes, "My congregations, both at Newtown and Reading, do continually grow in the number of hearers and communicants, there being, in good weather, between 200 and 300 hearers, and 90 and 100 communicants in each church." The few negroes that were in the service of church families, had been all baptized. Mr. Beach concludes his letter in these touching words—"If I know my own heart, I desire, above all things, to promote the eternal good of souls, but all I can now do, is to minister to these two congregations, of which I hope the generality are very good and understanding Christians. And as they can give a very good reason why they adhere to the Church of England, so they adorn their profession by a good life. I continue to perform Divine service, and preach twice every Sunday and some other holy days; although I labour under much bodily weakness and pain, and am in continual expectation of my departure out of this miserable life, which event will, I hope, be very welcome when it shall please God to order it."

The next year, on the death of the Rev. James Honyman, who had been, for upwards of forty years, the missionary at Newport, Rhode Island, Mr. Beach had the offer of that station, which, though more valuable than his own, and in what he calls the "garden of New England," he felt bound to decline, in order, he says, that the people might not complain "that a worn out man was imposed upon them."

In 1760, he was called upon to preach before the clergy at their convention at Newhaven, and his sermon, which was a vindication of the fundamental articles of the faith, was afterwards published with a preface by Dr. Johnson, recommending it as well calculated to correct the latitudinarian spirit of the times. The missionaries also testified their approval of it in writing, and recommended it to the attentive perusal of their congregations.

His congregation had been continually increasing, till he was enabled, in 1762, to report that it considerably exceeded the whole number of dissenters; and that whereas, on his first arrival, there were not more than twenty communicants, there were now 300 communicants out of a population of 1000 church people. "Were it not," he says, "for the venerable Society's charity, I know not what would become of many thousands in these parts, who have so great a love and esteem of our church, and so great an aversion to the Independent methods, that if they were deprived of that which they admire, they never would join with the other. Nay, the venerable Society's charity to us has proved no small advantage to the Independents, for they who live near to the Church of England acquire juster notions of religion, and become more regular in their worship."

About this time allusions begin to occur in the Society's correspondence to those political troubles which, after a long struggle, issued in the temporary overthrow of the church in America, and the final separation of the colonies from the mother country.—Mr. Beach writes with pleasure, October 2, 1765, "that he cannot discover in any of the church people the least inclination to sedition and rebellion against the mother country on account of the stamp duty."

Though preserved, however, for the time from the turbulence of political faction, neither he nor any of his brethren were ever long free from the intrusion of religious fanatics. The letter which follows, contains an account of the first appearance in New England of the head of a new sect, which still exists, and boasts one distinguished name at least of the present day. "October 6, 1766. "The death of my nearest neighbour, Mr. Davies, is a very great loss to the church in Litchfield county, where, the short time it pleased God to continue him, he gave uncommon satisfaction, being very pious and prudent, zealous and laborious in the ministry; he was greatly beloved, and is now much lamented. Here is one Mr. Sandeman, come from Scotland, who (as I fear) designs to propagate infidelity, liberalism, or no religion, under the mask of free grace; for, as I have heard him preaching in the Independent's meeting-house in this town, I find that the sum and purport of his new doctrine is, 'that Christ has done all and every thing for our salvation which God requires of us, and the mere belief or assent to this report is saving faith; and to have the least solicitude about any thing which we have to do to obtain salvation, is the damning sin of unbelief, in which all the Christian world, excepting his sect, are involved.' Where these monstrous tenets are once received, there will remain no temptation to wicked men to turn infidels, in order to get free from the uneasy restraints which the strict laws of Christianity lay upon men's lusts; but they may maintain the character of stanch believers, keep conscience quiet, and flatter themselves with the hope of eternal happiness, while they indulge their appetites and passions as fully as any libertine or infidel can wish for. Many of the Independents in these parts, both ministers and people, appear to be strongly affected with this new-fashioned Antinomianism. But none of my people shew the least inclination towards it, but the greatest detestation of it. And instead of diminishing, it increases the number of my hearers, who as they continue in love, peace, and unity among

themselves, so they steadfastly adhere to the doctrine and worship of the Church of England, while our Independent neighbours are in no small confusion, and crumbling into more parties."

[TO BE CONTINUED.]

CHARLES WESLEY AND THE CHURCH OF ENGLAND.

[Copy of a letter from Rev. Charles Wesley, to the Rev. Dr. Chandler, just before the embarkation of the latter for America.—Gospel Messenger.]

London, April 27th, 1785.

REV. AND DEAR SIR:—As you are setting out for America, and I for a more distant country, I think it needful to leave you some account of myself and my companions through life. At eight years old, in 1715, I was sent by my father, Rector of Epworth, to Westminster school, and placed under the care of my elder brother Samuel, a strict Churchman, who brought me up in his own principles. In 1727, I was elected student of Christ Church [Oxford].—My brother John was then Fellow of Lincoln.

The first year at college I lost in diversions. The next, I betook myself to study. Diligence led me into serious thinking. I went to the weekly sacrament, and persuaded two or three young scholars to accompany me; and likewise to observe the method of study prescribed by the statutes of the University. This gave me the harmless nickname of *methodist*. In half a year my brother left his curacy of Epworth, and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men.

I took my degrees, and only thought of spending all my days at Oxford; but my brother, who always had the ascendant over me, persuaded me to accompany him and Mr. Oglethorpe, to Georgia. I dreaded exceedingly entering into holy orders; but he overruled me here also, and I was ordained Deacon by the Bishop of Oxford, on Sunday and the next, Priest, by the Bishop of London.

Our only design was to do all the good we could, as ministers of the Church of England to which we are firmly attached, both by education and principle. My brother still acknowledged her the best national Church in the world.

In 1736 we arrived, as missionaries in Georgia.—My brother took charge of Savannah, and I of Frederica; waiting for an opportunity to preach to the Indians. I was, in the mean time, secretary to Mr. Oglethorpe, and also, secretary of Indian Affairs. The hardships of lying upon the ground, &c., soon threw me into a fever and dysentery, which forced me in half a year to return to England. My brother returned the next year. Still we have no plan but to serve God and the Church of England. The lost sheep of the fold were our principal care; not excluding any Christians of whatever denomination, who were willing to add the power of godliness to their own particular form.

Our elder brother, Samuel, was alarmed at our going on, and strongly expressed his fears of its ending in a separation from the Church. All our enemies prophesied the same. This confirmed us more in our resolution to continue in our calling; which we constantly avowed, both in public and in private, by word and preaching and writing; exhorting all our hearers to follow our example.

My brother drew up rules for our society, one of which was, *constantly* to attend the church prayers and sacrament. When we were no longer permitted to preach in the churches, we preached, (but never in church hours) in houses, or fields, and sent from thence, or rather carried multitudes to church, who had never been there before. Our society in most places, made the bulk of the congregation, both at prayers and sacrament.

I never lost my dread of a separation, or ceased to guard our society against it. I frequently told them "I am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me." Some of our lay-preachers very early discovered an inclination to separate, which induced my brother to publish "Reasons against a separation." As often as it appeared, we beat down the Schismatical Spirit. If any one did leave the Church, at the same time he left our society. For fifty years we kept the sheep in our fold, and having fulfilled the number of our days, only waited to depart in peace. After our having continued friends for above seventy years, and fellow-labourers for above fifty, can any thing but death part us? I can scarcely yet believe, that in his eighty-second year, my brother, my old, intimate, friend and companion, should have assumed the Episcopal character, ordained Elders, consecrated a Bishop, and sent him to ordain the Lay-preachers in America. I was then in Bristol at his elbow; yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He certainly persuaded himself that it was right."

Lord Mansfield told me last year that *ordination was separation*. This, my brother does not, nor will not see; or that he hath renounced the principles and practices of his whole life; that he has acted contrary to all his declarations, protestations and writings; robbed his friends of their boasting; realized the Nag's Head ordination; and left an indelible blot upon his name, as long as it shall be remembered.

Thus our partnership here is dissolved; but not our friendship. I have taken him far better, for worse, till death doth us part; or rather, unite us in love inseparable. I have lived on earth a little too long, who have to see this evil day; but I shall very soon be taken from it, in steadfast faith, that the Lord will maintain his own cause, and carry on his work, and fulfill his promise to this Church. "Lo, I am with you always, even to the end of the world."

Permit me to subscribe myself, Rev. and Dear Sir, your faithful and obedient servant and brother,

CHARLES WESLEY.

P. S.—What will become of these poor sheep in the wilderness, the American Methodists? How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the Methodist? Had they had patience a little longer, they would have seen a real primitive Bishop in America, *duly consecrated by three Scotch Bishops*, who had their consecration from the English Bishops, and are acknowledged by them as the same as themselves. There is, therefore, not the least difference between the members of Bishop Seabury's Church, and the members of the Church of England.

You know I had the happiness to converse with that truly Apostolic man, who is esteemed by all who knew him as much as by you and me. He told me that he looked upon the Methodists in America, as sound members of the Church, and was ready to ordain any of their preachers, whom he should find duly qualified. *His ordinations would be indeed genuine, valid and Episcopal*. But what are you poor Methodists now? Only a new sect of Presbyterians, and after my poor brother's death, which is now so very near, what will be their end? They will lose all

* He perhaps did, but his "persuasion" did not make it right; and is the consistency of a whole lifetime, and of the whole Christian world, to be overturned by the "persuasion" of an old man of eighty-two? † Right Rev. Samuel Seabury, D. D., first Bishop of Connecticut, was consecrated at Aberdeen, Scotland, November 14, 1784.

their influence and importance; they will turn aside to vain janglings; they will settle again upon their lees, and like other sects of dissenters, come to nothing.

THE PRIVILEGES AND DUTIES OF ENGLISHMEN.

(From a Sermon preached before the Sons of St. George, by a Chaplain of that Society.)

The assemblage within these walls to-day assures us of the reality of this high and unquenchable feeling. The badges of country,—the emblems of nationality with which we are surrounded, tell us that the land of our birth,—the land of our fathers' graves, and perchance of our kindred's hopes,—can never be forgotten; that amidst the devastations of time, the canker and rust of earthliness, the withering power of calamity and reverse, that is a fresh spot of greenness in the soul's affections which the despoiler cannot touch; that its verdure will bloom when all around is barren; that its brightness will sparkle and endure, while cloud and gloom are upon the prospect elsewhere. We feel ourselves, in the maintenance of this affection, linked to the past and bound to the future; one with honoured generations who have long passed from earth; one with people and nations yet unborn;—one, in sympathy and faith, with those who long have left us, and with thousands, as we believe, yet to come; one with the departed of our fathers in love of country, in attachment to the throne, in devotion to cherish, as we hope, every national, every religious institution to which ourselves are bound.

And much cause have you, brethren,—the representatives of the diversified portions of our father-land,—to cherish this feeling in the inmost treasure-house of your hearts. The soft beauty, the rich fertility, the thickly-strewn mementos of ancient grandeur and renown, which characterize the "Emerald Isle" must win to its smiling land, and there enchain the heart's affections of its generous sons. The bold mountain and the fertile valley, the moor and the heather, the romantic lakes and craggy rocks, which point to many a scene of ancient struggle, must be deep amongst the cherished remembrances of Scotland's sons. Neither ocean nor forest between can divide the heart from the father-land,—can sunder the affections from the hills and valleys where the feet of childhood strayed; where even yet perchance the brightest hopes of manhood centre; or where old age may be contemplating its resting-place and its grave.

And need this appeal to the love of country be addressed to those who marshal themselves beneath the red-cross banner of St. George?—If there be one spot of earth more favoured than another,—a corner of the world upon which the Almighty has been pleased to shower down his peculiar blessings,—we may affirm, brethren, without fear of provoking jealousy or awakening envy, that that spot is ENGLAND. Not that such a conviction should beget any sentiment of selfish pride, but kindle more brightly and purely in the bosom, the glow of thankfulness to Him to whose blessing it is owing all. If England, "merry England," is a land of surpassing loveliness and beauty, it is the blessing of the Almighty which hath made it so. His hand, indeed, we trace in its green fields and verdant meads, its flowers and shrubbery, its blossoming hedge-rows, its wide-spreading oak, like the genius of the plain, and emblematic of its own durability. And taught else but long years of peace and prosperity, which the Almighty only has given, could have brought to the perfection which we there discern, the effects of human industry and skill; could have made a garden of the land,—dotted its rural scenery with sweet and trelliced cottages, the abodes of peace and plenty,—filled its towns and cities with unrivalled magnificence and untold wealth,—and covered the ocean with its ships, conveying to every shore its merchandise and its civilization.

But the beauties of nature and the skill of art are amongst the least of the attractions which that favoured land presents: she is richer and brighter far in her moral magnificence and religious strength. Her institutions of charity, and associations of piety are unparalleled in the wide world for their greatness and their influence,—whether it be in the refuge provided for the aged, the destitute and the sick,—in the receptacle for the infirm and the decayed who have none but the national charity to befriended them,—in the houses provided for the orphan and the foundling,—in the sound scriptural education furnished to millions of children who would otherwise grow up in ignorance and vice.

This is more to awaken the purest glow of national triumph, than the fairest of beautiful scenery, or the most gorgeous exhibitions of human wealth, taste and skill. Yet another institution is there, brethren, in which is entwined the fortunes, the hopes, the peace and prosperity of your father-land,—to which no Englishman can revert without a higher exultation and a deeper thankfulness; and that is, his NATIONAL CHURCH. To that does England owe her best and richest blessings; that is the cement of her strength,—the bond of her peace,—the secret of her prosperity. Religion diffused through every department of the State, from the crowning of the Sovereign to the prayer at the peasant's grave,—religion made accessible to every grade, and brought to every home,—religion recognized by Queen and noble, by Parliament and people,—religion a part and parcel of the State, entwined with every fibre of our glorious constitution,—ennobling and sanctifying the public life, and guarding the majesty of the laws,—religion, the National Religion, blessing our parent country with richest blessings, and transmitting its priceless treasures, in no stinted abundance, to her most distant dependencies;—this is the peculiar glory, brethren, of your native land. And, thanks to God, the spoiler's rash and reckless hand avails not yet to overturn your country's altars, and hush the voice of those ambassadors commissioned to stand and minister before them. And thanks to God, we add too, the lawless march of insubordination avails not either to wrest the sceptre from the Monarch's hand and trample her diadem in the dust. Not yet in our father-land are the high interests of Church and State become the speculation of the restless,—tossed hither and thither as caprice and selfishness may move; but fixed, and, as we pray and hope, fixed immovably upon a rock of strength which angels guard, and which the Almighty in his mercy will preserve to us, unless, by our growing negligences and aggravated sins, we ourselves forfeit and fling them away. And firmly and faithfully do we believe, that so long as our beloved father-land maintains the pure Christian creed which was first taught there by Apostolic Missionaries, and for many ages after was preserved in the simplicity of truth,—a creed overclouded and defiled for a time, but by God's gracious providence, cleared from those clouds and cleansed from those defilements; so long as she retains, as first taught and still preserved, her civil and religious organization; so long as she clings to her monarchial institutions, and her pure and Apostolic Church, there will be a guarantee for the continuance of her glory, and the permanence of her strength. But should it ever come to pass that her wayward children should trample upon the monarch's crown, or overturn their country's altars, then will her glory have departed; her children may still sing the songs of their Zion, but it will be a melancholy strain in a strange land; their harps unstrung, or swept in mournful cadence, beside the distant waters,—their once "merry" land a dream of memory, which wakes no joy nor hope, but provokes the start of agony, and the shudder of despair.

PROFESSION AND PRACTICE.

(From the Sermons of the Rev. Wm. Chillingworth, M.A.)

We are baptized in our infancy, that is, as I conceive, dedicated and devoted to God's service, by our parents and the Church, as young Samuel was by his mother Hannah; and there we take a solemn vow, "to forsake the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of it; to forsake also all the carnal desires of the flesh, and not to follow nor be led by them." This vow we take when we be children, and understand it not; and how many are there who know and consider and regard what they have vowed, when they are become men, almost as little as they did being children! Consider the lives and public actions of most men of all conditions, in court, city, and country, and then deny it, if you can, that those three things which we have renounced in our baptism, the profits, honours, and pleasures of the world, are the very gods which divide the world amongst them; are served more devoutly, confided in more heartily, loved more affectionately, than the Father, Son, and Holy Ghost, in whose name we are baptized; deny, if you can, the daily and constant employment of all men to be either a violent prosecution of the vain pomp and glory of the world, or of the power, riches, and contemptible profits of it; or of the momentary or unsatisfying pleasures of the flesh, or else of the more diabolical humours of pride, malice, revenge, and such like; and yet with this empty form we please and satisfy ourselves, as well as if we were lively born again by the Spirit of God, not knowing or not regarding what St. Peter hath taught us, that the baptism which must save us is, "not the putting away of the filth of the flesh, but the answer of a good conscience unto God." (1 Pet. iii. 21.)

When we are come to years capable of instruction, many, which is lamentable to consider, are so little regulated by themselves or others, that they continue little better than pagans in a commonwealth of Christians, and know little more of God or of Christ, than if they had been bred in the Indies. A lamentable case, and which will one day lie heavy upon their account, which might have amended it, and did not. But many, I confess, are taught to act over this play of religion, and learning to say, "Our Father, which art in heaven;" and, "I believe in God the Father Almighty;" but where are the men that live so, as if they did believe in earnest that God is their Almighty Father? where are they that fear him, and trust him, and depend upon him only for their whole happiness, and love him, and obey him, as in reason we ought to do to an Almighty Father; who, if he be our Father, and we be indeed his children, will do for us all the good he can; and if he be Almighty, can do for us all the good he will; and yet, how few are there who love him with half that affection as children usually do their parents, or believe him with half that simplicity, or serve him with half that diligence! And then for the Lord's Prayer, the plain truth is, we lie unto God for the most part clean through it; and for want of desiring indeed what in word we pray for, tell him to his face as many false tales as we make petitions. For who shows by his endeavours that he desires heartily, that God's name should be hallowed, that is, holly and religiously worshipped and adored by all men? that his kingdom should be advanced and enlarged; that his blessed will should be universally obeyed? Who shews, by his forsaking sin, that he desires, so much as he should do, the forgiveness of it? Nay, who doth not revenge upon all occasions the affronts, contempts, and injuries put upon him, and so upon the matter curse himself, as often as he says, "Forgive us our trespasses, as we forgive them that trespass against us?" How few depend upon God only for their daily bread, viz. the good things of this life, as upon the only Giver of these, so as neither to get nor keep any of them, by any means, which they know or fear to be offensive unto God! How few desire in earnest to avoid temptation! Nay, who almost is there that takes not the devil's office out of his hand, and is not himself a tempter both to himself and others? Lastly, who almost is there that desires heartily, and above all things, so much as the thing deserves, to be delivered from the greatest evil; sin, I mean, and the anger of God? Now, beloved, this is certain; he that employs not requisite industry to obtain what he pretends to desire, does not desire indeed, but only pretends to do so; he that desires not what he prays for, prays with tongue only, and not with his heart; indeed does not pray to God, but play with him. And yet this is all which men generally do, and therefore herein also accomplish this prophecy, "having a form of godliness, but denying the power thereof."

And this were ill enough, were it in private; but we abuse God Almighty also with our public and solemn formalities; we make the Church a stage whereon to act our parts, and play our pageantry; there we make a profession every day of "confessing our sins with humble, lowly, and obedient hearts," and yet, when we have talked after this manner twenty, thirty, forty years together, our hearts for the most part continue as proud, as impudent, as disobedient, as they were in the beginning. We make great protestations, "when we assemble and meet together to render thanks to God Almighty for the benefits received at his hands;" and if this were to be performed with words, with hosannas and halloings and gloria patris, and psalms and hymns, and such like outward matters, peradventure we should do it very sufficiently; but in the mean time, with our lives and actions we provoke the Almighty, and that to his face, with all variety of grievous and bitter provocations; we do daily and hourly such things as we know, and he hath assured us, to be as odious unto him, and contrary to his nature, as anything in the world is to the nature of any man in the world; and all this upon poor, trifling, trivial, no temptations. If a man whom you have dealt well with should deal so with you,—one whom you have redeemed from the Turkish slavery, and instated in some indifferent good inheritance, should make you free speeches, entertain you with panegyrics, and have your praises always in his mouth; but all this while do nothing that pleases you, but upon all occasions put all affronts and indignations upon you; would you say this were a thankful man? Nay, would you not make heaven and earth ring of his unthankfulness, and detest him almost as much for his fair speeches as his foul actions? Beloved, such is our unthankfulness to our God and Creator, to our Lord and Saviour; our tongues ingeminate and cry aloud Hosanna, Hosanna; but the louder voice of our lives and actions is, "crucify him, crucify him." We court God Almighty, and compliment with him, and profess to esteem his service "perfect freedom;" but if anything be to be done, more love him, if anything be to be suffered for him, here we leave him. We bow the knee before him, and put a cry in his hand, and a crown upon his head, and cry, "Hail, King of the Jews!" but then with our customary sins, we give him gall to eat and vinegar to drink; we thrust a spear in his side, nail him to the cross, and crucify to ourselves the Lord of glory. This is not the office of a friend, to bewail a dead friend with vain lamentations; "see que valetur memuisse, quam mandaverit exequi;" to remember what he desires, and execute what he commands. So said a dying Roman to his friend, and so say I to you. To be thankful to God, is not to say, God be praised, or, God be thanked, but to remember what he desires, and execute what he commands. To be thankful to God, is certainly to love him, and to love him in to keep his commandments; so saith our Saviour—"If ye love me, keep my commandments." If we do so, we may justly

pretend to thankfulness; which, believe me, is not a word, nor to be performed with words; but if we do not, so, as generally we do not, our talk of thankfulness is nothing else but mere talk, and we accomplish St. Paul's prophecy herein also, having a form of thankfulness, but not the reality nor the power of it.

THE CHURCH.

COBOURG, FRIDAY, APRIL 26, 1845.

CONTENTS OF THE OUTSIDE.

First Page.—The privileges and duties of Episcopacy. Profession and Practice. Fourth Page.—The Privy-Councilor. The Synge Family.

(CIRCULAR.)

To the Reverend the Clergy of the Diocese of Toronto. Toronto, April 15th, 1845.

REVEREND BRETHREN,—In conformity with a Resolution passed at a Special General Meeting of the "CHURCH SOCIETY," held at Toronto, on the 23d of October last,—that four Collections should be made annually throughout the Diocese in aid of the funds of this Society, at such times as the Lord Bishop shall appoint, and that the proceeds of two of such Annual Collections should be devoted to the maintenance of Travelling or Resident Missionaries in this Diocese,—I have to express my desire that a Collection be made in all Churches, Chapels, and Stations in this Diocese, on THURSDAY, that is, on the 18th of May next,—the same to be applied exclusively to the promoting of the cause of Missions in this Diocese, under the direction of the Church Society.

In order to obviate the inconveniences which are found to arise from the postponement, in certain instances, of the Collections beyond the period at which they were required to be made, and to secure the unity of action which a strict adherence to one particular day for this object would help to promote, I beg particularly to recommend that, in all practicable cases, the Collection be made on the day announced; or, if circumstances should unavoidably cause its postponement, that it should not, if possible, be delayed more than two Sundays beyond the time originally fixed upon.

As the proposed Collection on Trinity Sunday is designed to further a most important and noble Christian object, it is my fervent prayer, as it is my hope, that the Lord will put it into the hearts of all his faithful people, to remember, on that occasion, the claims of the spiritually destitute, and "while they have time, to do good unto all men; specially unto them that are of the household of faith."

I remain, Reverend Brethren, Your's faithfully, (Signed) JOHN TORONTO.

The General Annual Meeting of the Incorporated Church Society of the Diocese of Toronto, will be held at Toronto, on Wednesday the fourth day of June next. Divine Service, preparatory to the business of the day, will be held in the Cathedral Church, at 1 o'clock, P. M.

The Clergy who may attend are requested to appear in their robes.

The Lord Bishop of Toronto will, with the Divine permission, hold his next General Ordination in the Cathedral Church at Toronto, on Sunday, the twentieth of June. Candidates for Holy Orders, whether of Deacon or Priest, are requested to intimate, without delay, their intention to offer themselves, and to be present for Examination on the Wednesday preceding the day of Ordination, at 9 o'clock A. M., furnished with the usual Testimonials, and the Si-Quis attested in the ordinary manner.

We are requested to state that it is the intention of the Lord Bishop of Toronto to hold Confirmations, during the ensuing summer, throughout the District of Gore and the several Districts above it, with the exception of the few places visited for that purpose during the preceding year. His Lordship requests that such of the Clergy in the Districts about to be visited,—whether resident or travelling Missionaries,—as have established new missions, or stations, at which it would be desirable that Confirmations should be held, would signify the same to him at their earliest convenience, that he may so arrange his journeys as to include them in his list of appointments.

We must confess it is with no little surprise we perceive, that some intelligent individuals, and intelligent conductors of the public press, are seriously pressing the new fancy that the project of a University is to be cast aside as needless, and that, as a substitute for such a great fountain or reservoir of learning, we are to have a proportionate augmentation of the number and strength of our Grammar Schools.

We cannot possibly be thought to have any objection to the enlargement of these subsidiary institutions of learning,—that they should be put, in short, upon the very best footing upon which the endowment allotted for their maintenance may be considered capable of placing them. And we should be well enough disposed to concur in the opinion which is thus advanced, if there were facts to support the pretension,—if such pretension be, indeed, seriously made,—that the country is not in a state of sufficient ripeness to warrant the formation and carrying out of that higher establishment of education, which is included in the name and meaning of a University.

But what the facts of the case really are, the present condition of our University can best testify.—There the number of students is such as bears, we apprehend, as fair a proportion to the population of the country,—taking particularly into account the newness of its establishment,—as do the Universities of Great Britain and Ireland themselves.

And who will venture to say that the standing and proficiency of the students at our University, is not such as to justify their being placed at the highest seats of learning? Who will say that, in classics or mathematics, or any other department of science, they have not reached a proficiency, and are making a progress, which not only proves that they are ripe and fit for the tuition afforded by a University, but that they would be most unjustly deprived of a high and legitimate privilege, if they should, without some pressing Provincial necessity, be debarred from its advantages upon the spot? Years ago, young gentlemen educated at the Grammar Schools of the Province, not only assumed a respectable standing upon their entrance into the Universities of Oxford or Cambridge, but, in fact, we encourage ourselves in hoping and believing that all religious systems are right; and although men, when questioned, will for the most part deny that they govern themselves by such a principle, it is notwithstanding undeniably true, that whenever men have the courage to look into themselves, they find the ruling power which actuates them, and to whose secret tribunal they refer all their notions of moral excellence, to be nothing more than a certain vague indefinite feeling or wish to do good, which is substituted for real truth, and, in consequence, for the sake of a man's state of body, or the last impressions which have been received from the most recently read book, or from a thousand incidental causes.

Hence, our confidence in the meaning of the word Charity, and we often, inconspicuously, do evil that, as it were, good may come; whereas true charity descends from above; it is the perfecting of faith in love; it is a single wish for God's glory and the good of His Church, always exercising itself in meek and virtuous and orderly conduct, and since it is in the love, it ever holds fast to the Apostles' doctrine and the Apostles' fellowship.—And thus, emanating from a proper sense of unity, true charity will not be seduced into supporting any religious system which is novel either in doctrine or discipline; for it has a clear and certain view of the laws which regard the unity of the Church, and every transgression of these laws is a direct violation of Christian charity;

account the many respectable emigrants who are yearly coming to this Province from all parts of the United Kingdom, amongst whom are not a few whose sons have been educated in distinguished Grammar Schools of the Mother Country, and who have, in some instances, been reconciled to the privations of this voluntary and perhaps necessary exile, from knowing that those sons would enjoy here the means of finishing the education which had been so auspiciously prosecuted there.

We trust, therefore, that this question will be viewed with a better spirit of fairness, and a more exact reference to facts. Grammar Schools are unquestionably valuable and indispensable; but with a University conducted as our present one now is, and allowed to proceed in an unfettered course of usefulness, we should soon find our Grammar Schools themselves raised in character and efficiency to an extent which we could never hope to see realized, were there no such higher Institution of learning in existence. We should like, indeed, that any sound and sensible scholar,—any person properly acquainted with the science and working of the educational system,—should answer the question, whether Eton, or Harrow, or Winchester, or any other of the honoured names amongst the Grammar Schools of the Mother Country, would be any thing like what they are, were there no such institutions in existence as the Universities of Oxford or Cambridge!

The suggestions thrown out by our correspondent T. C. are worthy of careful and diligent consideration. There is no duty in relation to which more practical error has been committed, than in that of Christian charity,—from the disposition, in the mistaken and dangerous liberality of the times, to confound the genuine claims of benevolence with the temptation to disseminate and strengthen religious error.

It is right, and dutiful, and Christian to relieve physical distress where it is presented, without reference to creed or country; but it is not right,—on the contrary it is a violation of sound principle and of true Christian charity,—to contribute to the fostering of heresy and the strengthening of schism, and so to the marbling of religious truth and the subversion of Christian concord. That would be unwearied at night what had been put together by toil and pains during the day; may more, it would be giving proof that in praying against error, division, and schism, our petitions went forth from feigned lips, and that the heart did not second what the tongue expressed.

We do not consider it necessary to be putting forth hypothetical or imaginary cases, wherein by possibility our sympathy and succour, even in spiritual things, might not insistently be yielded to those of an heretical or schismatical communion; it is enough to be able to affirm that no such cases are likely to present themselves to us here. On the contrary, all the disposable means which, in the utmost fullness of our benevolent zeal, we can appropriate, are needed for the building up of the walls of our own Zion,—for relieving the destitute of our own communion,—for establishing the best welfare of the children of the Church on a basis which infidelity cannot shake, and party agitation may not scatter to the winds.

While our own temples of prayer are so few in number, and so many more are to be erected or enlarged; while our own desolate places call for the multiplication of travelling Missionaries or resident spiritual guides; it would be worse than folly or frenzy,—it would be a grievous sin,—to wrest away from these their lawful purposes our means of succour and support, and transfer them to the building up of an avowed superstition, or to the perpetuation of an admitted and lamented schism.

We have been obligingly favoured with a copy of two little works advertised in our columns, viz., "Private Devotions for School Boys," and "Private Devotions and Rules of Conduct for Young Ladies"; the former by the Rev. Dr. Beaven, Professor of Divinity in King's College, Toronto, and the latter by Mrs. Beaven.

These works we can very unreservedly recommend,—being sure that some such help in the hands of the young, if diligently used, will, with the Divine blessing, serve much to promote the culture of early piety, and that moral purity and correctness of thought and conduct, which is the distinction of Christians. Youth, we need scarcely repeat, is the season of life in which, above all others, sound principles should be implanted and a right direction given to the feelings and conduct. It is, emphatically, the spring-time; when the soil is genial, and the "good seed" sown in it can better take root and flourish than in after years when the earth, through the incrustations of the world, is less accessible to kindly and pious impressions, and when its gathered cares and anxieties must at best impede the growth and influence of the principles of Christian truth.

Our Travelling Agent has commenced his collecting tour Westward, and will visit the several Stations of the Home, Niagara, Gore, Wellington, Talbot, and London Districts, as far as the Town of London.

Communication.

(For The Church.)

A WORD ON CHARITY.

In the present age, when, with a spirit of pretended liberality, daring attempts are made to confound right and wrong, and latitudinarian error is eagerly striving with Catholic truth, and endeavouring to do away the distinctive marks of the Church of Christ, it is very requisite that our people be plially and honestly taught, wherein true charity consists, in order that their liberality be no longer taken advantage of by the other religious societies, who at the present time likewise occupy Canada. And this has much to be attended to, for from ignorance of the nature of true charity, our people in times past have (unwisely) it is to be hoped, given much assistance to the propagation of error throughout the two Dioceses of Quebec and Toronto. Latterly, no doubt, a deeper sense of our duty as members of Christ's visible kingdom has grown up amongst us, and kept us, much more than formerly, from such gross inconsistencies; but still all thoughtful Christians will remember, that not many years have passed away since our people, from ignorance of the true constitution of the Catholic Church, and wherein her blessed unity consists, were induced to contribute very liberally to the building of the French Parish Church in Kingston, and to the building of the Presbyterian Kirk in Toronto, and as it is not impossible that beggaring attempts of a similar nature may be made on the generous disposition of the members of our Catholic Communion, during the present year, whether in aid of a Roman Cathedral shortly to be erected in Toronto, or in a more general way, for the support of dissenting Sunday-schools and Meeting-houses, it becomes the solemn duty of the Church affectionately to warn her children, lest, from ignorance or inadvertence, they be found subscribing to the support of error.

Hence, our confidence in the meaning of the word Charity, and we often, inconspicuously, do evil that, as it were, good may come; whereas true charity descends from above; it is the perfecting of faith in love; it is a single wish for God's glory and the good of His Church, always exercising itself in meek and virtuous and orderly conduct, and since it is in the love, it ever holds fast to the Apostles' doctrine and the Apostles' fellowship.—And thus, emanating from a proper sense of unity, true charity will not be seduced into supporting any religious system which is novel either in doctrine or discipline; for it has a clear and certain view of the laws which regard the unity of the Church, and every transgression of these laws is a direct violation of Christian charity;

not but that, in one sense of the word, we may show charity to all men; we may clothe the naked, we may feed the hungry, we may visit the sick, without any fear of encouraging error; and thus realize to ourselves somewhat of that pooriness and meekness of spirit, which is of great value in our Saviour's sight; but he remembered, that benevolence, and contribute to the support of what is novel and erroneous.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF QUEBEC.

On Wednesday, the 12th ult., the first meeting of the Franco-Patrimonial Association of the Church Society was held in St. Paul's Church, near Heaton Brook. After Divine Service had been performed and a sermon preached, the meeting was opened with the prayers provided for all meetings of the Church Society, and addressed by several gentlemen present, who warmly advocated the claims of the Association. Wm. Henderson, Esq., in a long and interesting speech, entered very fully upon the objects of the Society, the benefit to be derived from the Act of Incorporation, the vast extent of the field of labour kept up by the venerable Societies at home, the increasing claims upon their country, and the obligation incumbent upon all, especially upon those who had themselves enjoyed their fostering care, to assist in the propagation of the Gospel. A subscription list was then opened, and the following sums subscribed upon the spot:—

Table with columns: Name, Amount, Name, Amount. Includes W. Henderson Esq. £ 0 0, Wm. Ramsay Esq. £ 1 3, John Foster Esq. £ 0 2, John Dillon Esq. £ 0 5, etc.

Besides this, the people subscribe annually upwards of thirty pounds to the support of the clergyman.—Communicated.

We have been favoured with a view of a Silver Gilt Cup lately presented by the choir of Christ Church in this city, to their talented and indefatigable instructor, Capt. Talbot, A. D. C. It is really beautiful as a work of art, but its moral beauty is superior, marking as it does, the deep sense of gratitude entertained by a large and respectable portion of a gentleman, and a soldier in the promotion of sacred harmony.—Montreal Courier.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the formation of a Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Table with columns: Location, Amount. Includes St. Ann's Church, Adelaide £10 18 1/2, 10th Concession, do. £0 8 4, etc.

The Treasurer has also received the following: From the Gore and Wellington District Branch Association, through the Treasurer, T. Sikes, Esq. £26 18 5, etc.

On the 23d April, 1845. ST. GEORGE'S CHURCH, KINGSTON. At the Annual Vestry on Easter Monday, 1845, the Ven. the Archbishop (Rector) in the Chair. The Report of the Clergy was read, and the thanks of the meeting given to them for the zealous discharge of their duties, by which the exterior and interior of the Church have been much improved in appearance and comfort.

The Hon. the Hon. Mr. de Blaquiere, seconded by the Hon. Mr. Macaulay, the meeting appointed a Committee to report to a future Vestry what means, if any, should be adopted, to procure a Public Cemetery in the vicinity of the town of Kingston. The following Clergy were named: Messrs. Brent and Willard, and the thanks of the meeting given to them for the zealous discharge of their duties, by which the exterior and interior of the Church have been much improved in appearance and comfort.

On the 23d ult., being Easter Sunday, the above handsome Church was the first time opened for Divine Service, when an unusually large and happy congregation attended. A regular and increasing number of Communicants partook also, on that occasion, of the holy Eucharist. This place had long been left spiritually destitute, and the Rev. John Hickie, who has been brought in from the highlands and heather, and "added to the Church." Three hundred and eighty-four, including seventeen adults, have been baptized by Mr. Hickie in his mission within the last two years, and one hundred and thirty were presented by him to our St. George's Church, on the 1st of September. £25 were given by that disinterested and indefatigable friend of Canadian Missions, the Rev. W. J. D. Waddiell, as also £10 by the Governor General, £18 16s. by the late Admiral Vansantart and family, £10 by John Arnold Esq., and £10 by Mr. McCay, through the Rev. J. Hickie. By these liberal donations, the Committee has been enabled thus early to make the Church commodious and comfortable hereafter for worshipping in it the God of their Fathers.

UNITED STATES.

(From The Courier and Enquirer.)

DEATH OF THE REV. DR. MILNOR.—The venerable and excellent Dr. Milnor, for so many years Rector of St. George's Church, Kingston, is now dead. He expired suddenly, without previous illness, and in the full possession of his vigorous faculties, on Tuesday night. His complaint was disease of the heart.

Dr. Milnor's loss is one that will be felt by all denominations of Christians, and by all men engaged in the good works of education and benevolence, for he was a liberal Christian gentleman, and an active and disinterested friend of every thing tending to promote the welfare, temporal and spiritual, of the human race. He was born in Philadelphia in 1812, and he served with honour, and where were first experienced those serious impressions which led him to the ministry. He studied under the venerable patriarch, Bishop White—was by him admitted to holy orders, and for a time was an assistant minister to him.

He preached on Sunday last with his accustomed perserverance till day on Tuesday—assisted in the evening at a meeting in his own house, of the Directors of the Deaf and Dumb—and retired to bed at his usual hour, with as much hope of the morrow, as at any other time. After a little while the malady seized him, and a brief struggle closed a career, pure, life, given to mortal ruin. For such a death, after such a life, there can only be sorrowful thankfulness.

Arrival of the Great Western.

TWENTY-ONE DAYS LATER FROM ENGLAND.

On Wednesday, the 16th inst., the Steamship Great Western arrived at New York, after a hasty passage of 17 days and 12 hours. The passengers presented the Captain with a testimonial, accompanied by a service of plate, as an acknowledgment of his skilful management of the vessel, and his courteous and attentive attention to the wants of his passengers, and trying voyage. The Great Western, on the 7th April, in 47 N. long. 40 W., exchanged colours with the Cambria on her homeward route. The summary which follows embraces the most important items of intelligence which have reached us; and for these we are indebted to the New York papers.—Latest date is the 29th ultimo.

The Great Western brought over sixty-eight passengers. Business generally was brisk, but the corn trade was dull. The Right of Search negotiations were going on between France and England. The Zille was engaged on the 17th inst., and was followed by the Oxford, Rochester, and Ludiana, with papers of the 1st inst., announcing the intelligence of the U. S. Senate having passed the Texas Bill. This important news was taken to London by a special Express, conveyed personally by Mr. Edward Wilson, the Indian was followed in less than twelve hours by the George Washington, with the Inaugural Address of Mr. Polk, which was also expressed in a very rapid manner, reaching London the same night.

The London Times assumes a strongly condemnatory tone upon the subject of annexation. The Morning Post says they are more mortified than surprised at annexation. Willmer and Smith's European Times says:—The conduct of American Legislative bodies is a marvel and a mystery to the politicians of Europe. It passes comprehension, and defies analysis, and is beyond the power of organization. Every one who, in the result of the last contest for the Presidency, that Texas would be annexed; but that the Whig Senate should be a consenting party has produced astonishment, and rendered the news which came to hand this week from the western world, not only more startling, but more humiliating to the nation, and more disgraceful to the Conservative body—a drag upon the more headstrong resolves of the other House, and the dignity of its bearing, commands, with the general wisdom of its decisions, the respect even of those who are not prone to indulge Republican institutions.

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IRELAND. The Repeal Association still continue their meetings. On St. Patrick's day the meeting was more than usually well attended; all sported shamrocks in their hats, in honour of the day, and Mr. O'Connell was decorated with a monster bunch, twined round a bunch of palm, the preceding day having been Palm Sunday. The Mayor received the chief of the Repealers, and the increase of the grant to the Roman Catholic College of Maynooth, is stirring up some agitation, which threatens to extend. A meeting to petition against the grant, has been held at Exeter-hall; one in Liverpool is fixed for Monday week; and several other parts of the country promise to catch the infection.

The rent for the week was announced to be £398 5s. 4d.

BRITISH PARLIAMENT.

HOUSE OF LORDS, March 28.

TARIFF OF THE UNITED STATES.—The Earl of Clarendon inquired whether it had been taken into consideration by the Government, whether it was expedient to receive justice of the loss inflicted upon them by a change made some time ago in the tariff of the United States. Under the 26th section of the new tariff, agreed to on the 25th of August, 1842, goods coming from England, which were shipped before the imposition of the new duties, were exempted to the extent of 100 per cent. in value, or 90 or 100 per cent. on silk goods, and 120 per cent. on cotton goods. Goods that had come from the eastward of the Cape were subjected to much lower duties. Now, this he considered to be an infringement of the treaty with Alleghania, which provided, among other things, that no duties should be imposed on goods from England. By the change, a single house in Glasgow had lost £20,000, and the total loss by the British merchants is estimated at £200,000. The Alleghianians appear fully alive to the importance of the treaty, and were in their favour, for they have insisted on the repeal of the amount of duties levied on their rice by an excess that had levied on the rice from the coast of Africa.

The Earl of Aberdeen replied, that the case had the attention of Government; but neither the representations of Mr. Fox, the late Minister at Washington, nor those of his successor, had as yet met with the attention they deserve.

HOUSE OF COMMONS.

OREGON.—Mr. Roebuck asked whether Government had any objection to lay before the House the negotiations between this country and Alleghania on the subject of the disputed Oregon territory? His reason for asking was to be found in existing circumstances in Alleghania, though he was the last man who would desire to cast a slur on a great nation. He had no objection to the negotiations, but he was in favour of this country and Alleghania, the purpose of which was, that the territory in dispute upon the Oregon should be considered as a matter upon which no determination had been come to, and that the whole question should be left open. Under these circumstances, the House of Representatives had passed a bill for settling "this territory." The English were not, he believed, a people all accustomed to bluster or express themselves in a manner which should raise the indignation of those with whom they conducted negotiations; but it must be apparent to every body that this was a most extraordinary proceeding. If it arose from the fact that the House of Representatives had behaved foreign nations seriously to consider the matter. If the House of Representatives passed such a bill, if it were sanctioned by the Senate, and urged upon the President, he might be forced to give it the effect of law; while he, having taken no precaution to obtain the assent of the House of Representatives, would find ourselves divested of the means of protecting our own rights. If it had been properly looked into, they should at once have declared that Alleghania had no rights west of the Rocky Mountains; and if the negotiations which had been broken up were recommenced, he believed they would be put on a footing that would be more honourable to our country, and show that they had to cross the Rocky Mountains at all.

Sir Robert Peel replied, that Mr. Roebuck had rightly described the convention; which was framed to last for ten years. It was renewed in 1838, and in 1842, but it was also provided, that neither party should terminate the arrangement without giving a year's notice. With respect to the negotiations with the Executive Government of Alleghania, they had not been brought to a close; and it would not be considered with his duty to discuss the correspondence to be sent to the Grand Council by the Sultan himself, and in which he would be assisted by the British Ministers, and the British Colonies in the West Indies, remains substantially the same.

The debates on the sugar duties, and the other matters included in the budget, occupied the attention of the House of Commons prior to the adjournment. The Sugar Duties were considered with his duty to discuss the correspondence to be sent to the Grand Council by the Sultan himself, and in which he would be assisted by the British Ministers, and the British Colonies in the West Indies, remains substantially the same.

LIBERATED SLAVES IN THE COLONIES.—THE AMERICAN PRESIDENT'S MESSAGE.—Mr. Adam called the attention of Sir R. Peel to a passage in the recent message of the President of the United States, in which it was alleged with regard to our efforts to suppress the slave trade, that the slaves, when captured, being returned to their homes, are transferred to her colonial possessions in the West Indies, and made the means of swelling the amount of their products by a system of apprenticeship for a term of years; and begged to ask whether the President was correctly informed?

Sir R. Peel regretted that the President of the United States should have thought proper to send to Congress a formal message on that important subject without ascertaining the real condition of those liberated negroes, when in the British colonies. The message stated that, on the capture by British ships of negroes intended for slavery, the latter were sent to the West Indies, and subjected to apprenticeship a term of years, and treated with nearly the same severity that was practised towards them while slaves. Now the fact of the case was, that the state of apprenticeship was, and had for some years been, altogether abolished in the West Indies, and no black whether he went there as a free emigrant, or a captured and liberated slave, was ever required to be apprenticed; and he was perfectly and entirely free, and entitled to all the rights of freedom. There was another allegation contained in that message, that vessels belonging to England as well as to the United States, were engaged in the slave trade, and that the most serious conviction. He was not prepared to deny that allegation; but he sincerely hoped that, as the law could reach the application of British capital to the purposes of the slave trade, the House would endeavor to make it reach such an offence with stringent penal effect.

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Table with columns: Works in Progress, Supplementary Estimates, Already Granted. Includes Nova Scotia—Citadel at Halifax £174,863, Gibraltar—New Works 225,000, etc.

The contemplated works are a new battery and site at Liverpool, to cost 27,000l.; increased barrack accommodation at Newport, in Wales, to cost 19,800l.; cells, to cost 5,000l.; increased accommodation to new barracks in Manchester district, to cost 25,000l.; the new barracks at Portsmouth, to cost 10,000l.; and new storehouses and offices at Dover, to cost 4,171l.

The missing packet-ships, England and the United States, form a painful topic of speculation—if speculation can be said to exist where all is hopeless.—Wilmot's Times.

RIGHT OF SEARCH.—The Duke de Broglie, has arrived in London, and the conference is now sitting which is to decide the future policy of England and France. It is understood on all hands that the Duke de Broglie is in favour of search, which he proposes, is a blockade of the coast of Africa by the two powers, joined of course to the squadron of the United States already there for that purpose. The right of search in its most obnoxious form is thus given up, but the substitute, inadequate as the former system was, promises to be still more inefficient.

DEATHS OF DISTINGUISHED PERSONS.—Lord Churchill died at Brighton, on the 6th inst., at the age of 86.

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FRANCE.

The principal legislative question in the Chamber of Deputies has been the debate on Duvivier de Haureaux's motion for abolishing vote by ballot. The Chamber came to a decision on Tuesday, when the proposition, with some alterations, was adopted. The effect of this will be that, on divisions, both the Government and the Opposition will be obliged to vote by ballot, and the measure will be called for at any time by twenty members or more. The concession of this question is generally regarded as a symptom of Ministerial weakness, though the settlement of the question is looked upon with general satisfaction by all parties. There were no business on Wednesday occupied by the Chamber. Certain checks are proposed to be adopted, and offenders to be criminally fined.

Spain. A new electoral law has been brought forward by the Government, which will have a material effect in narrowing the franchise. It is a supplement, and an essential one, to the reform of the Cortes, and is intended to be carried into effect. The measure for restoring the church property was under discussion.

General Arazo, who was arrested some months ago, under pretence of being engaged in one of General Narvaez's pretended conspiracies, and for whose execution, without trial, orders had been issued, has been brought before a court-martial and fully acquitted.

SWITZERLAND.

The country, had, by the late arrivals, generally settled down into tranquillity. A proposition for a general amnesty had been submitted to the Diet; and it was resolved that the several cantons should be invited to adopt it. Several of the political prisoners at Lucerne had been set at liberty. The Committee of the Diet had considered its deliberations on the question of the expulsion of the Jesuits.

The Extraordinary Diet having referred the questions of the Free Corps, the Jesuits, and the Amnesty to the Committees, the Commissioners had disagreed respecting the competency of the Diet to decree the expulsion of the Jesuits.

PORTUGAL.

A Lisbon letter of the 11th inst. gives an account of a serious epidemic in the district of Figueira, attended with the loss of many lives, and the accumulation of several houses.—The tumult was occasioned by an attempt to levy and collect a new impost on wines. The details are calculated to leave a bad impression of the administration of affairs in Portugal, and of the condition of

This colony. The difference in the rates of duties requisite to cover such serious disadvantages on the part of the importer by whom...

landed on the wharves of Toronto, arriving via Rochester and Oswego instead of Montreal. The Province has just completed the very expensive act of buying nearly a million of money...

Induced it too fine—the want of rain is beginning to be felt, and a good shower is much required to start the grass and fall...

THE Undersigned, having been appointed by the last Will of the late JAMES HENDERSON, Esquire, Executor...

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WANTS A SITUATION. A Book-keeper in a respectable Establishment, a Gentleman who, from more than twenty years' experience...

AMERICAN DRAWBACK BILL.—The following official notice decides the question as to whether British goods, passing in transit through the United States, will be regarded or not as foreign commodities...

General Post Office. Montreal, March 29, 1845. The Postmaster General having concluded an agreement with the government of the United States, for the conveyance through its territory of the correspondence of Great Britain and Canada...

FIRE IN THE TOWN OF LOSDON, (C. W.)—We observe with extreme regret that this unfortunate town has again been visited by a very destructive fire, which has done more damage in little more than six months...

COBURN BAZAAR. THE BAZAAR in aid of the funds for the enlargement and improvement of St. Peter's Church, in King Street, Town, will be held in the NEW HOTEL, in King Street, on THURSDAY, the TWENTY-SECOND OF MAY next...

EDUCATION. MRS. KING has opened a Ladies' School, at Cornwall, and begs to name the following Gentlemen as references: In Toronto—The Rev. Dr. McCall, the Rev. H. J. Grattan, Hon. Mr. Justice McLean, and Messrs. H. W. Rossell, J. G. B. Lindsay, Geo. S. Jarvis, Esq., A. McLean, Esq., and P. Vanhook, Esq.

THE ROYAL MAIL. STEAM PACKETS. BETWEEN TORONTO AND KINGSTON, WILL COMMENCE THEIR REGULAR TRIPS ON FRIDAY NEXT, THE 18th INSTANT.

THE DRAWBACK BILL.—Most extravagant ideas are entertained in certain quarters as to the beneficial tendency on the Trade and commerce of this country, of the Drawback Bill passed by the United States Congress...

POPULATION OF CANADA EAST. (From the Report of the Legislative Council Committee.) As to the ages and proportions of the sexes—

HOME DISTRICT ASSIZES.—A very remarkable trial for bigamy took place on Wednesday, at the Assizes, at the residence of the late Mr. Justice Hagerman, arising out of a publication of a pamphlet of a very serious nature, reflecting discredit upon the Rev. Mr. Hagerman...

THE TORONTO MARKETS. Corrected for the "British Canadian," April 18th, 1845. Flour, per barrel, 196lbs., £ s. d. 0 16 3 0 18 9

REMOVAL. H. & W. ROWSELL, Booksellers and Stationers, Have removed from No. 163 King St. to No. 1, Adelaide Buildings, King St., a few doors West of their former Store.

THREE TIMES A WEEK! THE STEAMER AMERICA, CAPT. HENRY TWOHY, WILL, until further notice, leave Toronto for Rochester, on the 15th inst., at 10 o'clock, A.M., touching at Windsor, Harbour, Coburn, Darlington, Bond Head, Port Hope, and Oswego, (weather permitting) commencing on TUESDAY next, the 22nd inst.

THE IMPROVEMENTS IN TORONTO AND VICINITY ARE REMARKABLE TO PERSONS WHO VISITORS NOT MANY YEARS BACK. The city and private houses are lighted with gas by a private company, and well supplied with water by the Water Works, lately acquired by the Corporation...

THE MONTHLY GENERAL MEETING OF THE Church Society of the Diocese of Toronto, will be held at the Society's House, 144, King Street, Toronto, on WEDNESDAY, the 7th May, 1845, at 3 o'clock, P.M.

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BRITISH MAGAZINES, REVIEWS, &c. PARTIES desirous of procuring any of the following publications for 1845, are requested to give their orders without delay, as no greater number of copies will be imported than are actually subscribed for.

PRIVATE DEVOTIONS FOR SCHOOL-BOYS, TOGETHER WITH SOME RULES OF CONDUCT, given by a Father to his Son, on his going to School; COMPILED BY JAMES BEAVEN, D. D.

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BAZAAR. IN AID OF THE FUNDS FOR COMPLETION OF ST. GEORGE'S CHURCH. Lady Patrons: MRS. STRACHAN. Managing Committee: THE BUSINESS COMMITTEE of St. George's Church.

NEWCASTLE DISTRICT Mutual Fire Insurance Company. NOTICE is hereby given, that the Directors of the above Company have ordered, that an Assessment of 5s. to 1s. 9d. in the Pound, be called in, on the Premium Note liable to be assessed, for paying off the losses the Company has sustained during the last 15 months...

NOTICE. I have been given, that D'ARCY B. BOULTON, Esq. of Province, has been appointed by the last Will of the late JAMES HENDERSON, Esquire, Executor...

