THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 19, 1842.

We almost entirely exclude our own editorial remarks this week, to find room for the numerous and excellent communications, which throng upon us, and also to enable us to introduce from the John Bull of the 1st January, an article relative to the King of Prussia's projected visit to England. Nothing, we are sure, will convey more delight to every Protestant member of the Catholic Church, whether in England or America, than the realization of those glorious prospects which our London cotemporary, in a spirit of rational anticipation, thus eloquently depicts:

"The visit of the King of Prussia to this country, which will certainly take place in the course of the present month, will probably prove to have been one of the most important events that have occurred in modern times. No doubt it is very amiable, and very becoming too, in a Christian Monarch to set an example of decorum to all Christian people, by ap-pearing in person, that he may present his God-child at the font, and pronounce with his own lips the promises which every sponsor is required to make. But were there no ulterior and more important ends than this to serve, we should be un-reasonable in the extreme did we expect that at this inclement season of the year the Sovereign of a great nation would leave his own inland capital, and cross the seas for the mere purpose of being present at the baptism of our Prince of Wales. King of Prussia comes among us to effect an object far more weighty than this. Neither, we firmly believe, have the motives which urge him to undertake so long a journey anything to do with questions of commerce, or the political relations of the two countries. These may, and probably will be discussed, calmly and freely, while he is here; but such discussions, if brought on at all, will arise out of matters apart from them selves-they will have no connexion whatever with the great project which His Majesty is understood to have in contem

"In a sketch of the Chevalier Bunsen's distinguished career, which is given in another part of this paper, the reader will find allusions made to the strong disposition which the late King of Prussia entertained, and which has been inherited from his tather by the reigning Monarch, to obtain from England, and engraft upon the system of the Lutheran Church as it exists in his dominions, a true and apostolical episcopacy. We have reason to believe, that as the first step towards the accomplishment of that great end was taken when, under the joint protection of England and Prussia, Dr. Alexander became Bishop of St. James's, in Jerusalem, so His Majesty, availing himself of the opportunity which the christening of the Prince of Wales affords, comes over for the express purpose of ascertaining how far the time has arrived for completing a work so happily begun. Moreover, the fact of His Majesty putting personally forward in the matter, not only prov he has the arrangement much at heart, but seems to imply that on the part of the proper authorities here every encouragement will be given towards effecting it. We may therefore take it for granted, that all preliminary negociations having been brought to a point, the King of Prussia's residence at the Court of Queen Victoria will be rendered memorable in all time to come, by the fulfilment of a hope which only the most sanguine used to cherish, and which not even they, a quarter of a century ago, ever expected to see, in their own day at least, realized.

"There is no calculating the amount of good which this arrangement, when completed, must effect. Considered as a religious movement it is by far the most important that has oc-curred since the Reformation. It will give back to the whole of Protestant Germany the Churchship of which she was for a long while too regardless, and it will operate as a complete bar to any revival of the Neologian absurdities by which the theology of Protestant Germany was once disfigured. For nobody can doubt that so soon as Prussia has an apostolical Episcopacy established, the smaller States which look up to her for protec-tion, and in some sort depend upon her, will be prompt to re-ceive from her the very same boon which she has received from England. We therefore count on seeing, ere long, such a Church built up in the Continent of Europe as shall absorb for we will not use the word extinguish—the many irregular communions which for three centuries have divided a large portion of it among them, and which, having no plea of primitive usage to urge, nor deriving any extraneous support from the Governments of the countries wherein they took root, have never been able to exercise any useful control over either the faith or the moral practice of the people,
"So soon as this great work is anished Christian Europe will

see a sight, such as was never seen before. There will be no more room to object, any where, or on any ground, to the term, 'The Protestant Church.' The Protestant or Protesting Church will then be as much one as the Church of Rome, against whose corruptions her protest is directed. Tracing back her episcopacy to the Apostles themselves, she will be able whether in Germany or in England, or in America, to say, that the religion which she teaches is that of the Bible, and that her doctrines are enforced by an authority not less venerable than that of the supreme Pontiff himself. Will Rome, in the face of such a power as this, be able to retain her errors? we have taken away from her the only solid argument which she has ever urged, or been in a condition to urge, against us, will she long hold out against the force of truth? We do not If union he strength in civil matters, far more in the case so where the cause of the Church is tried. Protestantism has hitherto fought at disadvantage against Popery, because the word Protestantism was received as synonimous with confusion in matters of discipline and constitution-of heresies and schisms in points of faith. But, give us our Protesting Church-our reform itself, or, bye and bye, disappear from off the face of the

Thus much in reference to the religious benefits which the King of Prussia is preparing to confer upon the world. With respect, again, to the political advantages to be derived from the ent-not by this or that country, but hy all who accept the boon-these must be evident to all who bear in mind that there is no surer bond of union between either states or individuals than a community of religious faith and religious discipline. Protestant Germany can never forget that she owes no less than her Church to England. England can never become unmindful that she is the spiritual mother of Protestant Germany. And if England and Protestant Germany combine to preserve peace on earth, what power or combination of powers will venture to break it? On every conceivable ground therefore, in which we look at it-whether in a religious or a poli tical point of view-we hail the prospect that is before us with delight, and once again repeat our assertion, that the King of Prussia's visit to England in 1842 will prove, in its results, to have been one of the most important events that have occurred

The following is the sketch of the CHEVALIER Bunsen's career alluded to above :-

"When Niebuhr, the historian, was Prussian Minister at the Court of Rome, twenty years ago, his attention was caught by some essays in a small German magazine, on subjects akin to his own pursuits. He made inquiry, and found them to come pen of a poor young village schoolmaster in Silesia— Bunseu. Niebulr was anxious to obtain the assisby name Bunsen. Niebuhr was anxious to obtain the assistance of this humble fellow-antiquary, and offered to appoint him his private secretary and an attaché to the Roman legs insen accepted, and soon rendered himself exceedingly serviceable to his patron, both in his diplomatic and in historical labours. After residing for some years in Rome, Dr. Bunsen produced his own very learned treatise on the Roman Forum, and contributed, besides, various detached chapters of the great works entitled Description of Rome, Rome's Beschreibung, so often referred to in Niebuhr's history. These performances obtained for the Secretary a high reputation, and being a man of good appearance, agreeable manners, and in every respect a most worthy, amiable, and modest gentleman, no wonder that he, by and bye, formed a matrimonia alliance which considerably improved his fortune. Madame Bunsen is a country woman of our own, and was one of the coheiresses of a wealthy Welsh ironmaster, whose other daughter married Mr., now Sir Benjamin Hall, the Whig-Radical Member for St. Marylebone. Thus enriched in purse, and honourably raised in general esteem, the Doctor became the Chevalier Bunsen, and in due season succeeded Niebuhr as Prussian Ambassador to the Holy See. In this capacity he had the mair conduct of the long and intricate negociations between the late King of Prussia and the Papal Court, respecting the Archbishop of Cologne. The Chevalier acquitted himself of that duty too ably and successfully not to incur the bitterest resentment of the Vatican. He was, therefore, removed from his Roman po during the last year of the late reign, and became Envoy to the Swiss Cantons, which office be held until the present S appointed him Minister on a special mission to the Court of Queen Victoria. One object of this mission has already been emplished, in the erection, at the joint cost of England and Prussia, of the Protestant Bishopric of St. James, at Jerusalem. But it is generally understood-and we believe rightly-that there are ulterior purposes, of far higher importance, which late King of Prussia entertained a strong desire to engraft a true apostolical episcopacy on the system of the Lutheran Church in his dominions; and the reigning Prince was always supposed to have feelings on this head even more zealous than | funds so kindly and liberally committed to them

his father. Chevalier Bunsen is himself a member of the Anglican Church, and his sens are both at this moment studyng in the University of Oxford."

The glorious prospects of true Catholicism, exhibited in the preceding article, will far more than console us for the defection of a few weak men from the Church, and for the hollow triumph which Popery has obtained, by pointing to the divisions of Protestant Dissent. These are the sources whence Romanism derives its strength, and to confirm this assertion we again quote the well-known declaration of the nonconformist BAXTER. "This is one way," he says, "whereby Popery will grow out of our divisions, namely, by the odium and scorn of our disagreements, inconsistencies, and multiplied sects: they will persuade people that we must come for unity to them, or else run mad, and crumble into dust and individuals .-Thousands have been drawn to Popery, or confirmed in it, by this argument already; and I am persuaded that all the arguments else in Bellarmine, and all other books that ever were written, have not done so much to make Papists in England, as the multitude of sects among themselves. Yea, some professors of religious strictness, of great esteem for godliness, have turned Papists themselves, when they were giddy and wearied with turnings, and when they had run from sect to sect, and found no consistency in any."

It is stated in the London Record, upon the authority of the Rev. John Hartley, that, on the Continent, no less than ten priests have, within a short space of time, been converted from Romanism,-this number, however, includes the three who recently were admitted into the Church by the Bishop of London at Whitehall Chapel, and another who has not yet formally abjured the errors of Popery. A far greater number of the Laity have followed these excellent

In another place, it will be seen that Mr. Marshall, who lately left the ministry of the Kirk of Scotland, has been ordained by the Bishop of Durham. We understand, however, that the statement of his having accepted a curacy at Norham is not quite correct, but that he has been invited to the charge of St. Paul's Episcopal Chapel at Aberdeen. All the efforts, so industriously made to depreciate the character of this excellent and conscientious man have proved utterly fruitless, and the sincerity with which he renounced his former belief in the scriptural foundation of Presbyterianism, and avowed his conviction of the Apostolic origin of Episcopal Government, has stood unshaken by the petty assaults of malevolence. His new appointment, we are told, will only furnish him with 300l. a-year-an income of only half the amount that he enjoyed while a Presbyterian minister.

Our communications, we are happy to say, increase weekly, and the paper is rendered more interesting and valuable by them. In the department of Canadian Ecclesiastical Intelligence we have also to acknowledge a growing amount of contributions; but, at the same time, we must add, that we frequently hear of occurrences, such as the erection and enlargement of Churches, and other incidents of parochial history, of which no account is ever forwarded to us. On this point, we would respectfully direct the attention of the Clergy to the Lord Bishop's Charge, assuring our reverend friends, and our brethren of the laity, that scarcely anything is more calculated to benefit the Church, both in Canada and in England, than attention to these matters. It is, we must confess, surprising and somewhat dispiriting to us that our humble efforts in this respect should not have been better seconded. At the same time, let us not be misunderstood as complaining of a general want of support. From the Clergy at large, and from many of the laity, we receive an encouragement that makes us still more earnest in the good cause, and assures us that any well-meant appeal on our part will be attributed to right motives, and be cordially responded to.

We cannot, however, refrain from expressing our hearty concurrence in the earnest and just appeal of AN OLD SUBSCRIBER, and from again declaring our astonishment, that while our own wants are so painful Church which protests against the corruptions of Popery—and we do not doubt, with Goo's blessing, that Popery will either and great,—while such a remarkable case as the present has long been before the public,-large sums of money should be lavished by Churchmen upon Popery and Dissent.

We agree with our correspondent, that the case of Trinity Church concerns the whole Province, and as we are not without hopes that a similar opinion may be generally entertained, we beg to state that Mr. Henry Rowsell will be happy to receive subscriptions, and to transmit them to the disinterested and indefatigable Rector of Chippawa.

A report of the Meeting lately held in Leeds to promote the objects of the Church Education Society in Ireland, will be found on the fourth page; and comprising, as it does, much valuable information respecting the early history of the Irish Church, ought to be read by every Churchman, and every opponent of Popish usurpation. It is a document, moreover, of great interest in reference to the subject of public education, and contains a warning against that unscriptural system which the Church repudiates there, and which, we hope, will never be adopted in this country. If we once give up the use of the whole Bible in our Common Schools, it will soon, in many instances, be altogether excluded or disused.

We know not upon what just principle, no Government or public-department advertisement is ever sent to this paper. Its circulation, we believe, is not exceeded in the Province; it finds its way into all parts, into the back-woods as well as the towns and villages of both sections of Canada; and it is altogether a most desirable medium for public notices. That it is devoted to the interests of the Church of England can be no reason for the withholding of advertisements from it, for other journals, of a character quite as exclusive, though of different interests, receive a great share of this kind of Government

Perhaps the injury of which we complain, has arisen from an impression that the publishers of this journal do not desire advertisements. If such an impression has prevailed, we beg to state that it is quite erroneous.

We have much pleasure in publishing the suboined statement :-

THE LADIES' CLOTHING ASSOCIATION .- In consideration of the destitute condition of many of the poor in this City at the commencement of the winter, a collection was made for the purpose of supplying Blankets and Warm Clothing to such persons as needed them, and were found on investigation to be sober and respectable. That all who have received assistance are of this character it is not possible to assert; as no doubt impositions have been in some cases successfully practised and utmost caution defeated; but it is believed these instances

The following statement will, it is hoped, be satisfactory to bricks, was unquestionably destroyed by the public enemy. Subscribers, as shewing the extent of comfort which their be has been the means of affording to their poor and afflicted fellow-creatures, and induce them to continue their kind support, when the returning season of the year shall render it desirable to renew the operations of this Charitable Association.

LADIES' CLOTHING ASSOCIATION

To-paid for 125 yards Factory Cotton ... 125 yards Factory Cotton and Cheek ... 105 " Striped Cotton and Cheek ... 100 " Printed Cotton and Cheek ... 100 " Red Flannel ... 100 " Bagging for Beds ... 100 Blankets ... 100 Blanket £79 2 0

Toronto, 10th February, 1842. The Lord Bishop of Toronto has arrived in this

city, from Kingston.

The mail for England, via Boston, closes in this city, at 11 A. M. on Tuesday, the 22d inst.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not respette opinions of our Correspondents.—Ed. Church.]

> THE CATHEDRAL OF QUEBEC. To the Editor of The Church.

Sir,-It would be very unnecessary, I think, to pursue farther, in any of its parts, the question recently discussed in your paper respecting the grounds upon which a Church is entitled to be regarded as a Cathedral, were it not for an inaccuracy in the article which appears in No. 27, relating purely to facts of a local nature, which can be no matter of surprise, and far less of animadversion, but which, for particular reasons, it may not be superfluous to correct. It is far from unimportant that the proceedings and intentions of the British Government, in all past transactions relating to the Romish Church in Canada, should be correctly understood, and that the knowledge of their nature and character should be preserved in the view of the public. Now it would give an exceedingly erroneous impression upon these points to suppose, as is stated in the article here in question, that the Protestant Cathedral of Quebec was declared by the Civil Authority to be a Cathedral, when the Protestant See of Quebec was erected, because it was then necessary to mark the distinction, inasmuch as there existed already, in the chief town, an established Cathedral belonging to the Church of Rome. In this statement there is an anachronism which is of little consequence, the Protestant See having been erected about twelve years before the Cathedral was completed; the point requiring correction is the *principle* upon which the Civil Authority is here assumed to have acted. The fact is, that the British Government, which constituted the present Colony of Canada a Diocese, forming an integral part of the province of Canterbury, while it aforded legal protection to the Romish Church and secured themaintenance of its Clergy, yet distinctly avoided to recognize the hierarchy of that Church as having any character of legal establishment, or to acknowledge the existence of any Bishop of Quebec, but its own. The Roman Catholic Bishop was styled, in the official language of Govern-ment, a Superintendant; and even in later times, when a different policy has been followed, it was not conceived that there was any warrant for calling the Romish Bishop into the Council by any other title than that of Bishop of the Roman Catholic Church in Canada. It was impossible to admit the idea in formal and legal proceedings, of two Bishops of Quebec; and the consequence is too obvious to require being pointed out, that the Government was not influenced by the consideration which your correspondent has supposed, in declaring the character of the English Cathedral. But in point of fact, although in popular language the principal French Church of Quebec is constantly called a Cathedral, it has not in reality that character, even according to the proceedings of its founders and the estimation of its Clergy and people, but is simply a Parish Church. As Montreal it is otherwise,—the Roman Catholics having there some years ago established a regular

The Letters Patent erecting the Cathedral of Quebec passed the seal in 1804, in which year the edifice was completed, and contain the following passage:—"And Our will and pleasure is, and We do hereby ordain, that the said Episcopal Seat and Cathedral Church shall, from henceforth and for ever, be and remain the Episcopal Seat and Cathedral Church of the said Jacob Mountain, Bishop of the said Bishop's See of Quebec as aforesaid, and of his successors, Bishops of the said Bishop's provided, under an ad interim arrangement entered into at that time with the Bishop, that, until the erection of a Parish Church, the use of the Cathedral shall be afforded for the purposes of such Church, "saving, nevertheless, unto" the Bis of Quebec "all rights, privileges, honours and dignities, of right belonging to them in respect of the said Cathedral Church and of their Episcopal See."

This arrangement has continued ever since: it presents some anomalies, and the Cathedral Establishment is altogether imperfect; nor is it in any way distinguished,* except by the facts of its having been thus formally and legally invested with its peculiar character and of the reservation for future change, m those Churches which hold the principal place at the See of any other Bishop where no such formal prov Let it be remembered, however, that these provisions made at Quebec, were wholly independent of any reference to existing establishments of the Church of Rome.

I take the liberty, in conclusion, of noticing one other point. in which I am prompted to differ from your correspondent.— The claim of any Church to be called a Cathedral, which has not been legally so constituted, must be vested, as it appears to me, not upon the accidental residence of the Bishop at the spot,

—(a principle which would look like a system of ambulatory Cathedrals following the different removals of different Bishop were they to change their residences here and there),—but upon the fact of the ESTABLISHMENT of the SEE in the place. Even the official residence of the Bishop, as is well known, is quite removed in many instances, in England, from the Cathedral town; and that of the Archbishop of Canterbury himself, is not in his own diocese. This reasoning will, I think, at once appear correct to any person who considers the etymology of the words SEE and CATHEDRAL, both denoting, one substan tively and the other adjectively, a SEAT. Where there is a See, therefore, (as at Toronto), regularly established, it appears to follow that the chief Church, being the Church of or belonging to the SEE or SEAT, may, in this point of view, properly be

I submit these observations, with all respect to your editorial consideration and to that of your correspondent,
And remain, Sir,

Your very faithful servant, A SUBSCRIBER.

THE CASE OF TRINITY CHURCH, CHIPPAWA. To the Editor of The Church.

Sir,- You frequently ask for Ecclesiastical Intelligence. presume you will not refuse it, although it does not shew the Church in as bright clothing as that in which she is sometimes clothed, when seen in your pages. I think it well to have the dark as well as the bright side exhibited, in order that it too may be made bright. Of that dark nature is the intelligence that I have to give of Trinity Church, Chippawa. The question has often been asked, "If any thing was doing to replace the beautiful edifice that stood there a few years ago?" You gave an account in your excellent paper of the laying, by the Lord Bishop, of the corner stone for the new edifice, in the Since then the walls have been erected, month of August last. Since then the walls have been erected, the roof finished, and the steeple carried up as high as the top of the roof: but nothing more done. You ask, perhaps, "Why not?" For want of funds. "But why attempt to build without sufficient funds?" The Church was commenced in faithin faith that the Churches of the diocese, generally, would consider the peculiar case of the congregation, and, following the example so readily set them by some in the Fall of 1839.

come to their assistance.

The case of this congregation I call a peculiar one. The beautiful edifice that stood on the site of the present mass of

* The Church, however, is vested absolutely in the Bishop. It has iso a Cathedral Choir, (at this moment at rather a low ebb), who ear surplices,—and a throne or seat, with a canopy and other official istinctions, for the Bishop. In these two last particulars, however, nere seems to be no reason why the example might not be followed any principal Church situated where there is an Episcopal See, and in any principal Church situated where there is an Episcopal See, it is believed that, in the latter of the two, there are instance which it has been done.

The perpetrators of that fiendish act were traced, by their shavings, down to the water's side, where was to be seen the print of their boat on the sand, and a large number of shavings, as if thrown out to be carried up to the Church. The shavings found there were of the same kind as found in a heap at one end of the burning Church, and were white-wood. This wood end of the burning Church, and were waite-wood. This wood is not used at Chippawa; but is used, in abundance, on the opposite side of the Niagara River. There is no doubt regarding the object which these miscreants had in view, when burning the Church. The loyalty of those who worshipped within those walls, was the cause of its destruction. And by destroying their beautiful temple, these outlaws imagined, that, by one They have done so. They have attained their object.

But will Churchmen consent that the arrow shall still rankle in those hearts that have already bled so long? Will they, who doubtless have the means to do otherwise, allow the enemy to triumph still; and, as he passes the scene of his shame, to glory still in that shame? Surely not! But some may enquire whether the congregation have or have not done may enquire whether the congregation have or have not done their utmost? I answer, that they have done so. I am aware that many suppose that there are several wealthy families attached to that congregation. It is a mistake. There is in it only one wealthy family; and that family has contributed towards the erection of the new Church 751. Many of the wealthy families, who once worshipped in the Chippawa Church, have removed from the neighbourhood; and others of them have attached themselves to the new Chapel of Ease at Drumnave attached themselves to the new Chaper of Ease at Drum-mondville. The Chippawa congregation is composed, in a great measure, of the poorer classes. But for these a house of prayer must be built. And, since their loyalty alone cost them their former beautiful Church, it surely is the duty, as I trust many will consider it the privilege, of their loyal fellow Churchmen, in less exposed situations, to stand by and help them in their time of need. "Do unto others as ye would they should do unto you."

If the various congregations of the diocese, according to their means, would follow the examples set them by Toronto, by Cobourg, by Guelph, by Chatham, and by Amherstburgh: nay, if they would follow the Christian example set them by the Presbyterians of Fergus—then the Chippawa Church would no longer stand a monument, at once of the enemy's fiendish, sacrilegious hate, and of the Churchman's lukewarm,

It may not here be out of place to remark, that if there be a Clergyman in the diocese who has a right to expect assistance for his Church, it is the worthy Rector of Chippawa. The Churches of Fort Erie, St. Catherine's, and Thorold, planted

by his hand, and served by him at immense sacrifices of time and labour, testify to his not being "weary in well doing." All who know him, need not be reminded that his purse is always open, and his hand always ready. To the first Church of Chippawa he gave 100%. To the Church at Thorold he gave the same sum; and has now given to the new Church at Chippawa 50l.,—and promised, I believe, another 50l.

But much more than this. When a neighbouring parish required a Clergyman of its own,—a parish which had no claim

manner possible, and with the most perfect disinterestedness, offered to the Bishop, that, if his Lordship would send a Clergyman to that parish, he would allow to him, from his own ome, 1001. per annum, as long as he continued to hold his present charge—an offer which was most gratefully accepted. Surely, then, I may say to my fellow Churchmen of Canada, when I ask you to contribute for whom ye shall do this." tribute to his Church, "He is worthy

AN OLD SUBSCRIBER.

WHAT IS THE CHURCH? "The body of Christ is the Church—But who are the supporter the Church, unless it be the Apostles, who are also called pillars."

Augustin, op. tom 2. p 330. D.

To the Editor of The Church. Frontenac, 6 Feb'y, 1842.

Sir,-When the learned Bishop Bull published his Judicium Ecclesiæ Catholicæ &c., Mr. Nelson sent it as a present to the eloquent Bossuet, Bishop of Meaux, who communicated it to the other French bishops, and the result was, that Nelson was desired in a letter from Bossuet, not only to return Dr. Bull desired in a letter from Bossuet, not only to return Dr. Bull his humble thanks, but the unfeigned congratulations also of the whole clergy of France, then assembled at St. Germain's, for the great service he had done to the Catholic Church, in so (for it is written; like as Christ also loved the Church, and (for it is written; like as Christ also loved the Church, and (for it is written). for the great service he had done to the Catholic Church, in so well defending her determination, concerning the necessity of believing the divinity of the Son of God. In that letter the Bishop of Meaux expresses himself in the following terms: "Dr. Bull's performance is admirable, the matter he treats of could parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." From this it appears, that them parent of a numerous seed." is one thing I wonder at, which is, that so great a man, who speaks so advantageously of the Church, of salvation which is obtained only in unity with her, and of the infallible assistance of the Holy Ghost in the council of Nice, which infers the me assistance for all others assembled in the same Church. can continue a moment without acknowledging her. Or let him tell me, Sir, what he means by the term Catholic Church? Is it the Church of Rome, and those that adhere to her? the Church of England? Is it a confused heap of societies, separated the one from the other? And how can they be that kingdom of Christ, not divided against itself, and which shall never perish? It would be a great satisfaction to me to receive The case of Trinity Church, at Chippawa, which was burnt by American incendiaries, has been so strongly and feelingly represented by one of our correspondents, in another column, that there is little for us to add.

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The case of Trinity Church, at Chippawa, which was been so strongly and feelingly represented by one of our correspondents, in another column, that there is little for us to add.

The case of Trinity Church, at Chippawa, which was been so strongly and feelingly represented by one of our correspondents, in the subsequent Letters Patent, executed in the correspondents, the receive some answer upon this subject, that might explain the opinion of so weighty and solid an author." It is satisfactory to know that Dr. Bull answered these questions in a work entitled, The corruptions of the Church of Rome, in relation to ecclesive to the country of the correspondents of the country of the correspondents of the country of t worship: In answer to the Bishop of Meaux's queries. And though I have not that able work to assist me on the present occasion, I shall endeavour, calmly and dispassionately, to xamine this momentous question, which, in the present day, in the confusion of sects and parties, is compassing us round about, hemming us in on every side, and compelling us to state what manner of faith, doctrine, and worship we are of. In pursuing this inquiry, and in the remarks I may see occasion to offer as the result of it, I hope to receive credit for a very sincere offer as the result of it, hope to the clear the avery sincere desire not to offend or wound the feelings of any human being. My sole object is, in a right spirit, and following humbly in the nath of far abler and greater men, to seek to discover the Church, that so we may find the truth,—that we may have correct ideas of the Church of Christ, and be able to distinguish it easily from the many Churches of men, since we know that with the Church is "Christ, the way, the truth, and the life."

Amongst the numerous sects of the day, the Unitarians hold few opinions which are peculiarly Christian, that many will not allow them to be reckoned as belonging to the Christian ommunity,-but would class them with Jews, Mohamedans, In denying the Divinity of Christ, they may be truly said to rob Christianity of its brightest jewel, and its pronot thus forfeited all right to be ranked among Christians, and and if their religion is not what the great Bishop Warburton considered it, "a sort of infidelity in disguise," nor altogether what Mr. Wilberforce represents it, "a kind of half-way house om nominal orthodoxy to absolute infidelity," it is Christianity neathenized, deprived of all its peculiarities, stripped of all its rnaments, reduced to a mere dead letter, and if the name of Christ, it is, as it were, but to say, "Hail, Master, and spit upon him." Priestley, the rash and feeble champion of Socinianism, boldly declared, that regularly ordained ministers are by no means indispensably necessary to the constitution of religious society, or the right administration of the Christian ordinances of Baptism and the Lord's Supper, in which, as he held, "there is nothing peculiarly sacred. Our Saviour," says he, "gives no hint of any difference between clergy and laity among his disciples. Every man who understands the Christian religion, I consider as having the same commission to teach it, that I myself have; and I think my own commis as good as that of any Bishop in England or Rome." For these presumptuous and unfounded assertions, he was rebuked by his great and successful opponent, Bishop Horsley, in language as dignified as it was just and appropriate:—"I lean to the opinion," says the learned prelate, "that the commission of a ministry, perpetuated by a regular succession, is something more than a dream of cloistered gownmen, or a tale imposed upon the vulgar, to serve the ends of avarice and ambition For, whatever confusion human folly may admit, a divine institution must have within itself a provision for harmony and order. I could wish that the ministerial office were considered, that the practice of antiquity were regarded, and that it might not seem a matter of pertect indifference to the laity, to what house of worship they resort. I cannot admit, that every assembly of grave and virtuous men, in which grave and virtuous men take upon them to officiate, is to be dignified with the appellation of a Church; and for such irregular assemblies, hich are not Churches, I could wish to find a name of distinc tion void of opprobrium."—(Letters to Priestley, pp. 171, 2). In support of the opinion of Horsley, that such "irregular nblies" were "not Churches," we have the express declaration of Mr. Wesley, with respect to his own people. years after the first Conference had been held, fearing that he might be entailing a "schism on the Church," we find him inquiring, "Are we not unawares, by little and little, tending to a separation from the Church? Oh, remove every tendence thereto with all diligence! Let all our preachers go to Church! Let all our people go constantly. Receive the Sacrament at every opportunity. Warn all against niceness in hearing,-a great and prevailing evil. Warn them likewise against des the prayers of the Church; against calling our Society a Church, or the Church; against calling our preachers Ministers, our houses Meeting-houses, (call them plain preaching-houses).—
Do not license them as such. The proper form of a petition branch of the Church Catholic, is an Apostolical Church, there

to the judges is, 'A. B. desires to have his house in C. licensed for public worship." Do not license yourself till you are constrained, and then not as a *Dissenter*, but a Methodist preacher. —(Southey, vol. 2, pp. 305, 6). Again, it will be seen that, not more than two years before his death, in one of his sermons, he says, "I wish all of you, who are vulgarly termed 'Methodists,' would seriously consider what has been said, and particularly the says, "I wish all of you, who are vulgarly termed 'Methodists,' would seriously consider what has been said, and particularly the says of the s larly you whom God has commissioned to call sinners to repentance; it does by no means follow from hence, that you are commissioned to baptize, or administer the Lord's Supperive never dreamed of this for ten or twenty years after you began to preach; ye did not then, like Korah, Dathan, and Abiram, seek the priesthood also." These publicly declared opinions of Mr. Wesley are, as to his own views of the subject of the Church and the Ministry, matters of fact, and do not admit of question or dispute. No one doubts either his zeal. sincerity, or capacity to decide upon points of this solemn and important nature, so solemn indeed, that they can hardly be proper for "speculation or recently acquired knowledge, but as high, mysterious, awful, Christian privileges, are to be felt, reverenced, embraced, realised, acted:" and, therefore, although we find him trammelled by the necessities of his system as to Church government, vacillating, veering from one point of the compass to the other, still unable to discover any rest for the sole of his foot off that "rock of ages," on which his own mother Church, the Church of England, is founded, we see him, after a long life of Christian zeal, self-denial, piety, and faithfulness, calmly dying in her communion, and acknowledging no other as pure, scriptural, and apostolical.

As respects the question of the regular ordination of ministers, the necessity for which, as we have seen, was so audaciously denied by Priestley, I would here incidentally remark, that i has at least been allowed to be essential by the Methodist has at least been allowed to be essential by the Methodis-Conference. In the one held at Birmingham, in 1836, it is stated, that ordination, by imposition of hands, was first adopted as the regular method of admitting men as "Methodist preachers." Dr. Bunting was then the President, and, in introducing the subject to the Conference, he is reported to have said:—"He believed that ordination was a practice of divine right, of great antiquity, and was observed by the Universal Church, and ought, therefore, to be adopted by them." It was accordingly forthwith adopted; and Dr. Bunting and others, then and there, laid their hands upon a number of men. 8 is then and there, laid their hauds upon a number of men, as is reported, and ordained them to the office of Methodist preachers. Into the question, however, of Dr. Bunting's right to ordain, which of course I cannot admit, it is not my present design to enter. It is sufficient for my purpose just now to note, that the sacred rite of ordination is allowed to be "a practice of divine authorities of the country of the c rity, of great antiquity, and was observed by the Universal Church." I leave the point of to whom the Church." I leave the point of, to whom the power and authority was delegated of setting apart men for the sacred office of the Christian Ministry from Christ Jesus to the present time, as a matter for future inquiry, and to be settled by reference to Although it may be grievous to have to say, that we are sur-

rounded by numerous Churches, or rather, "irregular assemblies which are not Churches," differing widely from each other, and so perfectly separate and distinct one from another, that they actually exist in a state of virtual excommunication from one another, yet we are not to suppose that such a deplorable state of things is peculiar to our own times, for, on referring to the of things is peculiar to our own times, for, on referring to the eloquent Cyril, Bishop of Jerusalem, who flourished in the same century with Athanasius, about A. D. 345, we see, that these "irregular assemblies, which are not churches" existed in his day. He, in consequence of this, found it necessary to caution the brethren against these imitations, or false churches, saying, "The name of Church is accommodated to various things, as of the multitude which was in the theatre of Ephesus, it is written: 'And when he had said thus, he dismissed the Church,' (or assembly) properly; [and truly it may be said that the church of the wicked is the assembly of heretics, I say of the Marcionites, and the Manichæans, and the rest: therefore now the faith delivers it to you, to be most carefully preserved and in one Holy Catholic Church, in order that you may avoid the abominable assemblies of these men, and may adhere to the the abovainable assemblies of these men, and may adhere to the Holy Catholic Church, in which you were regenerated. And if you have occasion to travel sometimes in the cities, do not ask simply for the Lord's house—for the sects of the impious and the heretics endeavour to dignify their caverns by the name of the Lord's house—nor yet incuire. of the Lord's house,—nor yet inquire merely where is the Church; but where is the Catholic Church; for this is the gave himself for it, with all that follows) and she bears the image and figure of that Jerusalem above, which is free, and it the mother of us all-who though she was barren, is now the as now, there was a dimently in distinguishing the Christ from the irregular assemblies of men; for the false, of imitation churches, are made to resemble the true Church senerly, that, to outward appearance, they are one and the same. This is truly said to be "an old trick of the arch-deceived of the control of the con mankind, who knows full well, that if his false churches, false teachers, and false doctrines were presented to mankind in their native and naked falseness, they would not answer his purpos of deceiving men half so well." It is a fact then demonstrably true, that our Lord when of

earth founded not several churches, but only one Churches. That one Church, it has been proved by Bishop Marsh, from the Scriptures and the concurrent testimony of the ancient fathers, he founded at Jerusalem, not Rome, for, as Augustin says, "The Lord promised with an oath, to the seed of Abra" says, "The Lord promised with an oath, to the seed of ham, not the Romans, but all nations; through which prof it has already happened, that some nations who are not under to the Church, which increases and bears fruit in the world." This goodly and flourishing vine, has given branches, or churches, which are each of them, as in Engla branches, or churches, which are each of them, as in some one of the one of t trine, discipline, and worship, and called in its creeds Holy Catholic Church," and "the one Catholic and Ap Church." Whoever therefore is in communion with any of the branches of the Christian Catholic Church, always been, is now, and ever will be, in communion with the whole Church of Christ. That portion of it which is called the Church of England, holds forth the Scriptures of which she a witness and keeper, (as does our own, and our sister chul on this continent) as the standard of her faith and practice.

The Dissenters even admit that the Church really does hold all that is necessary to salvation, and to this fact have given volt tary and ample testimony. The Eclectic Review, the great-book of dissent, says, "It cannot be denied, that the Chu of England professes the life-giving doctrines of the Gospel favours every great principle rescued from Rome by our Reformers, and puts into the lips of the people a language of devo tion, unrivalled in majesty, beauty, propriety, and comprehension. Yet has this same organ of Dissent, had the hardihood to asset that "Pure attachment to dissenting principles requires to be kept up, in minds of a certain class, by a keen hatred, and, not d then, a little round abuse of the Church."—(Eclect. Rev 1832. pp. 144.) This may be dissenting charity and consistency, but thank God, it is of a stamp and character which does not belong to the Church. Again, Mr. James of Bir mingham has been pleased to say, that "Its (the Church's Scriptural doctrines are the themes with which Luther and Cranmer, and Calvin and Knox, assaited the papacy, and effect the Reformation. Its Divines have covered its altars wit works more precious than the purest gold of the ancient sand Its literature is the boast and glory of civilized world. Its armoury is filled with the wesp ethereal temper, which its hosts have wielded, and with spoils they have won, in the conflict with infidelity, heresy, popery; and its martyrology is emblazoned with names ed to every Protestant." Yet is this same Mr. James one of the sixty-four trustees, and stated contributors, to angelical Magazine, which has poured forth more co vulgar, and slanderous abuse of the Church of Engla inisters, doctrines, and worship, than was ever spouted most raving and hawling fanatic in the "reign of terror" Great Diana of the Independents," A. D. 1642. The guage, indeed, to which I allude is so horribly disgusting, even blasphemous, that I dare not quote it; but I grieve to se in the list of associates of that pestilent and immoral publics tion, the names of Jay, Pye Smith, Burder, A. Reed, law, and many others, who hold a respectable station in societ and to such I would say, "Sit no longer in the seat of scornful," but "come out from among them, and be ye separ In conclusion I would briefly remark, that as members of the

social and political community, we are strictly accountable God for the manner in which we conduct ourselves the Those who are of no religion, who do not identify themse as members of Christ's mystical body, his Church, while t escape the charge of inconsistency because they make no pro-fessions of Christian principles, cannot escape the awful alter native of having neither "lot nor part" in Christ's salvation We of the Church of England do belong to that Church, which is the "holy Catholic and Apostolic Church"—a Church of Apostolical doctring and Church and Church of Chur Apostolical doctrine, and fellowship, "built upon the fou the chief corner-stone." Its doctrine is according to the Scriptural writings of the tural writings of the Apostles, its discipline is in accord with the regulations of Scripture: its ministers, by a pro tial interposition, can trace their ordination in an unbroken in from the hands of the Apostles, and they plant their feet firm on that golden link in the chain, which unites them, through that sacred apostolical body, to "Christ, the Rock of Ages Our prayers and sacraments are of the same pure source;

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