

Cor. ii. 5, can be applied to this purpose; for there St. Paul only shews the difference between divine and human eloquence, making no mention of any kind of interpretation throughout the whole chapter, as indeed St. Peter does (2 Pet. i. 20), which I conceive makes for me; for, since that no prophecy of Scripture, is of any private interpretation, first, I infer that Scripture is to be interpreted, for else the apostle would have omitted the word *private*; secondly, that at least the consent of many learned divines is necessary; and so, *à fortiori*, that of the Catholic Church ought to be an authentic judge when men differ. And is it a good argument? because (Matt. iv. 4, 7, 10), Scripture is best interpreted by itself, therefore that all other interpretations are unlawful, certainly you cannot think. Thus, having shewed you that we differ about the meaning of the Scripture, and like to do so, certainly there ought to be for this, as well as other things, a rule or a judge between us to determine our differences, or at least to make our probations and arguments relevant; therefore evading, for this time, to answer your six considerations, not, I assure you, for the difficulty of them, but the starting of new questions, I desire you only to shew me a better than what I have offered unto you.

Newcastle, July 3, 1646.

For Mr. Alexander Henderson.

HIS MAJESTY'S FIFTH PAPER.

Until you shall find out a fitter way to decide our difference in opinion concerning interpretation of Scripture, than the consent of the Fathers and the universal practice of the primitive Church, I cannot but pass you my judgment about those six considerations which you offered to invalidate those authorities that I so much reverence.

1. In the first you mention two rules for defining of controversies, and seek a most odd way to confute them, as I think; for you allege that there is more attributed to them than I believe you can prove by the consent of most learned men, there being no question but there are always some flattering fools that can commend nothing but with hyperbolic expressions; and you know that *supposito quolibet, sequitur quilibet*: besides, do you think that, albeit some ignorant fellows should attribute more power to presbyters than is really due unto them, that thereby their just reverence and authority is diminished? So I see no reason why I may not safely maintain that the interpretation of Fathers is a most excellent strengthening to my opinion, though others should attribute the cause and reason of their faith unto it.

2. As there is no question but that Scripture is the far best interpreter of itself, so I see nothing in this negatively proven to exclude any other, notwithstanding your positive affirmation.

3. Nor in the next; for I hope you will not be the first to condemn yourself, me, and innumerable others, who yet unblameably have not tied themselves to this rule.

4. If in this you only intend to prove that errors were always breeding in the Church, I shall not deny it; yet that makes little, as I conceive, to your purpose: but if your meaning be, to accuse the universal practice of the Church with error, I must say it is a very bold undertaking, and, (if you cannot justify yourself by clear places in Scripture), much to be blamed; wherein you must not allege that to be universally received which was not, as I dare say, that the controversy about free will was never yet decided either by ecumenical or general council; nor must you presume to call that an error which really the Catholic Church maintained, (as in rites of baptism, forms of prayer, observations of feasts, fasts, &c.), except you can prove it so by the Word of God: and it is not enough to say, that such a thing was not warranted by the apostles; but you must prove, by their doctrine, that such a thing was unlawful, or else the practice of the Church is warrant enough for me to follow and obey that custom, whatsoever it be, and think it good; and shall believe that the Apostles' Creed was made by them (such reverence I bear to the Church's traditions) until other authors be certainly found out.

I was taught that *de posse oī esse* was no good argument; and, indeed, to me it is incredible that any custom of the Catholic Church was erroneous which was not contradicted by orthodox, learned men, in the times of their first practice; as is easily perceived that those defections were (some of them may be justly called rebellions) which you mention.

6. I deny it is impossible, though I confess it difficult, to come to the knowledge of the universal consent and practice of the primitive Church; therefore, I confess a man ought to be careful how to believe things of this nature; wherefore, I conceive this to be only an argument for caution.

My conclusion is, that albeit I never esteemed any authority equal to the Scriptures, yet I do think the unanimous consent of the Fathers, and the universal practice of the primitive Church, to be the best and most authentic interpreters of God's word, and consequently the fittest judges between me and you when we differ, until you shall find me better. For example, I think you for the present the best preacher in Newcastle; yet I believe you may err, and possibly a better preacher may come; but till then I must retain my opinion.

Newcastle, July 16, 1646.

#### THE STUDY OF ECCLESIASTICAL HISTORY.

The history of the Church presents to our view a variety of objects every way adapted to confirm our faith. When we contemplate here the discouraging obstacles, united efforts of kingdoms and empires, and the dreadful calamities which Christianity, in its very infancy, was obliged to encounter, and over which it gained an immortal victory, this will be sufficient to fortify its true and zealous professors against all the threats, cavils, and stratagems of profane and impious men. The great and shining examples also, which display their lustre, more or less, in every period of the Christian history, must have an admirable tendency to inflame our piety, and to excite, even in the coldest and most insensible hearts, the love of God and virtue. Those amazing revolutions and events that distinguished every age of the Church, and often seemed to arise from small beginnings, and causes of little consequence, proclaim, with a solemn and respectable voice, the empire of Providence, and also the inconstancy and vanity of human things. And, among the many advantages that arise from the study of Ecclesiastical History, it is none of the least, that we shall see therein the origin and occasions of those ridiculous rites, absurd opinions, foolish superstitions, and pernicious errors, with which Christianity is yet disfigured in too many parts of the world. This knowledge will naturally lead us to a view of the truth in its beautiful simplicity, will engage us to love it, and render us zealous in its defence; not to mention the pleasure and satisfaction that we must feel in researches and discoveries of such an interesting kind.

They, more especially, who are appointed to instruct the youth in the public universities, and also such as are professionally devoted to the service of the church, will derive from this study the most useful lessons of wisdom and prudence, to direct them in the discharge of their respective offices. On the one hand, the inconsiderate zeal and temerity of others, and the pernicious consequences with which they have been attended, will teach circumspection; and in the mistakes into which even men of eminent merit and abilities have fallen, they will often see the things they are obliged to avoid, and the sacrifices it will be prudent to make, in order to maintain peace and concord in the church. On the other hand, illustrious examples and salutary measures will hold forth to them a rule of conduct, a lamp to shew them the paths they must pursue. It may be farther observed, that if we except the arms which Scripture and reason furnish against superstition and error, there is nothing that will enable us to combat them with more efficacy than the view of their deplorable effects, as they are represented to us in the history of the church.—*Mosheim.*

\* The originals of the foregoing letters are preserved among the Lambeth MSS., together with a letter from the King to the Bishop of London. Prefixed to them is the following notice in the hand-writing of Abp. Ken.—

"The following Letter, of K. Ch. 1st from Newcastle Sept 30. 1646 to the B. of London, as also those of K. C. to Mr. Henderson & Mr. Henderson to his Majesty, are originals, given by y<sup>e</sup> K. to A. B. Sheldon, & by him to Ralph Snow, & by Ralph Snow, to me.

"Dec. 20, 1711."

#### THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 7, 1840.

The GUNPOWDER TREASON, commemorated on the Fifth of November, ought not to pass without some words of remark upon the atrocity of its conception and the mercifulness of its discovery, in a journal professedly devoted to a defence of the Altar and the Throne.—Had that fell conspiracy succeeded, pure religion would have been eclipsed again in our father-land, and our Protestant dynasty have given way to a vassalage to Papal Rome. But it was otherwise ordained in the merciful dispensations of a wise and ever-watchful Providence. "God held his peace," says the excellent Bishop Andrews, "and kept silence; sat still and let it go on, till it came near, even to the very period, to the day of the lot; so near, that we may truly say with King David, 'As the Lord liveth, there was but a step between death and me.' We were upon the point of going to the hill; all was prepared, the train, the match, the fire, wood and all, and we ready to be the sacrifice, and even then and there God provided for our safety; even in that very place, where we should have been the burnt-offering, from heaven he stayed the blow. It was the Lord's doing."

Upon the return of the great body of the English nation, after a noiseless and almost bloodless struggle, to the principles of the pure faith,—such as had been planted in England by Apostolic hands and had never been contaminated until after the introduction of Romish novelties by St. Augustine in the sixth century,—it is natural enough to suppose that the people of England, and especially the sovereigns of England, would be objects of peculiar jealousy and hatred to the disappointed and baffled hierarchy of Rome. We find, accordingly, that as soon as Queen Elizabeth became quietly seated on the throne of England, there was a rapid succession of conspiracies against her crown and life, instigated by Papal bulls and advanced by Jesuits in various disguises,—as if upon the destruction of a "nursing-mother" of the Church, the children, her subjects, would be more easily seduced back again into the impurity of religious belief which they had forsaken. "We have found by experience," says Archbishop Tillotson, "that ever since the Reformation they have continually been pecking at the foundations of our peace and religion; when, God knows, we have been so far from thirsting after their blood, that we did not so much as desire their disquiet, but in order to our own necessary safety, and indeed to theirs,"—a remark fully confirmed by Sir Edward Coke at the trial of the Gunpowder conspirators. "Since the Jesuits set foot in this land, there never passed four years without a most pestilent and pernicious treason, tending to the subversion of the whole state."

A few of these attempts we shall detail. In 1583, one Somerville attempted to take the Queen's life.—The plot was happily discovered, and its author only escaped a public execution by strangling himself in prison. In 1585, an individual named Parry came over from the Continent with a fixed determination to murder the Queen. To this act—horrible to relate—he was instigated by the Pope, who sent him his benediction, with a plenary indulgence for his sins. Having been discovered and condemned, he produced on his trial the Pope's letter, which had been penned by one of the cardinals. In 1586, the life of the Queen was attempted by one Babington. The plot was discovered, and he and several of his accomplices were executed. In 1587, a similar plot was devised by an Englishman of the name of Moody,—supported and encouraged in his diabolical design both by the Pope and the King of Spain.

Here, then, in four years were as many conspiracies against the life of the Queen of England detected and frustrated. Repeatedly baffled in these secret plots, the emissaries of Rome in 1588 planned the memorable expedition, known as the Spanish Armada, in order that by an overwhelming, and as they impudently boasted it, an invincible force, the power of England might be crushed at once and the nation brought back again under the domination of Rome. That there was more to a political object, begotten by the jealousy and disappointment of Philip of Spain, to serve in this enterprise, the voice of history abundantly proves,—as for example, the solemn proscription of Queen Elizabeth as a heretic, the promise of the kingdom in fee to King Philip by the Pope, the conjunction of a hundred Monks and Jesuits with the officers of the expedition, and the appointment of Cardinal Allen as superintendent of ecclesiastical affairs throughout England. How this formidable conspiracy against the liberties, civil and religious, of England was defeated, is too familiar to the readers of our country's history to need recapitulation.

"In 1603," observes the Rev. T. Lathbury, the author of an interesting little work upon the Gunpowder plot, lately published, "the Queen died in peace. But it will appear that from the year 1570 to 1600, Queen Elizabeth and the Protestant religion were constantly exposed to the machinations of the active partisans of the Roman see, who were encouraged by the Pope himself. Every pontiff pursued the same course. There was a settled purpose at Rome, and indeed throughout the whole Romish confederacy, to dethrone Elizabeth and overturn the Anglican Church; nor is it a libel on the Church of Rome to say, that in all these proceedings, she acted on recognized principles,—principles which had received the solemn sanction of her councils. To root out heresy by any means within their reach, was deemed, or at all events was asserted to be a sacred duty incumbent on all the members of the Church of Rome."

"On the accession of James," continues the same well-informed writer, "there was a calm; but it was deceptive: it was only the calm before the storm; and to the eye of the careful observer, it indicated any thing but prosperity and tranquillity. It was evident to most men of reflection, that the storm was gathering: nay, there were indications of its approach, though no one knew how or where it would burst forth. The rolling of the thunder was, as it were, heard in the distance, though whether it would approach nearer or pass away altogether, was a question which no one could determine."

Experience had proved the utter hopelessness of any project of invasion against a united and gallant people, upon whose struggles for the truth, above all, Providence so manifested smiled; and the Popish enemies of England accordingly plotted in the conclave plans of destruction which they could never accomplish openly in the field. King James was not to be deposed, any more than his predecessor, Elizabeth, by foreign armaments; and stratagem, it mattered not how impious or how cruel, must be resorted to for his overthrow. Instigated by Papal bulls and encouraged by Spanish emissaries, thirteen individuals,—Robert Catesby, a person of distinction, at their head, and Guy Fawkes, one of their most daring and reckless agents,—concerted the monstrous project of blowing up the Parliament House with Gunpowder, on the day of the opening of the Session in 1605, when the King, and Peers, and most of the leading Protestant gentlemen of England would be present; while arrangements were fully planned for completing the work of destruction by fire and sword in other parts of the kingdom,—to strike, and if possible, to annihilate, while the nation would be in a panic from the overwhelming effect of this successful treason.

We need not enter into the details of its progress and overthrow. Suffice it to say, in the words of the spirited writer last quoted, "such a combination could not have been defeated by human means, especially as the plot was carried on with the utmost secrecy; but the watchful eye of Divine Providence was fixed on the country, and the designs of its enemies were mercifully frustrated." There were not a few circumstances to daunt the conspirators in the progress of this fearful enterprise, if the fell spirit of bigotry were not insensible of ordinary checks; and not the least of these were the repeated prorogations of Parliament from month to month,—a circumstance which sometimes startled them, as if indicating on the part of the Court a knowledge of their proceedings, and a design to suspend all active interposition till the moment of its maturity: "As if Divine Providence," says the historian Fuller, "had given warning to these traitors in the mean time seriously to consider what they went about, and seasonably to desist from so damnable a design, as suspicious at last it would be ruined, which so long had been retarded. But no taking off their wheels will stop those chariots from drowning, which God hath decreed shall be swallowed in the Red Sea."

It was a circumstance which marked, in a peculiar degree, the hand of Divine Providence, in this whole transaction, that as soon as the celebrated letter to Lord Montague, warning him mysteriously of the approaching danger, was laid before the king, he immediately gave it as his opinion that the expressions, "this Parliament would receive a terrible blow, and yet shall not see who hurts them," referred to a plot of destruction by Gunpowder. Many were incredulous and disposed to treat the matter lightly, but the expressed sentiments of the king, which were concurred in by others of the council, led, after some discussion, to an examination; and in a cellar beneath the Parliament house, and directly under the throne, were found thirty-six barrels of gunpowder, and Guy Fawkes in readiness to fire the train!

This catastrophe was thus mercifully averted; but what must be our opinion of the gloomy creed which, upon pretence of bringing glory to God, not only sanctioned, but encouraged and rewarded such appalling conspiracies against every thing merciful in humanity and gentle in the Gospel? It was decided by one of the Popes, Urban II., that it was neither treason nor murder to kill those who were excommunicated by the church. We cannot wonder then, that in obedience to such a doctrine, solemnly promulgated by the highest authority in the Romish church, there should have been found thirteen individuals engaged in a conspiracy so ruthless and appalling as the Gunpowder Plot. This is a melancholy contemplation; but it is more melancholy still to feel that no change has taken place in these avowed principles of the Church of Rome. "Popery," says Bishop Burnet, "cannot change its nature, and cruelty and breach of faith to heretics, are as necessary parts of that religion, as transubstantiation and the Pope's supremacy."

The thunder of another approaching contest with the giants of the Seven Hills, is not indistinctly heard, and Protestant Christendom seems universally alive to the dangers of the coming struggle. It becomes us therefore to watch, and in distrust of human strength to unite prayers with our watching. And while we cling with unwavering constancy to our Protestant principles, based as they are upon the Rock of ages, let us endeavour to secure the continued favour and protection of our God, by shewing that we appreciate our privileges, and that we do them honour by the consistency of a blameless and pious life.

In offering lately some remarks upon the Rubrics of the Church, we took occasion to express a regret,—a regret in which every earnest christian must cordially participate,—that there should be any, sharing ostensibly in the christian's exalted privileges, who would fully debar themselves, by a late attendance at the house of God, of any portion of the comforting and edifying service which pertains to it. When a ritual, constructed as that of the Church of England is, of a variety of parts, all dependent in a great degree upon one another, and the symmetry of which is destroyed by the absence or the loss of any single one,—is not joined in, in all its branches, the christian worshipper must necessarily be deprived of something essential to his satisfaction and his comfort. It must, for instance, to those really concerned in the work, be a loss, to those really concerned in the general confession of our sins,—a duty so undeniably essential to the proper performance of public worship; and it must be no less a loss to be deprived of the consolation conveyed in the authoritative declaration of pardon conveyed in the Absolution. A person, it is true, may have crossed the threshold of the sanctuary and entered into the sacred courts of the Lord's house before this Absolution has actually been pronounced by Christ's ambassador; but if he should not have united in the precious confession of our sin and transgression in the sight of a holy God, he cannot consistently appropriate to himself the terms of pardon which are now communicated. At least the language of this declaration of Absolution presupposes a humble and hearty union in the words of contrition which are breathed in the previous confession, and it can only properly apply to those who feel and who acknowledge a lively sorrow for their sins against God. This, then, goes to prove how culpable they are who, by dilatoriness in attending the services of the sanctuary, deprive themselves of one of the most comforting and important parts of it.

The Absolution is very properly required to be pronounced by the minister *standing*, because he then speaks with the tone of authority; he addresses the people of the Lord as an ambassador for him; he communicates to them, as it were in Christ's stead, the terms of the pardon and forgiveness of their sins. And while he assumes the posture of authority, they are to continue in the attitude which indicates the deepest humility; accepting the boon of pardon as unworthy sinners,—as willing to be raised from the dust, but as unworthy in themselves, so much as to lift up their eyes unto heaven. They therefore hear, in the temper and the attitude of the lowest humiliation, the message of pardon which God, by the mouth of his accredited minister, conveys; and they accept the consolatory declaration of the remission of sins with the decorum of attentive silence,—only interrupting it, after the message of comfort has been finished, with the fervent response of *Amen*, or, So be it, Lord.

It is directed that the Absolution shall be pronounced by the *Priest alone*; from which we are to understand not merely that the people are not to unite in its words, as in the previous confession of sin, but that the individual who is lawfully commissioned to pronounce this declaration of pardon, must have obtained that rank in the ministry which is termed Priest. The inferior order of Deacons are evidently not empowered to employ it; because that special authority is not communicated to them at ordination, while to those admitted to the order of Priests, it is expressly imparted. The employment by a Deacon of this authority would, although perhaps in a less guilty or perilous degree, savour of the presumption of the mere Presbyter who should, without an appearance of such a delegation of power, venture to lay hands upon and ordain others to the ministry. "And if it be asked,"—we quote the words of Shepherd,—

"what course an officiating Deacon should pursue, when he comes to the Absolution, the answer appears plain. After the confession he is to remain kneeling, and to proceed to the Lord's prayer. If, instead of the Absolution, any prayer be admissible, the preference ought evidently to be given to the 'prayer which may be said after any of the forms,' which stands before the prayer for the Parliament. This may with propriety be called a precatory Absolution."

After the conclusion of this declaration of Absolution, the minister of God becomes himself a suppliant, and resumes with the assembled worshippers the lowly attitude of prayer. And the first that is appointed to be used is most appropriately that which Infinite Wisdom hath taught us, the prayer of our blessed Lord; each petition of which the people are earnestly invited to join in with that fervency which a conviction of sin and a consciousness of need should induce. We cannot refrain here from quoting the words of the judicious Hooker,— "Though men should speak with the tongues of angels, yet words so pleasing to the ears of God, as those which the son of God himself hath composed, were not possible for men to frame. He, therefore, which made us to live, hath also taught us to pray, to the end that, speaking unto the Father in his Son's own prescribed form, we may be sure that we utter nothing which God will either disallow or deny." Gladly, therefore, should we embrace every opportunity of uniting in the petitions of this incomparable prayer; much less should we be influenced by the objection, which can hardly have its origin in any pious sentiment, that the Lord's Prayer is used with too great frequency in the course of our Public Service. The unreasonableness of this objection we shall endeavour, however, to demonstrate as we proceed with these remarks.

In the continued posture of humility, both minister and people call upon the Lord to open their lips, that, through His divine inspiration and guidance, they may address to Him becoming words of praise. The fountain of the heart can of itself send forth only filthy waters; how becoming, then, to supplicate the purifying influence of God's Holy Spirit, that in the attempted offering of thanksgiving, we may offer that which God will accept! And when the people join with the minister in the declaration, "our mouths shall shew forth thy praise," how marked a condemnation is pronounced upon those who would, at this interesting moment, sit still and mute, and hear the praises of the Lord rehearsed for his mercies in Providence and Grace, as if they had no part or lot in the benefits conferred, and no cause to participate in the expression of that thankfulness.

The help of divine grace being thus invoked before venturing to use the words of praise, all are directed to rise, and standing upon their feet to commence this employment even of the angels of God, by using the ancient and beautiful words of the Doxology,—a short form of praise especially endeared to us by the recollection that it formed part of the pious ejaculations of the venerable Polycarp, when witnessing his last confession at the stake. It is a short but comprehensive office of praise, which occurs very frequently in the course of Divine Service, and is not only remarkable for the fervour of its language, but is valuable as containing an acknowledgment of the adorable Trinity,—the Father who made, the Son who redeemed, and the Holy Ghost who sanctifieth us.

We have already, in a previous number, made some remarks on the death of the late Rev. George Archbold, as a slight testimonial to his worth and excellence. In addition to these, we are glad to avail ourselves of the following obituary notice of this good man and devoted minister, which we have selected from one of our contemporaries:—

"There are terms of panegyric often employed in obituary notices which, in the case of Mr. Archbold, may be very literally taken; and all who remember him, 'high and low, rich and poor, one with another,' will be forward to testify to his single-hearted zeal, his unrelaxing devotedness, his active charity to man, his genuine and deeply-seated love to the Divine Master, whom he served and whose Salvation he proclaimed. A remarkable simplicity of character, and an occasional absence of mind, owing apparently to his being absorbed in things which were not of this world, served only to heighten the good influence which he carried about him wherever he went."

"His principles, as a Christian, founded on strong and settled conviction, were of the highest tone and of the most uncompromising kind—but, far from interfering with his charity, they served only to enhance it. He was formerly in the army, a profession in which he was rising, but which he quitted, solely from the desire to spend and be spent in the service of Christ, and having been ordained by the first Bishop of Quebec, he uniformly enjoyed the special esteem and confidence of that Prelate, and his two successors in the administration of the Diocese."

#### COMMUNICATION.

TESTIMONIAL TO THE REV. A. N. BETHUNE.

[The Members of the Niagara Clerical Association, in accordance with a resolution passed at a meeting of that body, held on the 1st July, have transmitted—through the Rev. H. J. Grasett—to the Rev. A. N. Bethune, a plated inkstand, as a testimonial of their affection for his Editorial labours. The following are the letter of the Rev. H. J. Grasett that accompanied the gift, and the reply of the Reverend gentleman to whom it was presented.]

Toronto, 13th October, 1840.

MY DEAR BETHUNE,—The bearer of this note, Mr. Shaw, will put into your hands a plated inkstand, which I have been requested to present to you in the name and on the behalf of our brethren of the Niagara Clerical Association. The few words inscribed on the article will explain the motive of the donors, which is, to offer you a small but affectionate memento of the high sense they entertain of your very valuable services in conducting that religious periodical which is the organ of our beloved Church in this colony. I need not dwell on the satisfaction which it gives me to act as the agent of my brethren on this occasion, but shall only observe, that I feel truly honoured by executing the commands they have laid upon me. And assuring you, as with all confidence I may, of their prayers as well as my own, for a blessing on your labours in the cause of Christ and his Church,

I remain,

Your's very affectionately,

H. J. GRASSETT.

The Rev. A. N. BETHUNE,

&c. &c.

Cobourg, October 19, 1840.

MY DEAR GRASSETT,—The very handsome and highly valued testimonial from our brethren of the Niagara Clerical Association, was safely placed in my hands on Friday last, together with the kind note from yourself with which it was accompanied.

Much as I esteem this gift for its intrinsic value, I need hardly assure you that I prize it more from the evidence which it conveys to me, that our sincerely respected brethren of the Niagara Clerical Association have regarded with that indulgence which I feel it needs so much, my management of the periodical which has been assigned to my temporary care, and that they appreciate the sincerity of my intentions to render it useful to the Church of Christ in these Provinces.

I shall not deny that the Editorial duties connected with this accredited organ of our Establishment in Upper and Lower Canada, have involved a very high degree of anxiety and toil; and our brethren at large are aware that they have been pursued under the comparative disadvantage of other and even weightier engagements. It is a sincere pleasure to me to feel, and, by the present substantial token of their kindness, to be assured by so many of our fellow labourers, that these acknowledged deficiencies have been overlooked, and that the exertion of such powers in the

maintenance of our journal as I could command, have been accepted as a well-meant, though humble, tribute to the service of our beloved Church in this colony.

I shall be often reminded by this memento of the kindness of our friends of the Niagara Clerical Association, as well as feel encouraged faithfully to prosecute the duty which it is the will of Providence that I should still undertake. And while I thank them most cordially for this pleasing mark of their confidence and esteem, I am bound the more to acknowledge my gratitude for their prayers, to which you have so affectionately added your own. Upon them and upon yourself I heartily reiterate the supplication for the blessing of heaven; and I pray that when our course of earthly labour is over, we may be permitted, through the merits of an all-sufficient and only-sufficient Redeemer, to join in the "new song" unto God and the Lamb in heaven.

Believe me to remain,

My dear Grasett,

Ever your's affectionately,

A. N. BETHUNE.

Rev. H. J. GRASSETT, &c. &c.

#### ECCLESIASTICAL INTELLIGENCE.

OPENING OF GRINSHILL CHURCH.—On Thursday, this beautiful little church was opened. The attendance of the clergy was numerous. Lord Hill and many of the nobility and gentry of the neighbourhood were present. The Venerable Archdeacon Bather preached the sermon on the occasion, and the collection exceeded 70*l*. The weather was very fine, and the whole proceedings appeared to gratify those present. Mr. Wood, the senior churchwarden, gave some excellent refreshment at his hospitable cottage, to those willing to partake thereof.—*Shropshire Conservative.*

GRAY'S-INN-LANE EPISCOPAL CHAPEL.—We have frequently had occasion to notice, in terms of warm commendation, the almost unparalleled efforts made by the Gray's-inn-lane congregation to relieve their chapel and their ministers from the pecuniary embarrassments which have so long oppressed them. Extraordinary, however, as has been the merit of the whole body, two gentlemen have distinguished themselves even above the rest of the spirited little flock, and they are glad to find, have been singled out by their fellow-labourers, and honoured accordingly. On Monday evening a numerous meeting of the congregation was held in the school-room, Amwell-street, Littleport, B. Clarke, Esq., in the chair, when a Bible, a Prayer-book, and a Hymn-book, handsomely bound, were presented respectively to Robert Proctor, Esq., the Chairman, and to Edward Fytvye, Esq., the Hon. Secretary of the Committee of the Chapel Fund, as testimonials of respect for their general characters, and of gratitude for their unwearied exertions in the cause of the chapel. The speeches delivered on the occasion by the chairman of the night, as well as by Messrs. Proctor and Fytvye, were in the best style of eloquence—that of the heart; and were affectionately and enthusiastically responded to, in a most interesting manner. We regretted that we were not present, as we are sorry to learn that circumstances still prevent the closing of the subscription in aid of the chapel fund; donations continue to be thankfully received by Mr. Fytvye, 25, Myddleton-square, Pentonville.

From the New York Churchman.

It becomes our mournful duty to record the demise of the Rev. PETER WILLIAMS, the late Rector of St. Philip's Church in this City.

The Church of which Mr. Williams was the pastor had its origin in the maternal care extended by the Church of England, long before the revolution, to her colored members in this city; several of her clergy, and catechists being employed by the Venerable Society for Promoting the Gospel in Foreign Parts, to dispense special instruction to the blacks, as well as to render general assistance to the Rector of Trinity Church. After the revolution, the colored members of the Church were encouraged to assemble by themselves, at an hour not interfering with the stated services of the Church; on which occasions they had (unless a clergyman was present) the services of an Episcopally licensed lay reader. The last of the lay readers, who, however, were generally white men, was Mr. Williams. In time, the number of our colored members increased so much as to render it desirable, and even necessary that they should be furnished with a church of their own. St. Philip's Church was therefore erected and consecrated in July, 1819. Having been destroyed by fire, it was rebuilt, and the new edifice was consecrated in December, 1822.

On the first erection of St. Philip's, Mr. Williams' services, as lay reader, were transferred to that edifice; which was the property of a corporation formed some time before by our colored members, as the Rector, Wardens, and Vestrymen of St. Philip's Church. The congregation also at this time began to assemble at the regular hours of public worship.

Besides his great respectability and usefulness as a lay reader and catechist, and other more general indications of worth and intelligence, Mr. Williams gained much reputation, some thirty years ago, by an oration which he delivered at a public celebration, by our colored citizens, on occasion of the legislative enactments abolishing slavery in this state. The late Judge Brookholst Livingston, and Bishop Benjamin Moore, and other distinguished citizens, are known to have expressed the sentiment, that this oration indicated the possession of no common order of talent.

The congregation of St. Philip's gaining strength and stability, and Mr. Williams continuing to enjoy, as he merited, the respect and confidence of the community, he was admitted, after canonical probation, as a candidate to Deacon's Orders, by Bishop Hobart, in St. Philip's Church, on the 20th of October, 1820; and ordained Priest by the same Prelate, in the same church, July 10, 1826. His ordination as Deacon having taken place with special reference to his ministerial charge of St. Philip's, he immediately began his ministry. Of his character and that of his ministry, it is less necessary for us to speak, as these points are embraced in the memoir, an extract of which is annexed to the present notice.

At different periods, for several years before his death, Mr. Williams' health was precarious. There was nothing, however, for some time immediately preceding that melancholy event, to give serious alarm. On Saturday night, October 17th, having made his preparation and arrangements for the duties of the following day, he retired to rest in his usual habit. In the course of the night he complained of great uneasiness, and about 3 o'clock on Sunday morning, before there was time to receive medical aid, he expired.

Mr. Williams died in the fifty-fifth year of his age. His funeral took place on Tuesday, October 20, just twenty years after his ordination as Deacon; the services being performed in St. Philip's Church. Nearly all the Episcopal clergy of New York and Brooklyn attended, attired for the most part in their robes. The pall was borne by the Rev. Drs. Milnor, Barry, and Wainwright, the Rev. Mr. Verren, (Rector of St. Esprit), the Rev. Professors Wilson and Turner, of the Theological Seminary, Mr. Vicks, of Cortland College, and the Rev. Mr. Johnson, of Brooklyn. Bishop Ives of New Carolina was present. The Bishop of this diocese preached a sermon, and was assisted in the funeral service by the Rev. Drs. Lyell, Berran, and Seabury. The musical accompaniments of the service were conducted in a very solemn and interesting manner, by the organist and choir of the Church. The pulpit and desk were in mourning, and the parishioners present, there was a burst of affectionate lamentation, rendering almost inaudible the reading of the introductory sentences.

The solemnity of the scene was much enhanced by the impressiveness of the discourse, and particularly by the application which the Right Reverend preacher made to the particularities of the occasion. The text was from 1 Cor. 15: 52—"We shall be changed."

ORDINATIONS.—On Tuesday, the 29th ultimo, being the festival of St. Michael, the Lord Bishop of Montreal, assisted by six gentlemen of the Clergy, conferred Priest's Orders upon the Rev. J. Johnston. This gentleman, who has been labouring for about two years, in Deacon's Orders, in the Bay of Chaleurs, District of Gaspé, is now appointed to the charge of Clarendon and the adjoining townships on the Ottawa River. The Ordination was held in the Cathedral Church of this city; and in the same building, on Sunday morning last, the following gentlemen were also admitted to Priest's Orders, after an examination conducted during three preceding days:—

Rev. A. N. Gueront, Missionary at the Rivière du Loup and parts adjacent, District of Three Rivers.

Rev. W. King, Bury, District of St. Francis.

Rev. R. Lonsdell, M.A.—Kingsey, do.

Rev. P. J. Manning, second Travelling Missionary for the District of Montreal.

Rev. J. Torrance, appointed to the Mission of Mascouche, and parts adjacent, District of Montreal.

Rev. W. W. Wain, Missionary at Port Neuf, Bourg Louis, and Jacques Cartier, District of Quebec.