Saviour by "continuing in the fellowship of these ministers," (Acts ii. 42,) or attaching myself to the Church over which they preside, and shall feel dissatisfied with any other position.

2. As a minister, believing that here is a succession of men who have derived from the apostles an authority to ordain other ministers, both of their own and of inferior orders, and that no other authority is positively given (all other authority being only negatively inferred at the best) to ordain the ministry, these convictions will, *first*, make me desirous of obtaining this apostolic commission, and then will so dissatisfy me with non-Episcopal ordination as to destroy all confidence in the ministerial authority I have received, and compel me to seek ordination at the hands of a bishop.

3. The unbroken succession is a barrier against heresy, and thus a safeguard to the Church.

V. There are moral effects resulting from the doctrine of apostolic succession, which are strong presumptive proofs of its permanent design, and enough of themselves to lead us to wish and desire that it may be true.

1. The Christian, by being subject to, and in communion with, a minister (the bishop) who historically forms a link in a chain reaching back to Christ himself, has herein a means of realizing subjection to Christ's authority, and union with Christ, of bringing into his soul, through a tangible medium, a *sense* of his relation to Christ as the head, which greatly helps his faith and piety.

2. The acknowledgment of such a succession in the ministry, *tends*, to say the least, to produce a greater sense of accountability on the part of those who sit under their ministrations, and leads men to attach more importance and solemnity to sacraments which can be ministered only by the hands of such a ministry. By not subjecting the ministry *altogether* to the people, and by making the Church dependent upon the ministry for a succession and continuance of ministers, and, consequently, of ordinances, it both awakens a sentiment of respect for the office, and secures the proper treatment of the officers.

3. There is a sacredness in a commission which historically reaches back to the apostles themselves, which may enable one who holds it, more distinctly to feel that he is a consecrated man, than by other means, which gives him a sense of responsibility and separateness, (supposing an adequate spiritual preparation for the office) which will greatly aid his labours, and may produce effects in his mind which may well and truly be regarded as the "gift imparted by the imposition of hands." It thus creates a capacity for a more perfect discharge of the ministry.

These considerations taken together compel me to seek Episcopal ordination, as a matter of duty to myself, the Church, and the Saviour. These latter reasons (under V.) satisfy me that it is not a matter of empty ceremonial or discipline, but that it is so connected with the growth and permanence of Christianity, that it is worthy to be a matter of divine institution, and that its neglect cannot be a matter of indifference. I might, as many do, admit that the apostles established Episcopacy, but if I thought there was no connection between it and the spiritual growth, whether of individuals or of the Church, I might, perhaps, conclude that it was a merely temporary institution (however erroneous the conclusion), and thus might justify myself in slighting Episcopacy. But when I see that it is not so, but that Episcopacy has important relations to the permanence of Christianity, this apology for indifference or neglect is removed, and the obligation to adhere to it becomes complete and imperative.

This communication might be extended, but greater length might preclude a perusal. The general design is to show that the apostolic succession has a value, without asserting that salvation is impossible without it.

T.

THE CHURCH.

TORONTO, FRIDAY, DECEMBER 30, 1842.

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The Story of Ambrose Herne.

The Rev. William Lawrie, M.A., of King's College, Aberdeen, and lately holding a pastoral charge in the Diocese of Aberdeen, has recently arrived in this Province, and been appointed Travelling Missionary for the Districts of Newcastle and Colborne. The salary of this gentleman is to be defrayed by the Branch of the Church Society in the Districts above-named.

The Diocesan Professor of Theology will resume his course of Lectures at Cobourg, after the Christmas recess, on Wednesday the 12th January next,—to be concluded on Friday the 7th April next. The subjects of Lectures for the ensuing Term will be, The Old Testament History; The Thirty-nine Articles, commencing with the twelfth; and Church Government;—accompanied with exercises in the Four Gospels in Greek; in the Epistles to the Ephesians, Colossians, and Philemon; and in Minucius Felix, a Christian Father of the third century.

The following Bulletins, respecting Sir Charles Bagot's health, appear in the Kingston *Chronicle and Gazette*. We believe that his Excellency remains in a very variable state, though his case has undergone some slight improvement:

HIS EXCELLENCY'S HEALTH.

OFFICIAL BULLETINS.

Government House, December 22d, 1842.

His Excellency the Governor General for some months past has been labouring under disease of a most alarming nature, accompanied, latterly, with great emaciation and general debility. His health still continues in a most precarious state, although for the last few days there appears to be a diminution of some of the most urgent symptoms. He last night rested quietly, and this morning continues to evince a slight improvement in his general condition.

J. Farnden, *Staff Surgeon, 1st Class.*
Wm. B. Gwynne, M. B. T. C. D.
Jas. Sampson.

His Excellency the Governor General had several hours sleep during the night, and continues in other respects nearly as reported yesterday.

J. Farnden
Wm. B. Gwynne, M. B. T. C. D.

Government House, December 23d, 1842.

His Exceellency the Governor General had rather a restless night, but on the whole is in as good a state as at yesterday's report,

J. Farnden.
Jas. Sampson.

Government House, December 24, 1842.

Parliament is again prorogued till February, and is *not* yet called together for the despatch of business.—We do not think that it will meet until the arrival of the new Governor General.

We find the following paragraph in the *Christian Guardian* of the 28th inst:

"Dr. Wiseman, a noted Puseyite, on his return from Rome, was lately made the bearer of a crucifix to a gentleman in England, with indulgences to the third and fourth degree! We suppose, in this case, Puseyism *is* Popery."

In this case "Puseyism" certainly *is* "Popery," for Dr. Wiseman, instead of being a Clergyman of the Church of England as the *Guardian* supposes, is a Romish Priest. The *Guardian* must be grossly ignorant if he does not know this, and grossly dishonest if he does. He may take which horn of the dilemma he pleases.

On Wednesday last, the 28th instant, the Rev. A. N. Bethune,—Rector of Cobourg and Professor of Theology for the Diocese of Toronto,—was presented by the Bishop and Clergy of this Diocese with a richly chased Silver Candelabrum, composed of a figure of Pomona, three chased scroll branches, a centre light, and a richly engraved base on scroll feet,—and weighing more than 82 ounces. The Inscription records the object of the Testimonial:

Presented
to the
Reverend A. N. Bethune,
By the Bishop and Clergy of the Diocese of Toronto,
In testimony of their sense of the industry, ability, and discretion, with which for four years he conducted,
at no inconsiderable personal sacrifice, the Public
Journal of the Diocese,
A. D. 1842.

The presentation took place, in a private manner, at the house of *The Church Society*, in this city, before the Lord Bishop, the Rev. H. Scadding, the Rev. S. Givins, and a few others. The following Address to Mr. Bethune was read by the Rev. H. J. Grasett:

December 28, 1842.

Rev. and Dear Sir,—As the Committee, appointed at the Visitation of the Lord Bishop of the Diocese in October 1841, to procure on behalf of the Bishop and Clergy some Testimonial of their sense of the services rendered to the Church by your able management of *The Church* Paper during a period of four years, we have the gratification of presenting to you the accompanying Candelabrum, of which, in the name of the Bishop and Clergy of the Diocese, we beg your acceptance.

We are well aware that when you first consented, at the request of the Managing Committee, to conduct as Editor the journal of the Diocese, you did so, fully alive to the tax upon your time and mental powers, which such an office, in addition to your ordinary pastoral duties, would necessarily impose. Your motive was a desire to make more widely known the doctrine, discipline, and government of the Church of England; and this we believe alone induced you to continue to discharge the same laborious duty long after it was felt by you to have become a very serious inconvenience. Your best reward will be the reasonable hope that you have been instrumental in extending among our scattered members a knowledge of the principles and doctrines of the Church; but, at the same time, we feel confident that it will be a satisfaction to you to be assured that the Bishop and Clergy of the Diocese are deeply sensible of the great importance of your services. That Almighty God may daily strengthen you by his grace and counsel for your pastoral work, and long preserve you in health for years of usefulness, is the fervent prayer of your sincere friends and brethren in the ministry,

Robert D. Cartwright,
H. J. Grasett,
Henry Scadding, } *Committee.*

The Rev. A. N. Bethune.

To which Mr. Bethune made the following Reply:

Reverend and dear Brethren,

Words of mine would but feebly express the gratification with which I have received your kind and fraternal Address, accompanying the beautiful and valuable Candelabrum, which the Lord Bishop and Clergy of this Diocese have done me the honour to present to me.

I cannot but feel that the services which have called forth this expression of approbation from my revered Diocesan and my brethren of the Clergy, have been much too highly estimated; but while my exertions in the cause of the Church have been thus indulgently regarded, I cannot but esteem the present testimonial as an evidence of the importance of the cause in which those services have been rendered. The Church in this Diocese had long been without such an advocate of her distinctive principles, as well as of an organ of her official communications, as our Diocesan periodical was meant to furnish; and if the attempt to supply this deficiency was attended with an almost unhoped-for success, it is easy to understand that the many causes of an extraneous and incidental character which conspired to produce that success, would be less regarded than the exertions of the individual to whose management our periodical was entrusted. To the hearty co-operation of the Clergy generally, and, in many noble instances, of the laity also, we are much indebted, through the Divine blessing, for the advancement of *The Church* newspaper to its present high position amongst the religious and literary journals of the day.

The objection that is sometimes expressed that our periodical dwells with peculiar force and frequency upon the distinctive tenets of the Church, is one, I shall venture to affirm, which is entirely overruled by the fact that it was for the development of our peculiar principles, rather than for the inculcation of general doctrine and practice, that this Journal was established. While to the Clergy, in the exercise of their pastoral charge, the duty is necessarily assigned of inculcating the great truths of the Gospel, it is rather the province of the public Journalist, in such a periodical as ours, to delineate more expressively than can be done in pastoral ministrations the peculiar features of our Church polity and discipline, and to illustrate them by the citation of passing statistical facts, which it would be impossible so fully and effectively to advance in the ordinary offices of a parochial Clergyman.

To that end my own exertions in the management of *The Church* newspaper were mainly directed; and although it cannot be necessary for me to bear testimony to the zeal and ability with which the same object has been pursued by my gifted successor, I should deny myself a very pleasing duty were I not to express my high and grateful sense of the services which, before as well as since his official connexion with our Journal, he has rendered to our holy, and I rejoice to believe, our prospering cause.

In expressing my belief that, in supporting and circulating what has been by brethren of another branch of the Church Catholic, so aptly termed our "noble paper," we shall materially advance the interests of our communion, I am sure that I shall receive the concurrence of my brethren at large; and not inferior even to the gratification of the present moment will be my satisfaction in feeling that our periodical is daily advancing in its high and Christian influence,—in the work of establishing the kingdom of Christ in the hearts of men, and of rendering the professors of his adorable Name united in "doctrine and fellowship, in the breaking of bread, and in prayers."

Heartily do I reciprocate the prayer that Almighty God may daily strengthen our beloved Bishop, and all our brethren of the Clergy, in this and every branch of the Church militant, by His grace and counsel, for the performance of the high and holy work which has been committed to them, and that at the last we may all, through the merits of the Lord Jesus, be made partakers of a crown of glory in his everlasting kingdom.

A. N. Bethune.

To the Reverend
R. D. Cartwright,
H. J. Grasett,
H. Scadding.
Toronto, December 28th, 1842.

The Bishop then shook Mr. Bethune most cordially by the hand, and assured him that though the intrinsic value of the piece of plate was comparatively trifling, it was a sincere token of the respect and affection entertained towards him by the Bishop and Clergy of the Diocese.

For obvious reasons, it would ill become us to enlarge upon this occasion. We must, however, be permitted to say that if there be such a quality as zeal which looks to its reward from God and not from men, it is to be found in our estimable friend and predecessor, the Rev. A. N. Bethune. Year after year must roll away, before the benefits of his persevering and valuable labours will be adequately known and appreciated throughout the Province. As Clergyman, Editor, and Theological Instructor, he has been a favoured instrument in diffusing the Gospel, and strengthening its divinely-appointed witness and keeper, the Church.

We are compelled to defer until our next, an article, already written, relating to the solemn and beautiful services performed in the Cathedral on Christmas Day.

We have to acknowledge, with our best thanks, the receipt of the Journal of the Vermont Annual Convention, &c., and of Bishop Hopkins' Primary Charge.

Communications.

PSALMS AND HYMNS. ISLINGTON SELECTION.

Mr. Editor,—Having observed that some of the Clergy are introducing into their Churches a collection of Psalms and Hymns for public worship "selected for the use of the Parish Churches of Islington", I have paid some attention to the *style* of Hymns contained in this selection, and there are many, very many objectionable ones, as it seems to me. But before adducing examples I would say a word on the great inconvenience which the Church feels from having no uniform practice as to her public praising of God in singing. One is that when a stranger goes to Church in a strange place, armed, as every Churchman ought to be, with his Prayer book and Bible, he cannot join in the singing, because he has no "*hymn book*."—Another is, that each Minister has his favourite selection, the consequence of which is that every time a Church changes its Minister, a new "selection of Psalms and Hymns" is recommended, and the congregation must purchase them. I do think Tate and Brady's version inadequate; but until we have another Metrical version *directly from the Hebrew*, published under the superintendence of the Bishops of the Church, and joined to the Prayer book, we ought to use it, rather than cause so much variety and want of order in the Church. Or if the two Canadian Bishops would agree* on a certain selection, and *recommend* it to their Clergy throughout the Province, (its price not being more than a shilling,) we should fare better as regards uniformity.

Now as regards this Islington selection.

A very small number of the Psalms are from the Version of Tate and Brady; which, though deficient in metrical variety, is undoubtedly the best we have. Some of the stanzas are not only touchingly beautiful, but exceedingly devotional; and as to *poetry*, the Islington version is not to be compared with it. In the 22nd Psalm of this version the two following verses occur:

"Great was the vict'ry of his death,
His throne exalted high;
And all the kindreds of the earth
Shall worship or shall die.

A num'rous offspring shall arise
From his expiring groans,
They shall be reckon'd in his eyes
For daughters and for sons."

Surely this is not poetry. I shall not notice the irreverent manner in which our blessed Lord's atonement is here spoken of, more than to mention it.

In the 24th Psalm, how immeasurably superior is Tate and Brady's to the Islington version! and yet it is natural to suppose that in "*selecting*" Psalms they would have had *some* regard to Poetry. Compare the two versions in the 42nd Psalm. The first verse of the Prayer book version is known to all—and beautifully simple it is. The Islington version has it thus:

"As pants the hart for cooling springs,
So longs my soul—O King of kings—
Thy face in near approach to see—
So thirsts—great Source of life, for thee."

Here the difference is much in favour of the "allowed" version. The word "*thirsts*" is very harsh from the juxtaposition of the two s s; moreover the word is not to be found in the Bible. A comparison of the two throughout, will show how much superior the despised Prayer book version is to the Islington selection. Among the Hymns are to be found specimens of the most doggrel rhyme, and childish diction. The second is a paraphrase of the "*Te Deum*." What need of mutilating this beautiful Hymn can be said to exist? Why not "*sing*" it as it is found in the Prayer book, and *in its proper place?*—Thus, Mr. Editor, do we *go out of our way*, as it seems to me, to deviate from the Rubrics. In the 22nd Hymn occur the three following verses:

"Did the Lord a man become,
That he might the law fulfil,
Bleed and suffer in my room?
And canst thou, my tongue, be still?

No: I must my praises bring,
Though they worthless are and weak,
For should I refuse to sing,
Sure the very stones would speak!

O my Saviour. Shield, and Sun,
Shepherd. Brother, *Husband*, Friend,—
Every precious name in one,—
I will love thee without end."

The expression "in my room" is anything but *Poery*, and scarcely *rhymes* with "become." In the eighth line of those quoted, "*sure*" is a vulgarism for *certainly*—and by no means admissible into sacred minstrelsy: we can scarcely conceive a person who is composing praise to God, feeling satisfied it publishing such a line. The epithet "*husband*" seems a strange one to apply. There is one on "the contemplation of the cross," No. 34. It is too long to be quoted here, but as it is probable that many of your readers possess a copy of this selection, I will just ask them to refer to it, and to consider with me whether such phraseology does not *lower* the Saviour to earth, rather than *raise* our thoughts upwards to *Him*. The Socinianism of the New England States has been primarily nourished by such Hymns as this. If we dress in common language and low parlance the sublime mystery of the Atonement, we shall soon find that our people will entertain low views of the Saviour's vicarious sacrifice, and thus advance one step towards the Socinian heresy. No. 47 contains some extraordinary specimens of Poetry. The fourth verse runs thus:

"Can this be He, *who*, wont to stray,
A pilgrim on the world's highway,
Oppress'd by power and mock'd by pride,
The Nazarene,—the Crucified?"

Here the relative pronoun "*who*" stands *absolutely*, as grammarians say: *what it means*, perhaps one of the Clergymen who recommend this "Selection" will inform me. In No. 51, we have the heavens "*shrivlling like a parched scroll*," and eight lines out of twelve rhyming with "day." The 93rd Hymn has its first verse thus:

"There is a fountain fill'd with blood
Drawn from Emmanuel's veins;
And sinners plung'd beneath that flood
Lose all their guilty stains."

Can any thing be more repugnant to feelings of holy devotion than to see such coarse language as this applied to the shedding of that blood "which cleanseth from all sin"? This is a very favourite Hymn among Dissenters, and why not let them have it all to themselves? We want not such trash within the courts of our Zion. The four following verses are well joined with the first, all being of the same tenour.

I could adduce many other examples of the style of Praise which is to be found in this "Selection." but I trust a sufficient number have been quoted to show that it is not a proper voume to be introduced into our Churches. There are in it *some* beautiful Hymns, but they are much obscured by the mass of trash which accompany them.

Let any true son of the Church examine this volume in a right spirit, and I feel assured that the same convictions will force themselves on him, as those which have been long entertained by your constant reader,

Cantator.

THE RUBRICS.

Mr. Editor,—I am one of the two only Clergymen in this Province,—so far as my information goes,—who, in the performance of divine service, abide strictly in the observance of the Rubrics. Soon after the delivery of the Bishop's Charge last year, I resolved to conduct the Services in accordance with his Lordship's wishes, as gathered from that Charge, and put my resolution into effect. Afterwards there appeared in *The Church* the discussion as to the proper dress of the ministering Clergyman while delivering his sermon, and then your own observation that a Clergyman would not be justified in departing from the usual practice of his brethren in conducting the Services, although in conformity with the Rubrics, without the consent of his Bishop first asked for and received. Then again there appeared some remarks from one of your Correspondents, to the same purpose. Now all this was very discouraging.—But the common sense decision upon this subject having been come to, we, who have abided strictly by the Rubrics in our dress and in the manner of conducting the Services, through evil report and through good report, are enabled to take comfort and look up again after our partial depression.

It may not be unacceptable to your readers to know in what particulars our way of conducting the Services differs from that usually followed. Since January, or thereabout, the singing before the Service has been adjourned till after the third Collect. Baptism is administered, and has been for the last four years, after the reading of the second Lesson, according to the Rubric. The Sermon is preached in the surplice. After Sermon I return to the Communion Table and, in obedience to the Rubric, read the Offertory, when there is a collection,—the prayer for the Church Militant, one of the six Collects, to be found at the end of the Communion Service, and finally The Blessing.—These are the only deviations from the practice of the Clergy in this Province.

It is my intention, on Christmas Day, to make another move. From that day, by the blessing of God, there will be the daily Morning Prayers at eight o'clock on week days. I could not see clearly my way in regard to the Evening Prayers—for, as you know, a minister may be called away at a moment's notice, some miles off from home. He has also many visits to make, and this, as it appeared to me would militate against the regularity of the Evening Service, and to have any uncertainty as to its performance, would be in my opinion worse than its total omission. On reading the 22nd No. of *The Church*, I was relieved in this difficulty—for I saw that at Chelmsford the Rector intends to observe the vigils of Saints' Days, from which I have inferred he has evening Service at those times only—and it is my present resolution to do the same. I do not suppose that there will be many, perhaps none, of the congregation at these daily Services. But what then? As is observed by Dean Milner in the quotation from him in the Charge of the Bishop of London, "as we are not excused, so we ought not to be discouraged by people's slowness in coming to daily prayers; for though their presence is a comfort to us, and an advantage to them, their absence does not hinder the success, nor should obstruct the performance of our duties. Let our congregation be great or small" (and I will add, or none at all besides our own family), "it is our duty to read these prayers daily."

Thus, Mr. Editor, there will be one Parish and, although unknown to me, I hope many in the Province, where the continual daily offering of prayer and praise will be offered up, and I trust that all true members of our Zion will join me in saying, Let our prayers be set forth in thy sight, O Lord, as the incense and the lifting up of our hands as the daily sacrifice. I remain your's truly,

E.

I have forgotten to state that, according to the Rubric, I catechise the children of the congregation every Sunday. Few however attend. Perhaps because I defer the catechising till after the Service, instead of after the second Lesson.

NECESSITY OF A KNOWLEDGE OF CHURCH HISTORY.

My dear Sir,—In the excellent account of the Lord Bishop of Toronto's Pastoral Visitation, contained in a late number of *The Church*, the writer, with much judgment, advocates the necessity of distributing generally, amongst members of the Church of England, a proper and defined knowledge of its history, and delegated Apostolic power. He might also have added the necessity there is, that every one should be made to understand, on the one hand, the enormities of Romanism, which caused our Reformation,—and on the other, the errors into which those have fallen who have seceded from the Anglican Church when restored to her native Apostolic purity.

You can have no idea to what an extent ignorance on these subjects exists amongst members of the Church of England, particularly the younger branches. They are generally content to believe without inquiry, and, from their reverence to the head of the Church and from early habit, they continue to attend her public worship and to partake of her ordinances, without, however, being well grounded in her holy tenets, and convinced of their necessity and truth. But this is a most dangerous state to be in,—very few persons are there who have not had their attention called, at one time or another, to the subject, but from the want of the means of knowledge the time for inquiry passes by, and leaves them more than ever open to error, and to be led astray by sectarians and others, who have attained to a higher pitch of religious inquiry, although that inquiry may have been after perverted knowledge.

It is also a lamentable fact, that Sectarians, from the very circumstance of their being obliged so often to justify their opinions, and form of worship, are as well grounded in their tenets, as members of our Church are generally deficient in this respect. The consequences and evils attendant are obvious When parties of opposite modes of thinking on religious subjects meet and enter into conversation on these topics,—and meet they will and do,—the Churchman almost always feels himself deficient, and in a measure put down, and silenced, by the superior information of the other party, and too often is set on a course of enquiry on the wrong road,—the consequence being, that if he is not alienated from the Church, his belief in her divine character is weakened, and he is led to doubt; when if he were better instructed, the more the enquiry, and the greater the debate, the stronger would his confidence in her holy institutions become.

I was educated a Dissenter, born in a Dissenting family, and bred up amongst them. From early childhood I never heard the doctrines of our Church mooted, but to have ridicule and scorn heaped upon them. I scarcely ever heard the Church of England mentioned but with disrespect, and indeed it was this very fact which set me on enquiry, and which, I hope, has resulted beneficially. But I often remarked that whereas every Tyro belonging to a dissenting congregation could sneer at, gibe, and ridicule the Church,—they could always defend their own religious opinions with readiness and energy, and that sort of well-instructed and well-informed air, which goes so much towards enforcing conviction on a hearer, or disputant,—whilst the person attacked, being a member of the Church, could very seldom do more than summon an obstinacy of denial and resistance to his aid, without the power of rebutting the specious, yet incorrect, arguments of his antagonist, and which must of necessity have a very bad effect on his own mind, as well as on the minds of those, who were hearers of what was passing.

Nothing can be worse for the Church than this state of things. It is the triumph of reason, and good sense, which must and will prove the triumph of the Church,—but in order to effect this the means must be provided,—and those means *in a popular form* are not in existence, as far as I am aware. I can now look round on all my acquaintance, (and they are not a few,) and I know there are not six out of the whole, who are well enough informed on the subject to enable them successfully to compete in argument with nineteen-twentieths of Dissenters,—and not above two (being Laymen), yourself, and one other, who have information sufficient to instruct every-day friends in the principal points of Church doctrine.

In my opinion, what is required is a short, popularly-written history of the Church—from the time of the Apostles downwards,—such an one as every one might read without the necessity of deep study, (and of which the price would be within the reach of all,) leaving out all minor differences and events, and bringing down the history of the Church, and its Fathers, from the direct Apostolic government, to the commencement of error and disputation in the Church,—when the See of Rome arrogated to itself absolute power,—pointing out the unfounded claims of the Romanists to such power,—the head to which their abominations reached, under the papal usurpation,—the purification of the Church by our sainted Reformers—the principal differences which existed between the heads of Reform, and which afterwards divided the followers of Calvin, and Luther, and others of their times,—then, after the turbulence of disputation and separation had ceased, shewing how the Church of England, when the minds of men had gradually calmed down, resumed the peaceful rule of the episcopal successors of the Apostles, too long interrupted, first, by the despotism of Rome, and afterwards by the tumult naturally resulting from so great a movement in popular opinion as was produced by so weighty an event as the Reformation,—giving also a short history of the Book of Common Prayer,—the authority on which its prayers and Liturgy were adopted, and also of the Sacraments of the Church: the latter are of course well understood by most persons, but such a work would be incomplete, without that branch of the subject being properly handled as well as the others.

Armed with this information, no Churchman need fear encounter with a dissenter;—the latter, from his knowledge of the history of the Scriptures, could not deny the force of the arguments to be adduced in favour of the Church, and in numerous instances I have little doubt that the scoffer at our holy Institutions would, if not at once convinced of the truth, be, at all events, led to correct enquiry,—such enquiry, if conducted by a well regulated mind, must lead to a knowledge of the truth,—and the consequence would be a great increase to the Church of most valuable members,—persons who have by patient and proper enquiry, satisfied themselves that they were labouring under erroneous opinions. Such men become immovable in their new course of life, since they are satisfied, by the force of reason, that our Church is *the* Church, and her way the way to happiness and everlasting life. You will therefore be conferring a favour on many of your readers in pointing out such a work as is required if it already exists, and if it does not, let us hope and pray that some one may arise in our Israel who may be found fitted for such a task, and that when accomplished, it may be the means of bringing within the true fold of the Church thousands who are now straying from it, more in ignorance than wilfulness.

Ralph Thoresby.

Toronto, Dec. 13, 1842.

Correction.—In the letter of φιλοκοσμοσ, which appeared in this journal on the 16th inst., an error of the printer occurs. "The Primary Charge of *our* own indefatigable Diocesan," &c., should be, "the Primary Charge of *your* own indefatigable,"&c.

\[* They have done so. See Advertisement.—Ed. Ch.\]

Canadian Ecclesiastical Intelligence.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections in aid of the Funds of the Society made in the several Churches of the Diocese, in compliance with the Lord Bishop's Circular:—

		£	s.	d.
Previously announced, in number 74, in am't		331	11	9½
The Treasurer has since received the following, viz:—				
At Morning Service in the Church at Paris	£1 1 6			
At Evening Service at St George...	1 18 6			
Through the Rev. W. Morse...		3	0	0
Tecumseth and West Gwillimbury, through the Rev. F. L. Osler		5	0	0
78 Collections, amounting to		£339	11	9½

T. W. Birchall, Treasurer.

4, P.M., 28th December, 1842.

New Church at York Mills.—The Church at York Mills, on Yonge Street, near this city, having been originally a slight building, and being now much dilapidated, the congregation have resolved, with God's blessing, to erect a new one in a substantial manner, and on an eligible site. They have accordingly raised subscriptions, prepared a road, and begun to collect materials, &c. The present funds fall far short of the amount which would enable them to complete the work in the decent and durable manner which they ardently desire. They therefore appeal to their fellow-Christians of the United Church of England and Ireland, and present them with an opportunity of evincing, practically, their admiration of her pure and Apostolical worship, and their desire to extend her salutary influence over the unruly wills and rebellious passions of men. The wealthy and charitable are also reminded, that there is probably no mode of alms-giving more judicious, more certain of its object, or accompanied with a larger blessing, than that which contributes to raise treasuries of the bread of life, and fountains of living waters for the supply of this and of succeeding generations. It is hoped also that many inhabitants of Toronto, possessed of true taste, will consider that there can be no ornament to their beautiful city more becoming than the appearance, in her surrounding walks and drives, of the holy Temples of the Lord.

English Ecclesiastical Intelligence.

The Bishop of Meath.—The consecration of the Venerable Edward Stopford, LLD, Archdeacon of Armagh, to the episcopal dignity, as Bishop of Meath, took place on Sunday morning last, in the metropolitan cathedral of Armagh, in presence of a very numerous congregation, including almost the whole of the chapter of the cathedral, and many clergymen of the archdiocess. After morning prayers, which were admirably chanted, the communion service was read by his Grace the Lord Primate, the Epistle, 1 Timothy iii., 1—7, being read by the Lord Bishop of Down, and the Gospel, St. John xxi. 15,—17, by the Lord Bishop of Kilmore. After the Nicene Creed, an anthem, taken from the 147th Psalm, by Boyce, was sung by the choir. The sermon was preached by the Rev. Edward Stopford, curate of Caledon, and son of the bishop elect, from the 10th, 11th, and 16th verses of the 45th Psalm, and was an excellent exposition of the unity of the Church, containing an affectionate and temperate exhortation to Dissenters, both Romanist and Protestant, to return to the true Catholic and Apostolic Church of Christ, and also to members of the Church to contribute to that unity by their exertions, example, and prayers. The sermon was well delivered, and listened to with deep attention. After the sermon the bishop elect was presented, according to the impressive form of the consecration office, by the two assistant-bishops to the metropolitan, and after making the solemn engagements required by the Church for the performance of the different functions of the office, he was ordained and consecrated by the imposition of hands by the three prelates to the highest order of the apostolical ministry, to which order exclusively it appertains to ordain ministers, and to superintend and rule them when ordained, under Christ the alone supreme Head of the Church.—*Ulster Times.*

Presentation of an Address to the Venerable Archdeacon Pott.—Monday last having been appointed for the presentation of an address from the inhabitants of the parish of St. Mary Abbott's, Kensington, to their venerable and respected vicar, the Rev. J. H. Pott, M.A., Archdeacon of London and Prebend of St. Paul's, now in his 85th year, on the occasion of his retirement from the vicarage, upwards of 1500 of the leading inhabitants were assembled in the large room of the national schools, High-street, Kensington, at 11 o'clock, to witness the interesting ceremony. The clergy connected with and residing in the parish, viz., the Revs. J. H. Howlett, J. H. Pitman, H. Penny, F. Lateward, C. Lendon, M. Wilkinson, S. Burnell, E. Wethers, B. Addison, — Irons, J. Jackson, T. Smith, and — Parring, attired in full canonicals, attended the Venerable Archdeacon from the vicarage house in Church-street to the school-room, where he was received with every mark of respect and affection by the parishioners. On receiving the address, which was beautifully printed in gold, and, with the signatures, bound into a volume, the Venerable Archdeacon entered into a very interesting review of his lengthened life. Archdeacon Pott, who was formerly Rector of St. Martin-in-the-Fields, is succeeded in the vicarage by the Rev. J. Sinclair, Chaplain to the Bishop of London, &c.

Bishop Thirlwall.—The Bishop of St. David's has recently given the liberal donation of 100*l.* in aid of the funds for the rebuilding of Abergwilly Church. The right rev. prelate had previously presented a handsome donation of 200*l.* towards the expenses of rebuilding the ancient structure.

Pews.—At a public meeting of the inhabitant householders of the hamlets of Deritend and Bordesley, in the borough of Birmingham, held yesterday, it was resolved to abolish the use of pews in the chapel of St. John's, Deritend. The Bishop is to be applied to forthwith for for his sanction to this measure. The appointment of the minister is vested, according to a very ancient covenant, in the inhabitants of the hamlets.

The Teetotallers.—"What I object to is their violence, that they will not allow people to be sober their own way, so that if they will not follow, without deviation, their rules and regulations, they are denounced as traitors to the cause of Temperance; nay, I have heard the whole body of the British and Foreign Temperance Society denounced as worse than drunkards. It is really a sort of paradox, for I am sure that you, my Lord, and every person in this room, has the greatest possible dislike to intemperance in any shape; and it is, therefore, hard to be denounced, and I only regret that we are not in Exeter Hall, with teetotallers around us; I should then think myself justified in using such arguments as I thought fit against their exclusive system. They are temperate, certainly, but it is a physical kind of temperance: temperance does not consist in mere abstinence from wine or from spirits, but in abstinence also from anything that conduces to unhinge the human mind, and unfit it for the society in which it moves. This is too much to be seen in teetotallists; they are characterised by a sort of moral intoxication, if we may so call it: when once their passions are excited, they know no bounds; they irritate, oppose, and denounce, which is all foreign to the precepts and principles of the Gospel. Again, there are certain fallacies in their arguments which ought to be exposed. They object to anything containing alcohol. Then why don't they object to sugar? Their common sense is at fault as well as their chymistry. In order to explain the mention of wine in Scripture, they try to make out that it is unfermented wine, instead of perceiving that the great principle of Scripture is (as might be illustrated by passages innumerable), that it is the abuse, not the use of a thing in which sin lies. I think teetotallers are in some sort morally intoxicated upon this point; and judging from their conduct upon too many occasions, I might almost say they were labouring under a species of *delirium tremens.*—*Bishop of Norwich.*

Life and Death.—A remarkable illustration of the old proverb—"Man proposes, God disposes"—was afforded on board the ship by which the Bishop of New Zealand proceeded to his far distant diocese. After an exceedingly fine voyage, the whole distance being performed in 110 days unattended by a single accident, a general feeling of gratitude to Almighty God was naturally excited in the minds of the passengers and crew. When the vessel arrived off Sydney, his Lordship deemed it right that expression should be given to this feeling by a thanksgiving service, and the "church bell" was sounded for that purpose. Just before the period for its celebration arrived, an alarm was given of a "man overboard." It appeared that a seaman, in the excess of joy at once more beholding land, had become intoxicated, and unfortunately fallen into the sea. A boat was instantly lowered, but the unhappy man sank almost immediately. On returning, the boat struck against the side of the vessel and instantly capsized. The Bishop, who happened to be leaning over the bulwarks, threw a life-preserver to the mate, who was struggling in the water, and by its assistance he succeeded in reaching the ship. A lady passenger threw a rope to another of the crew, who was also saved. A third seaman managed to creep up the companion ladder in safety, but the fourth shared the fate from which he had just endeavoured to rescue his shipmate. It is needless to say that in a few short minutes the feeling of joy was turned to that of sorrow; the muffled bell was tolled as the signal of death, and the thanksgiving was superseded by the deeply solemn service of the burial of the dead.—*Morning Paper.*

Fifteen days Later from England.

ARRIVAL OF THE BRITANNIA.

(*From the New York Commercial Advertiser of the 22nd Dec.*)

IMPORTANT INTELLIGENCE.

The steamer Britannia arrived at Boston at 3 o'clock yesterday afternoon, after a very boisterous passage.

The royal mail steamer Caledonia, which left Boston on the 16th and Halifax on the 18th of November, arrived in the Mersey at 7 o'clock on the evening of the 29th. The Great Western, which left New York at 2 p.m. on the 17th, arrived in the Mersey at 11 o'clock on the morning of the 30th of November.

A London paper says that the directors of the Great Western Steamship Company have presented a memorial to the Lords of the Treasury for assistance.

FROM THE EAST.

The overland mail had arrived, bringing the most important and unexpected intelligence from China and Central Asia.—A treaty of submission, peace and commerce had been assented to by the Chinese Emperor—Cabul had been retaken—and many of the British prisoners released from their long captivity. We give the details at length:

CIRCULAR FROM SIR HENRY POTTINGER.

To Her Britannic Majesty's Subjects in China.

Her Majesty's Plenipotentiary, &c., in China, has high satisfaction in promulgating for the information of her Majesty's subjects in China, the important progress and success of the expedition since the date of his last circular of the 24th of June.

The expedition was detained by bad weather and other circumstances at Woosung until the 6th of July, on which day it advanced up the river Yank-tse-kiang, and on the 14th reached a military position, built on a range of hills commanding the stream, where two small recently erected batteries, mounting 13 guns, opened the first fire since leaving Woosung, on the leading ships, but were instantly silenced, and the guns, batteries and military buildings connected with them, destroyed as soon as men could be put ashore.

At this point the main body of the fleet was retarded by adverse winds for nearly a week, during which period some of the ships of war, assisted by the steamers, got up to "Kishan" or "Golden Island," where the whole armament, amounting to seventy sail of vessels, assembled on the 20th inst., and anchored abreast of the city of Chin-kiang-foo.

A reconnoissance having been obtained the same evening, the troops were disembarked as early as possible the next morning. It was at this time believed that the majority of the Chinese troops, which had been variously reported at from 1,500 to 3,000 men, were in a camp, which was visible from hills overhanging the river, at a distance of about three miles.

Against this camp the right brigade moved under Major-General Lord Saltoun.

The Chinese troops in the camp did not venture to stand the near approach of our men, but after firing three or four distant vollies from their jinjalls and matchlocks, broke and dispersed all over the country, which was hilly, and covered with the jungle. By this time the left brigade had got on shore, when it became obvious that the Tartar garrison intended to defend the city, from the walls of which they opened a heavy and incessant fire of cannon, jinjalls, wall-pieces, rockets and matchlocks.

As the left brigade moved up from the landing-place, the Auckland steam frigate, which had been placed in position for the purpose, threw some shells among the enemy on the works with admirable precision, but was obliged to cease firing, owing to the rapid advance of the brigade to the bottom of the wall, which was most gallantly escaladed under a heavy fire from the Tartar troops, who behaved with great spirit, and disputed every inch of the ramparts, availing themselves with great tact of their knowledge of the localities to gall our troops and screen their own.

The centre brigade got into the city (after some delay in finding a bridge to cross the grand canal, which runs along the western side of Chin-kiang-foo and separates the walled city from very extensive suburbs) by blowing open one of the gates; but, even after the left brigade had received this large re-inforcement, besides parties of marines and seamen who were landed the moment the opposition promised to be so stubborn, the Tartars manfully prolonged the contest for some hours, and it was late in the afternoon before they entirely disappeared, which it is surmised the survivors did, by throwing away their arms and uniforms, and either hiding themselves till night enabled them to escape, or else mingling with the other inhabitants.

The city of Chin kiang-foo is rather more than four miles in circumference, the works are in excellent repair, and the parapet, which is so thick and solid that nothing but cannon-shot could have made any impression on it, is pierced with narrow embrasures and loopholes and flanked at a variety of spots with transverse walls.

It has hitherto been impossible to obtain any thing like a precise return of the strength of the garrison: but from calculations made with reference to the extent of the works, and the Tartar troops seen on them at the same moment, is thought there could not have been less than 3,000 men. Of these, it is said that 40 mandarins (officers) and 1000 men were killed and wounded. The Tartar general commanding in-chief retired to his house when he saw all was lost, made his servant set it on fire, and sat in his chair till he was burned to death. His private secretary was found, the day after the assault, hidden in a garden; and on being carried to the spot recognized the half-consumed body of his master, who was worthy of such a death.

Arrangements are in progress for placing a strong British garrison at Chin-kiang-foo (which commands the entrances to the grand canal, and is therefore of vast importance,) and the remainder of the expedition will shortly move up this majestic river, headed by the Admiral's flag-ship Cornwallis, to the neighbourhood of Nanking, (which ancient capital of the empire is about 40 miles distant, and situate about three miles from the Yang-tse-kiang, with which it is connected by a variety of canals,) it having already been ascertained by actual survey that there is ample depth of water and no natural impediments.

"Dated on board the steam frigate Queen, Yang-tse-kiang river, at Chin-kiang-foo, this 24th day of July, 1842.

Henry Pottinger,
Her Majesty's Plenipotentiary."

The general order issued by the commander-in-chief on the occasion is as follows:

Head-quaaters, Ching-kiang-foo, July 27, 1842.

[Here follows a brief recapitulation of the details given in the circular—which we omit. The general order then says:]

"The Lieutenant-General has only to regret the loss of so many gallant men, amongst whom are Lieutenant-Colonel Driver, of the 6th Madras native infantry, Captain Collinson, of the 18th Royal Infantry, and Lieutenant Gibbons, of the 49th regiment, S. A. C. General, who nobly fell in the performance of their duty as soldiers."

Nanking, it appears, was not taken or even attacked. The account goes on to say that—

The expedition soon after proceeded up the river Yang-tse, and having anchored off Nanking, made preparations for bombarding that part of the city near the river. A large division of the army, under the command of Lord Saltoun, landed to the west of the city, and took up a position on a hill about half a mile distant from the walls. The inhabitants are stated to have declared their unwillingness to allow their houses and property to be destroyed. The garrison, consisting of about 14,000 Tartars and Chinese troops, became terrified. A flag of truce was sent out to the British plenipotentiary, praying for a cessation of hostilities, which was granted, as commissioners having full powers from the Emperor were declared to be on their road in order to treat for peace. The assault on Nanking, which was designed for the 13th, was therefore postponed.

On the 15th the high Imperial commissioners arrived.—They were three, viz.:

1. Kee-Ying, a member of the Imperial family and commander-in-chief of the Tartar troops in Konang-Sung.

2. Elipo, lieutenant-general of Tchapoo, a former Governor of Tee-kiang, but degraded last year in consequence of his having liberated the prisoners.

3. Gnu, general-in-chief of the provinces Keang Sou and Keang-si.

They speedily communicated to the British plenipotentiary their powers, which were found to be in due order. Visits of ceremony then took place, and after various conferences, the conditions of a treaty of peace were signed, in the presence of the admiral, and general, and many other British officers.—Copies of those conditions were immediately transmitted to Pekin. When the treaty was signed, a royal salute was fired, and all restrictions removed on the intercourse between the expedition and the natives.

Annexed is the circular published by the British plenipotentiary announcing the treaty of peace:

To Her Britannic Majesty's Subjects in China.

Her Britannic Majesty's Plenipotentiary, &c. in China, has extreme gratification in announcing to her Majesty's subjects in China, that he has this day concluded and signed, with the Chinese high commissioners deputed to negociate with him, a treaty, of which the following are the most important provisions:—

1. Lasting peace and friendship between the two empires.

2. China to pay 21,000,000 dollars in the course of the present and three succeeding years.

3. The ports of Canton, Amoy, Foo-chow-foo, Ningpoo, and Shanghai, to be thrown open to British merchants; consular officers to be appointed to reside at them; and regular and just tariffs of import and export (as well as inland transit) duties to be established and published.

4. The island of Hong Kong to be ceded in perpetuity to her Britannic Majesty, her heirs and successors.

5. All subjects of her Britannic Majesty (whether natives of Europe or India) who may be confined in any part of the Chinese empire, to be unconditionally released.

An act of full and entire amnesty to be published by the Emperor, under the Imperial sign manual and seal, to all Chinese subjects, on account of their having held service or intercourse with, or resided under, the British Government or its officers.

7. Correspondence to be conducted on terms of perfect equality among the officers of both governments.

8. On the Emperor's assent being received to this treaty, and the payment of the first instalment, 6,000,000 dollars, her Britannic Majesty's forces to retire from Nanking and the grand canal, and the military posts at Chinhai to be also withdrawn, but the islands of Chusan and Kolangsoo are to be held until the money payments and the arrangements for opening the ports be completed.

Dated on board the steam-frigate Queen, in the Yang-tse-kang river, off Nanking, this 26th day of August, 1842.

Henry Pottinger,
Her Majesty's Plenipotentiary.

G. A. Malcolm, Secretary of Legation.

This treaty of peace has given great satisfaction to the British in China and India. It was said that the Emperor had at first some doubts as to the propriety of opening a foreign trade at Foo-tchoo-too, which is the capital of Fokien, and the nearest port to the country where the bohea tea grows, but that he afterwards yielded that point. The commissioners are described as anxious to get rid of the British from the Yang-tse-kang, and the embouchure of the great canal; they offered to pay down four millions instantly, but the British plenipotentiary insisted on the full instalment being paid, and the ratification of the treaty before he would withdraw.

The payment of the opium claims will, it is stated, be adjusted according to the amount fixed some months ago by the British Government. It was said that the Imperial commissioners had pressed the consideration of the opium trade on the British plenipotentiary, but he declined to discuss it, stating if the Chinese Government was desirous of producing a stoppage to it, that it ought to be effected by their own internal regulations, and by imposing restrictions on their own subjects. The Auckland steamer was under orders to start from Nanking direct for Suez as soon as the Imperial ratification should be given to the treaty, and the various conditions fulfilled. The removal of the expedition from the Yang-tse-Kiang appears to be much desired, as the troops and sailors were begining to suffer from sickness. The Chinese are carrying on a warm contest with the Sikhs in the neigbourhood of Ladakh. Both parties appear willing to conciliate the good will of the British Government.

The latest intelligence is by telegraph from Malta, under date Nov. 25, and is as follows:—

Telegraph Office, Malta, Nov. 25.

A special steamer has come to Suez with news that the Emperor of China has given adhesion to the treaty, but refuses to sign till her Majesty's is received. The refusal is based on the exigency of etiquette observed in China. However, the half of the first instalment agreed to by the treaty has been paid, and confided to the frigate Blonde, which sails instantly for England. The British naval and military forces were still at Nankin.

A steamer has come direct from Nankin to Suez to bring this news. It had on board Mr. Malcolm, secretary of English legation. The English fleet will winter at Chusan, where vast works are undertaken to make the island healthy.

The loss of the British in the attack on Keang-foo was four officers killed and eleven wounded—134 men killed and wounded.

FROM AFFGHANISTAN.

CAPTURE OF GHUZNEE AND CABUL.

The proceedings of General Nott, of which we had but a meagre account by the mail of the 1st of October, appear to have been highly successful. Shumsooden, the Affghan Governor of Ghuznee, having attempted to annoy the British force on its march, was repulsed on the 23d of August, and totally routed on the 30th. The loss of the British amounted to 36 killed and 68 wounded. Among the former were Captains Bury and Reeves, of the 3d Bombay Cavalry. On the 5th of September, Ghuznee was invested, and preparations were made to attack it on the following day, but during the night the enemy evacuated it. General Nott immediately entered it, and having planted the British flag in the fortress, made his arrangements, and within four or five days the fortifications were destroyed, both of the city and of the citadel. A number of the 27th Bengal Native Infantry, who had been prisoners since March last, were released.

General Pollock, who had on the 3d of September reached Gundamuck, twenty-six miles to the westward of Jellalabad, left that place on the 7th, and reached Soorkab, a distance of nearly ten miles. On the 13th, on approaching the Tazeen pass, about 16,000 Affghans attempted to oppose the British from a position of great strength. That position was soon turned, and they were forced to retire. Again they sought to make resistance from another height, but they were equally unsuccessful. Their loss was considerable; twelve Ghilzie chiefs are said to have fallen, two guns, three standards and a large quantity of ammunition and stores were taken by the British.

The loss of the latter was 32 killed and 130 wounded.—Among the former was Hyder Allee, the commander of the Jezailchees, and among the latter, Captains Lushington and Geils, and Lieutenants Norton and Montgomery. On the 14th General Pollock advanced to Boodkhak; on the 15th he encamped on the race-ground of Cabul, and on the 16th the British colours were planted in the Balla Hissar.