our operations, ministries, gifts, to one God, the Father, Son, and Holy Ghost,—to one Head, Christ,—one body, the Church, that, being washed with one baptism, ransomed with one price, professing one faith, and holding the unity of the Spirit in the bond of peace,—we may, at last, happily enjoy one and the same heaven, through Jesus Christ our Lord."

## THE CHURCH.

TORONTO, SATURDAY, SEPT. 18, 1841.

The Lord Bishop of Toronto will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 24th of October. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the Si Quis, attested in the ordinary manner.

The Examination will commence on Wednesday, the 20th October, at 9 o'clock, A. M.

The argumentative and valuable Sermon of the Rev. A. N. Bethune, preached at the late Visitation, and published by desire of the Bishop and Clergy, is printed entire in the present number of our paper. The subject which it so ably discusses is that of the APOSTOLICAL SUCCESSION, and no fitter topic could have been chosen for the occasion on which it was delivered. At the first assemblage of the Clergy of the Diocese of Toronto, it was right that the grounds upon which they exercise their sacred functions should be fully asserted, and the laity be taught to discriminate between those who have received due authority from the successors of the Apostles to preach the Gospel, and those who take upon themselves the work of the ministry without valid ordination at the hands of a rightfully constituted Bishop.

The Apostolical Succession, we rejoice to state, is a doctrine that is widely regaining its once undisputed influence throughout the Christian world, and every where thinning the numbers of Dissent,-promoting the growth of unity, and enkindling a purer and apposite testimony to the truth of our assertions:

for twenty-one years of ministry in that denomination borne an unspotted name, and established a high character as a man and a minister of the Gospel, declared himself unable longer to minister with a safe conscience without a sure commission, and at the greatest sacrifice of worldly interests, requested to be re-ceived a candidate for such commission in the Church. Having satisfied myself of his honest attachment to our doctrine, discipline, and worship, and obtained the most abundant evidence of his high standing in the community, I gladly welcomed him to the bosom of our Mother, and, his papers having passed the standing committee as early as it was practicable to get them ready, look, God willing, for the pleasure of admitting him to Deacon's orders within a few weeks from this time."

Another still more forcible instance is furnished to Christian Guardian:

"THE WESLEYANS AND THE CHURCH .- We rejoice to state that two of the most intelligent students of the Wesleyan Theological Institution at Stoke Newington, have just sent in their resignation to the Committee, being convinced that they will be more useful as clergymen of the Church, and that catholic unity is essential to the conversion of the world. This movement in the separatist academies is rapidly growing. It spring up spontaneously, or on the perusal, on the part of the students, of such painfully unscholar-like, and, we are sorry to add, intemperate publications, as 'Powell on the Apostelical Succession.' Let the prayers of all our readers be sent up to the Throne of Grace, that the sublime petition of the services read on the Queen's Accession may be fulfilled, and that the dissensions of christian people in this country may be healed by a large accession of piety and zeal to the fold of the Church. The Lord is wonderfully opening the hearts of the people to attend unto the things spoken unto them by the legitimate successors of Paul and his illustrious coadjutors.—East London Monthly Record, a publication edited by the Rev. Thomas Jackson, jun.'

There seems some probability that the writer of the paragraph just quoted is the son of the Rev. Thomas Jackson, the Editor of the Wesleyan Magazine, and late President of the Conference. "Powell on the Apostolical Succession," is the work, we believe, of a

laymen, deacons, priests, and bishops, have always been in Persia, from the apostolic times and forward apostolic times to the present day."

We are defending no extreme position or ultraadd our feeble note of assent to the general voice of trine, and to be thoroughly apostolical in discipline, tian." Thus writes the Episcopal Recorder, of Phila- even went so far as to solicit. delphia, a strong opponent of the Oxford writers; and, on another occasion, he observes,—"Upon the suc- distant date, to exist between Churchmen and remaining moments of their waning national existence cession of the Christian ministry in the order of Wesleyans, it is a satisfaction to us to record that, in to pass away with as little pain as possible. Such Bishops, both actually and by appointment, there is the mean time, the true followers of John Wesley, in must be the wish of every one who loves to cherish

remarks have sprung, we wish to mention that the designated, "blasphemous" Conference about to be has been the instrument of exterminating his red remarks nave sprung, we wish to mention that the statement, at the bottom of the fourth column, that designated, "blasphemous" Conference about to be has been the instrument of exterminating his red fair hearing, and securing for him a kindly reception among brethren; such we are sure will not only be the wish of, the Methodists. But it is one thing to admit the possible in-

fathers of New England would have rather died than which is primarily a question of political economy.

the doctrine will continue to be met with the most with it, one out of many, in a speech delivered by the determined opposition on the part of the Dissenters, Rev. S. W. Yates, at a Conservative assemblage of cherished opinions, and seek valid ordination at Epis- man, after returning thanks for the enthusiastic manner copal hands, we have every reason to anticipate from in which the health of "the Bishop and Clergy of the the past history of the Church in the United States, Diocese" had been received, concluded by hoping and from the present current of opinion on questions of that the company would drink the health of the ecclesiastical polity. Within our own communion, it members of that one denomination, "which stood out will operate as a healer of divisions, a preservative of in noble contrast to the rest of the body of Dissenters, Gospel truth, and a promoter of concentrated efforts remembering their many points of accordance with the for the propagation of Christianity in every quarter Church of England, and remembering also the name Oxford Tract controversy,—"the old distinction of him in paying this genuine approbation to those noble The true sons of the Church will be brought to stand side by side, and to act in greater harmony.'

We insert, with the greatest pleasure, the letter of A WESLEYAN, and can sincerely assure him and steadier flame of real evangelical piety. The young the denomination to which he belongs, that in the clergy in England maintain it almost to a man; in various extracts relating to Methodism which, from the Scottish Episcopal Church it has ever been pre- time to time, we have admitted into our columns from served in its primitive integrity, and never more prac- English papers, we have always had it in view to tically manifested its benefits than at this present mo- show that the great body of the Methodists in England ment amid the distractions of the Presbyterian Esta- are loyal to the Crown and friendly to the Church, blishment. In the United States this principle con- and to induce their brethren in this Colony to pursue tinnes to work with its accustomed effect, in with- a similar line of conduct. To that portion of them, drawing sectarian preachers and large numbers of the distinctively and deservedly called British, we know laity, especially of Quakers, as has also been the case that such exhortations and appeals are quite unnecesin England, from the ranks of schism, and enlisting sary, but, even with this class, we are not without the them under the banner of the one Catholic and Apos- hope that our journal may have some little influence tolic Church. We have only just risen from the pe- in persuading them to closer alliance with the Colonial rusal of Bishop Whittingham's First Address to the Church, and inducing them finally to discard those Convention of Maryland, and there we met with this differences, none of them fundamental on their part, which prevent them and us from forming one body, "I was here surprised by an application for admission to Holy Orders by the settled pastor of a large Evangelical Lutheran congregation in the town; the Rev. John Kehler, having the results one years of ministry in that denomination borne and offering a still more compact and powerful front to the well-endowed Romish Establishment of the United Province. This is the spirit that has guided us in all that we have written, spoken, or selected with reference to the Wesleyans, and in this spirit we proceed to glean some further particulars from our latest files:-

THE WESLEYAN CONFERENCE.—On Wednesday morning, a letter from the Rev. Mr. Hodgson, a clergyman of the Established Church, recommending a union of the Wesleyans with the Church, was brought before the conference, and gave rise to a long and interesting discussion. Among the speakers was Dr. Bunting, who took occasion to observe, in reference to one portion of the letter, stating that those of the Wesleyan ministers who had passed the presidential chair should be made Another still more forcible instance is furnished to bishops—that no power whatever should ever induce or compel him to be made a bishop. He had received a great number of communications on the subject of the union of the Methodists with the Church; and he was induced to believe that many persons attributed to him a power and an influence which he did not possess. Why those communications were addressed so pre-eminently to him, he could not conceive; but the fact was, that he had received two letters from members of parliament, thanking him for their elections, though he did not know those gentlemen, had had no previous communication with them, and was totally ignorant, before they themselves informed him, that they had been elected at all. One of the members in question was a Tory, and the other was a Whig. He mentioned that to show what a mistaken notion some people had of his influence and importance in connection with the Wesleyan body. In the course of discussion it was stated that no official correspondence could be entered into with Mr. Hodgson, as he could have no power or authority to make any proposition that would be regarded by the Church at large as authoritative. It was, however, resolved that a reply be sent to him, thanking him for his kind motives in writing the letter, and expressing a desire that a greater unanimity of feeling may obtain among all religious denominations. On the question of the silk gown, the conference has decided that no preacher shall wear it without express permission from the conference; and Dr. Bunting, by the direction of the committee, administered a reproof to the Rev. W. Bunting and the Rev. Mr. Waddy, of Hull, for having eared, in the gown, in the pulpit.

We believe that the scheme of union suggested by Methodist minister, written against that fundamental Mr. Hodgson is, that Dr. Bunting should be duly consecrated a Bishop, that he should then confer valid But, in truth, almost every honest dissenter from ordination on the Wesleyan Ministers, and that their the Church, who investigates the subject minutely, is meeting-houses should be converted into chapels of from Upper Canada, in which there is a lady alluded compelled to acknowledge the existence, in various ease. Of the minor details we know nothing, but to, who cannot fail to be recognized as a daughter parts of the world, of an uninterrupted apostolical these, we think, are the leading features of the plan of the brave and enlightened Brant: succession. The Rev. George Scott, a Wesleyan proposed. Whether it be feasible, or likely to meet minister, at present, or lately, travelling through this with acceptance, on either side, we cannot pretend to Province on a mission to obtain assistance for the say, but the mere mooting of the question is a favourpromotion of religion in Sweden, contends that in able sign, and, -considered in conjunction with the fact that country "The Episcopal Succession, as that form | that several Dissenting, if not some Wesleyan, Ministers, is ecclesiastically understood, is as clear and decided, convinced of the evil of schism and of the necessity of a as in any part of the world." And the argument of valid episcopal appointment to the ministerial office, Mr. Scott is the more valuable to us, because he only have, of late years, renounced their errors, and that regards the subject historically, and is perfectly "con- many proceedings of the Conference, look like a closer vinced that the true Apostolical Succession must be assimilation to the Church,—gives us reason to hope made out in a very different way." So that it will be that the gulph between Methodists and Churchmen is seen he admits the fact, while he repudiates the con- annually becoming narrower, and may some day or other clusion to which we affirm it leads. Dr. Grant, an American Missionary, and a Presbyterian, on returning from his travels has lately published a work on the Marketing of the Ma "the Nestorians or the Lost Tribes," and quotes with him their Bishop in India, he would most cheerfully approbation from Assemani, the following passage: and gratefully accept the offer, and return most fully "It seems sufficiently demonstrated that Christians, and faithfully into the bosom of the Established Church, and submit to all such restrictions, in the fulfilment of his office, as the government and the in an uninterrupted succession." The italics are those bench of bishops at home should think necessary,"of the author. In another place he says himself, we cannot but indulge the expectation that, should "There has been a regular, uninterrupted succession Mr. Hodgson's plan ever be seriously entertained, of bishops, priests, deacons and churches, from the some future President of the Conference may have compel the Indians, directly or indirectly, to surrender less repugnance to accept the Episcopate than Dr. their lands, even although their remaining on them Bunting. For of Dr. Coke, Mr. Jackson writes in his should somewhat retard the improvements of the doctrine, nor advocating any party views. We merely Centenary of Wesleyan Methodism, that "next to Mr. country. We have robbed them of their wild extent Wesley, no man was ever connected with the Methodist of dominion, of their fisheries and hunting grounds, the Church. "To be thoroughly evangelical in doc- body who contributed more to extend the blessings of and of the dignity and virtue of their uncivilized Christianity among mankind;" and surely (we may natures—let us not injure them farther and violate far from being inconsistent with each other, constitute fairly argue) a Newton or a Bunting can have no their best feelings for the sake of restless speculators, in their union the true Churchman and the true Chris- reasonable objections to what a Coke approved, and or even for the real good of the country. It seems

no difference of opinion in the Episcopal Church. In England and Ireland, continue to be found amongst the memory of a warrior like Tecumseth, or to dwell on this matter, whether prelatical or not, we are one party."

the most strenuous supporters of the Altar and the Reverting to Mr. Bethune's Sermon, whence these

Throne. The unhallowed, and as it has been that whether wilfully or innocently, the white man Reverting to Mr. Bethune's Sermon, whence these Throne. The unhallowed, and, as it has been that, whether wilfully or innocently, the white man

235 were, in the year 1832, Unitarian,"—is borrowed the Corn Laws, applied to the Wesleyan Conference kind-hearted Superintendent of the Indian Departfrom the February number, 1832, of a Dissenting for their co-operation. The official answer, such as ment, and to the excellent Missionaries at the Grand publication, styled the Eclectic Review. The Witness, might have been expected, was conveyed by the River; and the recommendations of these, the spirian Episcopal paper, published at Boston, furnishes a Secretary, Dr. Hannah, in the following terms:—"I tual and temporal guardians of the Indians, cannot parallel to the preceding statement, when it asks,— am directed to say that the Conference is unanimous fail to have the greatest weight with the British and "With a solitary exception, has not every Church in in the opinion, that it is not called upon to enter, as a Provincial Governments. this City [Boston], founded by the puritans, every body of Christian ministers, into the discussion of a Congregational Church, established before the year subject on which such different opinions are conscient the annual sermon, in aid of The late Bishop Stewart's 1800, but one, adopted a system of belief which the tiously entertained by large classes of our people, and And if further proof be wanting to show that the From the discussion of this important and funda- English Wesleyans are Conservatives and averse to 21l. 4s. 7½d. Mr. Nanney also preached at Whitley mental point, we augur the happiest results. Of course schemes of revolutionary innovation, we are furnished Chapel, and obtained a smaller sum. but that it will ultimately prevail over the prejudices more than six hundred persons, on the occasion of an of Old England, and it is a gratification, which loses and ignorance of thousands, and even lead the preach- entertainment given to the successful Tory Candidates none of its zest from frequent recurrence, to acknowers of many of a sect to discard their now dearly for the borough of Reading. The reverend gentle- ledge the zeal and munificence of Mr. Waddilove. of the globe. "The old distinction," -to adopt once and principles of that good man whom they were more the language of our esteemed and able contem- called after. They had helped greatly to obtain this porary, the Episcopal Recorder, with reference to the victory; and he was sure that they quite agreed with high and low Church, will gradually melt away. The and generous spirits—the Wesleyans, (loud cheers,) discovery will be made, that on the one side there is and in rendering to them that public tribute of gratisounder and warmer attachment to the Church, and, tude and thanks for the good services which they had on the other, clearer views and more decided attach- rendered to the Conservative cause." (The rev. ment to the great doctrines of the cross, than was gentleman resumed his seat amidst loud applause.)supposed. Such, we doubt not, will be the influence But still more conclusive, even than the foregoing, is of this controversy, now going on upon a large portion the language of the London Watchman, the organ of of those within the pale of the Episcopal communion. the Wesleyans in England, with reference to the Conservative triumph at the late general election at

> "The great and gratifying proof, which the general results of the now almost concluded elections afford, of a combined Protestant and Conservative reaction, is calculated to inspire every well-regulated mind with devout thankfulness to the Great Disposer of events, for a victory, scarcely of less importance to the nation than that of Waterloo. The stake at issue, in our humble opinion, was the maintenance or subversion of our glorious constitution, including the Protestant principles, which add a religious to its political value. So deeply impres are we with the superlative importance of this decided manifestation of the national sentiments, at a moment the most opportune and propitious for their developement, that we cannot stoop to indulge the language of vulgar exultation on a subject, which rather asks for the expression of devout acknowledge-

Toward the close of the Conference the following statement of the number in the connexion was

presented:—	This Year.	Last Year.	Increase,	
		323,178	5,614	
In Ireland		27,047	221	
In the foreign missions,		78,504	1,730	

Total...... 440,294 428,729 11,565

From the New York Commercial Advertiser we learn that Messrs. Richey and Evans, of Canada, were invited to seats on the Conference floor.

The Christian Mirror, to which we alluded in our last, has not, we understand, though edited by a Wesleyan, any official connexion with the British Wesleyans in Canada. A recognised organ of their own, will make its appearance in a few days from the press of the Toronto Herald.

We conclude, by recommending the letter of A WESLEYAN to that friendly consideration of our readers which it so well deserves, from the loyalty of its sentiments, and the manner in which they are expressed. We are bound, however, to add our conviction, that the conduct of Lord Brownlow reads a lesson to Churchmen which, as lovers of consistency of the conduct of Lord Brownlow reads a lesson to Churchmen which, as lovers of consistency of the conduct of Lord Brownlow reads a lesson to Churchmen which, as lovers of consistency of the loyalty of Committee to draft an Address to the Venerable Society for Promoting Christian Knowledge, viz:—Rev. E. Brutter. Committee to draft an Address to the Venerable Society for Promoting Christian Knowledge, viz:—Rev. E. Denroche, J. G. Geddes, W. Leeming, B. Cronyn, and H. Patton. Committee to draft an Address to the Venerable Society for Promoting Christian Knowledge, viz:—Rev. E. Denroche, J. G. Geddes, W. Leeming, B. Cronyn, and H. Patton. Committee to draft an Address to the Venerable Society for Promoting Christian Knowledge, viz:—Rev. E. Denroche, J. G. Geddes, W. Leeming, B. Cronyn, and H. Patton. Committee to draft an Address to the Venerable Society for Promoting Christian Knowledge, viz:—Rev. E. Denroche, J. G. Geddes, W. Leeming, B. Cronyn, and H. Patton. Committee to draft an Address to the Venerable Society for Promoting Christian Knowledge, viz:—Rev. E. Denroche, J. G. Geddes, W. Leeming, B. Cronyn, and H. Patton. Committee to draft an Address to the Venerable Society for Promoting Christian Knowledge, viz:—Rev. E. Denroche, J. G. Geddes, W. Leeming, B. Cronyn, and H. Patton. Committee to draft an Address to the Venerable Society for Promoting Christian Knowledge, viz:—Rev. E. Denroche, J. G. Geddes, W. Leeming, B. Cronyn, and H. Patton. Committee to draft an Address to the Venerable Society for Promoting Christian Knowledge, viz:—Rev. E. Denroche, J. G. Geddes, W. Leeming, B. Cronyn, and H. Patton. Committee to draft an Address to the Queen and Prince Christian Knowledge, viz:—Rev. E. Denroche, J. G. Geddes, W. Leeming, B. Cronyn, and H. Patton. Committ expressed. We are bound, however, to add our con-

and truth, they cannot too implicitly follow.

The Newcastle Journal, of the 24th July, contains two communications from that watchful and generous friend of the Canadian Church, the Rev. W. J. D.

WADDILOYE. In the one he very justly condemns WADDILOVE. In the one he very justly condemns Lord Sydenham's Ordinance respecting the Seminary of St. Sulpice, and mentions having heard from a correspondent, at Montreal, that a Roman Catholic bishop, and two priests had lately been sent to Rome. to learn the best means of propagating their corrupt faith with those great resources which a Protestant Government, while refusing to support the Colonial Episcopacy of the National Church, had placed at their command. In the other, Mr. Waddilove evinces a warm interest in the fate of the Indians, and very indignantly remonstrates against an attempt which he heard had been made to dispossess them of their lands, and drive them farther back to make room for the whites. In proof of his statement, he quotes the following extract from a letter he had just received

"She appears to feel acutely the sad treatment which the poor Mohawks have met with. It is, indeed, hard, that they should be driven from their homes, their little improvements, their beloved church and burial ground, into the wild bush, either to return once more into barbarism, or to toil severely in procuring the comforts and decencies of life, which civilization had taught them to prize—and with what faint hearts must they undertake any such project, seeing that no sooner had they begun to enjoy the fruits of their labours, and of one hundred and fifty years fidelity, than it appeared EXPEDIENT to drive them back, and, Ahab like, to seize upon the vineyard. It is true that, as in Ahab's case aforetime, there was a show of bargaining and consulting—but it was the wolf with the lamb—and too probably they were previously made well aware, that any resistance would but lead to severe and irresistible measures. woods, and the very spot even where rest the bones of all I most loved—my father, my mother, my brother, and others! Is there not space enough in Canada for all, without subjecting us to such a trial?' I fancy she intends petitioning, and will plead for herself better than I can do. Would that their plead for herself better than I can do. Christian fellow-subjects in your happy land could be excited to support the poor Indian cause, and to manifest a feeling and an interest which could check this crying wrong and injustice.'

We hope indeed that no steps will be taken, to the will of Providence that their race shall soon Whether or not, however, a closer relation is, at no disappear or be absorbed into ours-let us suffer the

From the Newcastle Journal we also perceive that Upper Canadian Travelling Mission, has been preached in Hexham Abbey, by the Rev. H. Nanney, Vicar of Jarrow, and a liberal collection made, amounting to

It is delightful to know that we have such ardent friends to plead our cause in the venerable Churches

The researches of modern travellers have accumulated, and continue to accumulate, an immense mass of undesigned evidence in corroboration of the veracity of the Bible. To the species of testimony, thus collected, we have much pleasure in adding the subjoined extract from the St. James's Chronicle, which incidentally confirms the truth of a most interesting ans, it is certain that the latter have been from the begin and awful portion of the Scripture narrative:-

"A STRIKING FACT."-(From an East Indian Correspondent.)—"In March last, as I was repairing to the native village of Bustom to survey a bridge which was thrown across the road, on my route from the station at Jellasore, on crossing the Soubunreeka river, my attention was attracted to a number of human skeletons, which lay scattered in various directions upon the white sands adjacent to the course of the stream .-Upon inquiry I learned that these unfortunate relics were the remains of pilgrims, who were on their road to the great pagoda at Juggernaut, and had been drowned two evenings before, by means of a ferry boat sinking with them during a violent northwester. On my approaching several of these sad vestiges of mortality, I perceived that the flesh had been completely devoured from the bones by Pariah dogs, vultures, and other obscene animals. The only portion of the several corpses I noticed that remained entire and untouched, were the bottoms of the feet and the insides of the hands, and this extraordinary of the rect and the history circumstance immediately brought to my mind that remarkable passage recorded in the 2d Book of Kings, relating to the death and ultimate fate of Jezebel, who was, as to her body, eaten of and altimate late of sezebel, who was, as to her body, eaten of dogs, and nothing remained of her but the 'palms of her hands, and the soles of her feet.' The former Lqy. foregoing arrative may afford a corroborative proof of the rooted antipathy that the dog has to prey upon the human hands and feet.—Why such should be the case remains a mystery."

The Christian Guardian, though challenged by us to do so, declines attempting to adduce any arguments against the Apostolical origin of the rite of Confirmation, because, he says, we did not reply to his question, whether we were serious or ironical in urging the Methodists to rejoin the Church. That we may leave our contemporary no excuse for his further silence, we reply that we were serious.

The following is an outline of the proceedings which took place at the Visitation, subsequently to those described in our last impression:-THURSDAY, 9th September.

After the delivery of His Lordship's charge, the Clergy

ljourned for an hour.
At half-past 4, the Clergy again assembled, His Lordship in when the following Committees were named, to

eport on Friday: Committee to draft an Address to the Archbishop of Canterbury, viz: -Rev. Dr. Phillips, A. N. Bethune, T. Greene, J.

bury, viz:—Rev. Dr. Phillips, A. N. Bethune, T. Greene, J. Grier, and R. J. C. Taylor.
Committee to draft Resolutions of thanks respectively to Right Reverend The Lord Bishops of London and Exeter, Sir Robert Inglis, Sir R. Pecl, Mr. Pakington, and Mr. Gladstone, viz:—Rev. G. Mortimer, W. Macaulay, R. D. Cartwright, E. J. Boswell, and S. S. Strong.
Committee to draft an Address to the Venerable Society for the Progressive of the Cospel in Foreign Parts, viz:—Rev. J.

the Propagation of the Gospel in Foreign Parts, viz: -Rev. J. Deacon, J. Shortt, G.R. F. Grout, J. C. Usher, and T.B. Fuller.

W. McMurray, and T. B. Fuller. FRIDAY, 10th September.

Morning Prayers read by Mr. Cronyn, Lessons by Mr. Arc. Bethune presented the Report of the Committee to draft an Address to the Archbishop of Canterbury, which was

Mr. Cartwright presented the Report of the Committee appointed to draft Resolutions of thanks to the Lord Bishop of London and others, before enumerated, which was read and

to His Excellency the Governor General, presented the Report, which, after a few amendments, was adopted. Mr. Givins presented the Report of the Committee appointed

Mr. Givins presented the Report of the Committee appointed to examine the accounts of the Diocesan Press.

At the close of the Meeting the following Resolution was unanimously agreed to:—"That this Meeting cannot separate without the fullest expression of thanks to the Rev. A. N. Bethune, for his able, dignified, and successful management of The Church paper.'

It was subsequently agreed, that some testimonial should be presented to Mr. Bethune, and the Rev. Messrs. R. D. Cartwright, H. J. Grasett, and H. Scadding, were named a

which refers to the formation of a Diocesan Association, in nection with the Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge, His Lordship was pleased to name (to act with Knowledge, His Lordship was pleased to name (to act with himself) the following, viz:—The Venerable the Archdeacon of Kingston, The Rev. Messrs. R. D. Cartwright, A. N. Bethune, H. J. Grasett, and H. Scadding.

The business having been concluded, the Bishop pronounced the Benediction, and the Meeting adjourned.

## Communication.

THE WESLEYANS.

To the Editor of The Church.

Sir, In your paper of the 4th instant you have inserted, from the Lincolnshire Chronicle, a correspondence between the Rev. Henry Ranson, Wesleyan Minister, and Earl Brownlow, which in its isolated form may produce an erroneous and unfavourable impression against the body of Christians to which Mr. Ranson belongs. In order, the profession that it formed Christians to which Mr. Ranson belongs. In order, therefore, to show to the public the estimate that is formed of Mr. Ranson's conduct, and to indicate its probable ec-Mr. Ranson's conduct, and to indicate its probable ecclesiastical results, you will please permit me to lay be-fore your readers the following Editorial observations of The London Watchman on this very matter:-

"We give in another part of our columns the correspondence between Earl BROWNLOW and the Rev. HENRY RANSON Wesleyan Minister) and his friends. Our regret is not unmingled with indignation that any man, moving in the sphere occupied by Mr. Ranson, could so compromise the dignity of his office, and so unwisely violate all Christian and honourable

"out of 258 Presbyterian congregations in England, Teachers, for the purpose of raising an agitation against but the rule of action to Mr. Jarvis, the energetic and fluence of such a proceeding, should Earl BrownLow have conceded the request, had it been presented on other and proper grounds; and another to press acquiescence with the petition for a religious favour by a reference to the influence which it might exert over an election. Such a mode of bartering the sacred interests of religion for immeasurably inferior considerations connected with a political contest is revolting to every lofty principle recognized by the code of Christian ho-nour. What does it amount to, in short, but a request to Lord Brownlow to bribe the Wesleyans in that neighbourhood by a grant of land?

"While we are pleased rather than otherwise with Lord BrownLow's refusal to grant the favour asked on the grounds assumed in the application, we are nevertheless sorry that his Lordship's principles of attachment to the Establishment should wear so exclusive a character as to forbid that slight degree of ountenance of a different mode of Protestant worship implied the fair sale of land for the purpose in view."

With these observations I heartily concur, and doubt-less the decision of the British Wesleyan Conference concurs with them also.\* Although the Watchman is not the organ of the Wesleyan body, it is owned and conducted by Wesleyan gentlemen who understand the principles and position of the Connexion, and whose judgment in this particular is perfectly accordant with the spirit and aim of Wesleyan Methodism, as well as with the views and feelings of every true and intelligent Christian.

Permit me, Sir, to tender you my cordial thanks for the kind remarks which in your last number you appended to the extract from the London Patriot respecting the Wesleyans. Whatever judgment may be formed of a perfect coalition of the Church of England and the Wesleyans it is certain that the latter have been from the hearing ans, it is certain that the latter have been from the beginning, and are now, influenced and characterized by a marked and peculiar respect for the Establishment, on the grounds of loyalty, expediency, and religion. We regard the National Church as part and parcel of the glorious Constitution of the mighty and widely-extended Empire to which it is our honour and happiness to belong; and all the principles and emotions of our well-known loyalty bind us to venerate and defend that Church-The destruction of our National Altar would, in all probability, be speedily followed by the subversion of the Throne and the overthrow of the majestic fabric of which it is an integral part; and therefore expediency the highest and purest kind engages us in its defence and support. And when we reflect upon the doctrines and Liturgy of the Church of England; when we cast our eye along the lengthened line of her confessors, martyrs, scholars and divines, we can devoutly and cordially ex-claim—"Peace be within thy walls and prosperity within thy palaces": our religion enlists in her behalf our sympathies, our good wishes and our prayers. And as true Wesleyans we can never forget that the Church of Eng and was the birth-place and cradle of Methodism; so that our very denominational distinctions and peculiarities ac-

cord with our loyalty, our judgment and our religion.

Permit me to say that I am informed that Mr. Stanley (mentioned in your last) is not a Whig in politics; but is so designated from his position in the Conference. What is said of Wesleyan ministers wearing election favours deserves but little attention; one Wesleyan minister was charged with such conduct by a public paper, when in fact what he wore was a funeral badge. If the case of Mr. Corpforth do not admit of a similar action of the constant of the case of the corpforth do not admit of a similar action. Mr. Cornforth do not admit of a similar or of any satis-

Mr. Cornforth do not admit of a similar or of any satisfactory explanation, it will doubtless be properly dealt with by the Conference to which he belongs.

But I must close these remarks, which are already too much prolonged. It would not be at all necessary to say so much upon the subject were it not for the manner in which the Wesleyans in this Province have been misrepresented and assailed. A paper in this city calling itself christian has teemed with attacks and mis-statements against them; and while explicitly professing to entertain against them; and while explicitly professing to entertain no objection to their labours out of Upper Canada, but the reverse, it industriously gathers up and publishes every circumstance, and those assertions of low prints, which are adapted to injure the reputation and influence of the parent Wesleyan connexion both at home and abroad: yet this paper professes to be Wesleyan!! With one instance out of many I may be permitted to illustrate its spirit: When the Rev. M. Richey A.M. was installed Principal of U. C. Academy he wore a clerical vestment or gown; and a few months since when he sat for his eness in Nova Scotia, he did the same. In relation to the former instance not a syllable of disapproval was utthe former instance not a syllable of disapproval was tered; in the latter case an artful and disingeneous attempt was made to injure him and the cause with which he is identified, by the paper to which we have referred. The use of the gown in connexion with the body to which that paper belongs, is righteousness; but in connexion with the British Conference, it is sin! An intelligent and importion public however, can appreciate such unfairness mpartial public, however, can appreciate such unfairness

Hoping you will have the kindness to give insertion to these remarks, I beg to subscribe myself,

September, 1841.

Yours, very respectfully,

A WESLEYAN.

[\* We borrow what follows from the last Guardian :- "The London Patriot of August 9th says, that the case of the Rev. H. Ranson and Earl Brownlow came before the English Conmanded by the President."-ED. CH.

## Canadian Ecclesiastical Intelligence.

NEW CHURCH AT CHATHAM.—A numerous and respectable meeting was held at this thriving place on the 25th ultimo, the Rev. W. H. Hobson, in the chair. Resolutions were passed to the effect that, the present Parish Church of St. Paul's is inconvenient as to its site. London and others, before enumerated, which was read and adopted.

Mr. Shortt presented the Report of the Committee appointed to draft an Address to the Venerable Society for the Propagation of the Gospel in Foreign Parts, which was adopted.

Mr. Denroche presented the Report of the Committee appointed to draft an Address to the Venerable Society for Promoting Christian Knowledge, which, after a few verbal amendments, was adopted.

Mr. Atkinson presented the Report of the Committee appointed to draft Addresses to the Queen and Prince Albert. appointed to draft Addresses to the Queen and Prince Albert, which was adopted.

Output

The following extract from Mr. Hobson's congregation. Mr. Osler, from the Committee appointed to draft an Address by His Excellency the Governor General, presented the Report, prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:—"If I do not mistake, the population of the spiritual destitution prevailing at Chatham:

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"I do not mistake, the population of the spiritual destitution prevailing at Chatham:

"I do not mistake, the population of lation of our town and its more immediate neibhbourh amounts to some nine hundred human beings! and amounts to some nine hundred human beings! and believe that there is not Church accommodation afforded by all denominations of professing Christians, for half that number. There is at present but one ecclesiastical building here, our Church, which will accommodate, perhaps, some two hundred persons; and that Church is decidedly inconvenient as to its site—it is out of the town; when the season or the weather is unfavourable. difficult of approach; and, in such seasons, the minister, after all his arduous study and preparation for the Sabbath, ommittee to carry the wishes of the Clergy into effect.

The LORD BISHOP having been requested to nominate a committee, to take into consideration that part of his charge hich refers to the formation of a Diocesan Association in appointment, to the sad solitariness of his home." We will willingly take charge of any subscriptions that may be forwarded to us for building the new Church.

HAMILTON SUNDAY SCHOOL.—The Rev. J. G. Geddes begs gratefully to acknowledge the receipt of the following sums in aid of the Funds of the Church of England

Sunday School:—
At the hands of

 At the nands of
 Mrs. O'Reilly and Miss Lerned,
 £ 5 7 10\$

 Mrs. Caw and Miss Hudson,
 2 15 1\$

 Mrs. Spencer and Miss Hurd
 4 7 6

 Miss Taylor
 2 1 3

[Hamilton Gazette-

Hamilton, Sept. 7, 1841. NEW CHURCH AT OAKVILLE.—We perceive by hand-bills that "a Meeting of the members of the Church of England, and all those who feel friendly towards it, will be held in the School-House, in the Village of Oakville, on Saturday, the 18th of Saturday, and the Saturday of Saturday of Saturday. the 18th of September, at 1 o'clock, P.M. to take into consideration the necessity of building a Church in Oakvilles for the use of the members of that Church, and also

## Civil Intelligence.

From our English Files.

ANTI-CORN-LAW CONFERENCE OF DISSENTING PREACHERS.

[A meeting had been announced, to be held at Manchester, on the 17th August, by 280 Dissenting teachers, to devise means for the repeal of the Corn-Laws.]

(From the Times.)

The late general election was, in many respects, a sort of political and ecclesiastical census. Of the numerical strength of parties in regard to civil affairs, the returns furnished by the

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