cloth he became easier. Then he said, "There is no pleasure in being alone here," and so left his room and joined the party at supper. During this last meal he was some times gay, even jocular; sometimes profoundly serious-such as he had ever been in the unreserved society of his friends. He vented cheerful sallies, he cited several remarkable passages of Scripture, and more than once ob-served,-"If I succeed in effecting concord between the proprietors of my native country, I shall return home, and lay me down in my grave, and give my body to the

worms." After supper he again complained of his former oppres-sion, and asked for a warm linen cloth. But he refused medical assistance, and slept on a couch for two or three hours. The minister of the parish, the master of the bouse, with his wife, the town clerk, Justus Jonas, and his two sons, sat by and watched him. He was then placed in his bed and slept again. But about an hour after midnight he awoke, and after giving some order to his servant, exclaimed to Jonas,—" Oh! Lord God, how ill Lam ! what an oppression I feel at the breast! I shall ill I am! what an oppression I feel at the breast! I shall certainly die at Eisleben." Jonas answered, "My revered father, God our heavenly Father will assist you by Christ, whom you have preached." He then began to walk about and called for more warm linen. Two physicians pre-sently arrived, and likewise Count Albert, accompanied sently arrived, and likewise Count Albert, accompanied by the countess, who brought cordials and other medicines. Luther then began to pray, and said, "Heavenly Fäther, everlasting and merciful God! Thou hast revealed to me thy beloved Son, our Lord Jesus Christ, whom I have preached, whom T have experienced, whom I love, whom I worship as my beloved Sacrifice and Redeemer—Him whom the Godless persecute, dishonour, and blaspheme, —take my soul unto Thyself!" He then thrice repeated, —"Into thy hands I commend my spirit: Thou hast re-deemed me, thou God of Truth, —surely, God hath so loved the world." loved the world.'

Then, whilst the attendants applied their remedies, he began to lose his voice and to grow faint, and to make no answer to their importunate addresses. After the lady of the Count had given him some restorative, he uttered a faint reply of "Yes," or "No." And when Jonas and the minister raised their voices, and said to him,-" Beloved father, dost thou confess that Jesus Christ is the Son of God, our Saviour and Redeemer?" he clearly and audibly rejoined, "I do." Then his forehead and face began to grow cold; and though they moved him and called him by his name, he made no further answer; but, with his by sighs. And then, amidst the deep lamentation of his surrounding friends, between two and three in the morning, he fell asleep in Christ.

THE CHURCH.

TORONTO, SATURDAY, FEBRUARY 26, 1842.

The speeches of DR. HOOK, and of the REVEREND MESSRS, WHITESIDE and WALKER, contained in our last number, furnished much valuable information, in a popular shape, relative to the early history of the Irish Church. The Observations of the EARL OF RODEN, which appear on the first page of this impression will, we trust, deepen the effect, which we hope has already been produced, and expose more fully the usurpations of Popery in former centuries, and her present unchangeable, anti-social, anti-scriptural principles and practice. In a day like this, when even clergymen of our own Reformed Church,-the deadliest enemy that Rome ever had, or ever will have,have fallen a prey to Jesuitical wiles, it behoves every man to examine into the history of a system which, in an age of science and invention and popular education, can still maintain its ground, and transform its sworn opposers into blind and deluded adherents. We must all be up and stirring, whether it be against false friends within the Church, or the combined forces of Popery and Dissent without. Next to making ourselves masters of the question between the Churches of England and Rome, it becomes our duty to take every precaution to impart the like information to others,-so that the Protestant community may be forewarned and armed against the machinations of Romanism, and our Roman-Catholic brethren, perchance, awakened to a sense of the spiritual servitude in which their priests still keep them chained.

In no other way can the Churchman so well hope to discharge this duty as in distributing the Bible, accompanied by the Prayer-Book, -in circulating those publications of The Toronto Church of England Tract Suciety, which relate the sufferings of the martyrs, and expose the errors and corruptions of Rome,-and in holding out to the Romanist, (by a strict conformity to the rules of the Church, and a careful shunning of Dissent,) a standard of Unity, at once evangelical and apostolic. In all our attempts to oppose Romanism we must be most decided in separating our position from that of the Dissenters; so that we may be enabled to show to the Papist that while he has a Church and no true religion, and the Dissenter has a religion and no Church,-we, in our communion, have both a true Church and a true religion. The infinite swarm of Protestant Sects is the grand argument which the Jesuits use in making proselytes ; let us of the Church of England show the difference of our principles from those of Protestant Dissent, and thus walking mid-way between two extremes, we may both save ourselves from falling into error, and attract others to those old paths, into which Scripture and pure antiquity have happily guided our feet; and the continuance in which is the best preservative that we can have against "all false doctrine, heresy, and schism." May we not reasonably say that the want of union among Protestants has enabled Popery to revive in the nineteenth century, and that our divisions are punished by the Papal Scourge ! When the Reformation was completed, schism was unknown, and Popery had apparently received a death-blow in England. In 1842, schism lifts itself up against the Church of the Reformation, more pure than it was at that period, and Popery appears as if it would reclaim its lost dominion. How close the connexion between Popery and Dissent! How different in their origin, yet how similar in their results! But we revert to Lord Roden's Observations, which are alike replete with argument and incontrovertible facts,-and moderate and dignified in tone. Though we have occupied so much space with them, we hope that few will read them through, without finding their stock of ecclesiastical information enlarged,-without forming or strengthening the resolve to withstand the aggressions of Popery in every shape,-and without a fixed determination to be led by no motive of political expediency or worldly advancement, to contribute a single inch of ground, or a single fraction of money towards the support, in this Colony, of a system so destructive of civil and religious liberty. This course of conduct can be pursued by all, with due charity to our Roman Catholic fellow-subjects; and our own uncompromising, but gentle, consistency may lead them to think that we are right, and that they perhaps may be wrong. At all events, if we assist them in the maintenance of their religion, we prevent their children from falling under the influences of a purer faith, and we show an indifference that leads them to infer we do not think badly of their peculiar tenets. We help, in fine, to confirm them in their doctrines, against which we pretend to PROTEST.

9,000% per annum, taking the average, are wrong out of the the creditors of the Church consented to take at the degraded people for this gross imposture. Add to this sum the unset price, and subject to an annual ground-rent - solemn nature and extent of this commission can best be underdegraded people for this gross imposture. Add to this sum the O'Connell fund, 20,000L; then the Repeal revenue, 3,000L at least; next, the fees and taxes for the maintenance of the secular clergy and bishops, 644,000%; and say half that for the extra payment of monks and friars, and we have the magnifi-cent total of nearly one million! obtained annually under religious pretences, from a people proverbial for their poverty."

It will appear, from the subjoined correspondence. that those much-talked-of publications, the Tracts for the Times, have been brought under the notice of the Archbishop of Canterbury, and that His Grace has them to a bountiful share of public support in this promised to bestow his "grave consideration" upon the matter :---

To the Most Reverend Father in GOD, His Grace the LORD ARCHBISHOP OF CANTERBURY, Primate of all England and Metropolitar

We, the subscribed, lay inhabitants of Cheltenham and levoted Episcopalians, regarding with dismay the recent develop-nent of the views inculcated by the authors of the "Tracts for the Times," venture to address your Grace, as the chief eccle astical guardian of the Church of Christ in England, persuaded that many of their writings are utterly repugnant to the Word of God, at variance with the plain meaning of the Articles, Liturgy, and Homilies of the Church of England, and contain the essence of many of the most fatal errors of the Church of We therefore humbly entreat your Grace to take such mea-

ures as to your Grace may seem most advisable for the episcopal each to declare, authoritatively, their united disapprobation of those opinions, which have already been separately condemned by many of the bishops at their triennial visitations, as we doubt not they would have been by the remainder, had similar ons presented themselves.

We do not presume to dictate to your Grace, but present our equest in solemn earnestness, as to one to whom the charge and versight of the flock of Christ in this realm has been committed the Chief Shepherd and Bishop of our souls. We, the subscribed, with every sentiment of respect, humbly

beg to declare ourselves your Grace's most obedient and faithful vants.

THE ARCHBISHOP'S REPLY. Lambeth, Dec. 24, 1841. Gentlemen,-I have to acknowledge the receipt of your letter

of the 23rd of this month, accompanied by an address very numerously signed by many of the laity of Cheltenham, and I beg to assure you, that in compliance with the wish expressed by the petitioners, I shall give my grave consideration to this document.

I have the honour to be, Gentlemen, Your most obedient servant, W. CANTUAR. John Lewis, Esq., &c.

We are not, now or at any time, going to commence discussion as to the merits of these celebrated publications. At the first commencement of the series, they doubtless wrought much good, by recalling attention to important points of doctrine that had been

ong overlooked: but latterly, and especially in Tract XC., we believe that they have made unwarrantable oncessions in favour of Romanism, and endeavoured to wrest the Thirty-nine Articles from their plain, legitimate meaning. We say, we believe, because we ourselves have scarcely read any of them, except three or four of the early ones, which were quite unexcepone of the soundest and most evangelical periodicals of our Church. As for Tract XC., we think it is so Many of the Bishops have, more or less, condemned them as a whole, while none have bestowed upon them an unqualified approval. As to their having had any share in contributing to the late lapses into Romanism, we are very sceptical; for Mr. Sibthorp has expressly of hell shall no prevail against it." The Wesleyan, ingeniously stated, that the "common idea that his mind had been inclined to Popery by the perusal of the Tracts for the Times, is unfounded."

As we may daily expect to hear of the result of the election at Oxford for a Professor of Poetry, we shall for the present forego our intention of making any remarks upon the discussion connected with the Tracts, to which it has given rise.

In the mean while, the members of our Church in this colony are to be cautioned against crediting the exaggerated statements which they may read, respecting the increase of Romanism in England. The cloud that hangs over our pure and reformed branch of the Catholic Church, will, we believe, soon pass away, leaving it more than ever in a state of unity, orthodoxy, and peace, --- A WITNESS ALIKE AGAINST POPISH AND PROTESTANT DISSENT.

The Church is, therefore, free from encumbrance ;--the purpose of assising in raising that amount .----Cobourg has set a good example in this respect, and we trust that the Lades of Hamilton may be still more successful on a larger scale. The zeal and perseverance of the Rev. J. G. Geddes, the excellent Rector, and the pecuniary eforts of his parishioners, entitle attempt to free their Church from the remainder of the debt.

In the Editorial remarks of the last Colonist, we meet with the following :--

"The public will probably recollect the confession of the Bishop of Exeter in the House of Lords, that in subscribing to the Thirty-nine Articles it is not necessary to believe the whole of them ! This seemed rather curious doctrine to be advanced by one who is looked upon as the most talented of the English Bishops claiming to be" fand really being, Ep. CH.] Bishops, claiming to be" [and really being, ED. CH.] the successors of the Apostles,-but it was not allowed to pass unnoticed, for Lord Brougham at the men, ("whether they will hear or whether they will forb time gave the Right Reverend Prelate such a castigation that neither he nor any other in the House of Lords could attempt anything like a reply to it."

doubt, we request lim to adduce the very words in which the Bishop d Exeter made the alleged confesit is not necessary o believe the whole of them.'

It is beyord doubt that Mr. Elliott has been appointed Clerk to the Home District Council.-Besides being an illiterate person, he swore, we are given to understad, upon one of the trials for treason, that he was preent at a meeting when either Dr. John Rolph or W.L. Mackenzie said, Now is the time to take possession of the Garrison. This Mr. Elliott did not divulge, ad therefore he was privy to treason. Sir Charles Bgot of course does not know this. We dare not trus ourselves to make a single comment.

Cmmnnications.

[We deem it necessry to follow the example of the London Church periodicals, and to aprize our readers that we are not responsible for the opinions of our Crrespondents.—ED. CHURCH.]

APOSOLICAL SUCCESSION. To he Editor of The Church.

Carrick Hills, Woodstock, Feb., 1842. Sir,-I concar wih the Wesleyan of the 12th ultimo, "that curiosity,"-(he should have said deep and anxious inquiry),or four of the early ones, which were quite unexcep-tionable, and were copied, if we recollect aright, into it should be temperately discussed. I, therefore, mourn the more over the melancholy instance he has given of human inconsistency and weakness, in departing from his own mystical and fine-drawn in its arguments, as in a great measure to counteract its mischievous tendency.— human inconstency and weakless, in departing from his own admirable rul, and rashing at once into unbecoming abuse and misrepresentation of the doctrine, and of those who, with as much love of he truth, and intellect to comprehend the truth as the Wesleyæ, firmly believe that Episcopacy is an indispen-sable mark, visile, satisfactory, and abiding, of "The Church" enough for hisown purpose, but most ungenerously towards the Church of Eigland and her members, parades a formidat legion of evils as the necessary concomitants of the doctrine and having, is he obviously designs, enlisted the prejudices o the darkenet anderstanding and the bad feelings of the natural mind again both, he pompously and ridiculously exclaims, "With our resent views of divine truth, we cannot cease to oppose the ogmas of Succession. We can hole case to quarter. Se are Wesleyans, and must defend our rights and privileges." Sir, I honestly confess my regret that such language angentiments should proceed from a British Wesleyan nal; for have always considered that body, notwithstanding its irreglarities, as belonging to the Church of England, and in nowis forming any portion of dissent. But if the pre-sent views of the Canadian section of British Wesleyans be so materially advariance with the principles and views of its venerable fouder, --better, far better to say so at once, with the candour and oldness of honest men, than to affect a hollow and treacherous fendship, while the pernicious and withering spirit of dissent an(schism lurks at bottom; for a renunciation of the doctrine of Apostolical Succession" is a virtual separation from that brach of the holy Catholic Church which our blessed Lord, in grea and distingui ishing mercy, has established i nd, waose goodly branches are overspreading the mighty empire of Briain, and whose Christian energies have commenced the glorious work of raising from the ruins of eighteen centurie the Pentecosal Church at Jerusalem, by sending a duly ordained Bisbp of the stock of Abraham, as success James, to prside over that, "the primitive Christian Church." And here, Si I would observe, that in the East, where the first Churches wee planted, and where some of them yet exist, though in a very fallen condition, it has been over and over acknowledged by missionaries from dissenting societies, both in Europe and America, that comparatively little can be done by them without Episcopal ordination proceeding from one of the Apostles. The Weileyan is very profuse of hard language and nscriptural nferences, but very sparing of argu "Succession," however, stamped with the sanction of Aposto-ical institution, and of Catholic acknowledgment and usage for 1800 years, is not tobe hurt or disturbed by the vain imagin of men, or the conbanding spirit of the age. Coeval with Christianity, it lives, and will live; gathering fresh strength and unfading laurels, during the *present* dispensation, of which it forms a part, unharmed and unimpeded in its onward course by the novelties of moden times, or the envy and hatred of the world: " As some tall diff, that rears its awful form Swells from thevale, and mid-way leaves the storm ; Tho' round its leak the rolling clouds are spread, Eternal sun-shine settles on its head;" for the promise abides "No weapon that is formed against thee, shall prosper, and every tongue that shall rise against thee, thou shalt condemn." But, Sir, before I proceed to establish thou shalt condemn." the fact, that Episcopacy, and consequently the dogma of Suc-cession, as it is slightingly called, is of Apostolic institution, the Wesleyan must permit me to inquire, What he means by the privileges and rights of Methodism," which he vows, with Quixotic heroism, to defend against a world in arms? And who is plotting against them? Have not the Methodists full and unqualified liberty of conscience? Have they not liberty to spread their doctrines wherever they please? Have they not berty to accumulate wealth, to build and endow chapels and colleges, to adopt any liscipline that may be agreeable to their tastes and inclinations, to wear academical robes in the pulpit and use the ritual of the Church of England in the read desk, and to write revetend before the names of their preachers, none making them afraid? Do they not enjoy the comme privileges, rights and protection of British subjects, at home and d? And are not the British Wesleyans honoured and ned for their piet, their loyalty, and their private worth? abroad? Wherein then consists the Wesleyan's fears, or from what quarter of the compass does he apprehend the danger that extorts the magnanimous, but very silly, cry, "We are Wesleyans, and will defend our rights and privileges?" Sir, as a feather tells the first faint breathing of the rising storm, while yet the ocean sleeps serene as slumbering infancy, and all nature is hushed nto calm repose, and as coming events oft-times cast their shadows before them, - so may words, in themselves trivial, and expressions, partaking more of human vanity, than of the "Wisdom that cometh from above," betray the secret workings of spiritual pride and worldly ambition, and solve the proble of spiritual pride and work and privileges." Methodism is become high-minded and haughty; and the lowly unassuming Methodism is name of "Society" must be exchanged for the more lofty and commanding one of "Church." The doctrine of "Apostolical cession" denies her right to this distinctive appellation, and "Hinc illæ lachrymæ." "We are bids her beware of schism. "Hinc illæ lachrymæ." Wesleyans, and must defend our rights and privileges." The Wesleyan will admit that, in our civil polity, the Sovereign is the source of all power, and that none can exercise authority in the state, without a commission under the sign manual, or from those to whom the Monarch has delegated power to confer it. So, in "The Church," which is the kingdom of Christ upon earth. Before our Lord Jesus left our world, he called, instructed and commissioned His Apostles to erect this kinglom, prepare and promulgate doctrines and ordinances for its http:// government, and provide for a succession of men, who may authoritatively rule and minister in it, until

upset price, and subject to an annual ground-rent.— Solemn nature and extent of this commission can best be under-stood from itself. "As the Father hath sent me," says our The Church is, therefore, free from encumbrance;— and a sum of five or sx hundred pounds being required for its completion, the Bazaar has been set on foot for the name of the Father, and of the Son, and of the Holy Ghost, manded you, and lo! I am with you always, even unto the end of the world. He that heareth you, heareth me; and he that spiscth you, despiseth me; and he that despiseth me, despiseth Him that sent me. And he breathed on them and said, Receive ve the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are These, Sir, are vast and heart-thrilling retained unto them." powers committed to the ministration of our fellow-men. And powers committed to the minimum of our distribution. And surely it behaves us, as reasonable creatures, to inquire and be assured that the persons, who claim to be invested with them, are truly so and not imposters. For as the great High Priest and Apostle of our profession, the Lord Jesus Christ himself, was not self-appointed, — (for it is written of Him in the Psalms, if the prior the prior theorem is the prior the second "Thou art my Son, this day have I begotten the. Thou art a Priest for ever, according to the order of Melchisedec," eferring to which prophecies, Paul writes to the Hebrews, *called* of God an High Priest after the order of Melchisedec,") -so ought we, now that the Apostles are dead, to scrutinize the pretensions of those who stand up in the congregation as rom the Crown, neither can the ministration of the Gospel b duly and authoritatively performed, so as to be binding a savour of death anto some, and a savour of life unto others ; a strong of the strong who can prove their delegation from the Lord Jesus Christ directly, as did St. Paul: or indirectly, as in the cases of Titus and Timothy. And as none now pretend to a We think the Colonist must be mistaken in the preceding statement; but to put the matter beyond Gentiles, the *in*-direct, though no less Divine and Apostolical call, through the doctrine and link of "Success ecessarily be adopted ; otherwise the kingdom of Christ upon earth, which is his "Church," now that his personal prese sion. "that in substibing to the Thirty-nine Articles, not with it, would be in the perilous situation of a ship on a strange and savage shore, without compass, master, or pi Such, however, —glory and praise to Him who has said, "Lo, I am with you always, even unto the end of the world,"—is not the case, as regards our beloved country. The Church of England is in the indisputable possession of this delegated power, through a continuous and unbroken chain, reaching from His Grace the present Archbishop of Canterbury, and all our other Bishops, up to the Apostle Paul; and, therefore, she constently and Scripturally contends that "Apostolical Succesm" is indispensably necessary to constitute and qualify the hristian Ministry, and that those who take upon them the Ministerial office, without Episcopal Ordination, are intruders, having no authority or commission from the Lord,—for power, to be legally exercised, must be legally conferred, else it is usur-pation. And the *wisdom* of this institution is manifest: for its ejection and disregard is the fruitful parent of schisms and heresies, developed in the multitudinous and ever-increasing

sectaries that hinder the Gospel, change the Word of God info a lie, by undeifying our blessed Lord and Saviour Jesus Christ, and rend the unity of the spirit, the bond of peace, and brotherly love But the Wesleyan will turn upon me and retort, "If your doctrine of 'Succession' be true, then are all non-Episcopalians throughout the world out of the pale of the Catholic Church, and consequently in a state of damnation. Your doctrine damns the Kirk,-the Methodists, Canadian, British Wesleyan, and (pseudo) Episcopalian, —Baptists, Open Communion, Close Communion, and Free Will, —Congregationalists, Seceders from the Kirk, Presbyterians, Independents, Menonists, Tunkers, Quakers, Liberators, Free Thinkers, Universalists, Mormons, Lutherans, and Chrystians, with many other denomination that have not yet found their way into our population returns." Sir, this is the *argumentum ad absurdum*, the sophist's argument resorted to for the purpose of prejudicing the weak and uninformed mind, and leading it away from a calm investigation of the subject. As well may the Wesleyan argue that, becau believe in "Predestination to Life, and Election," as defined w the Seventeenth Article of my Church, and as taught by St. Paul, I must also hold the doctrine called Repro lthough he well knows, or ought to know, that the latter is not the converse of the former. Churchmen, Sir, do not judge : that, they know, is the prerogative of the Most High: their duty and privilege is to hear and receive God's holy word in aith and humility, to apply it to themselves, and to obey it. Churchmen are not responsible for whatever consequences per-verse, heady, high-minded men may bring upon themselves,-men, of whom the Apostle predicts, "that they will not endure sound doctrine, but after their own lusts shall they *keap* to themselves teachers, having itching ears, and who shall turn away their ears from the truth, and shall be turned unto fables." Alas, Sir, is not this prophecy fulfilled in our day? for who has not heard of Johanna Southcot, in England, and of Joe Smith and his New Jerusalem, in America! Churchmen are therefore wise in refusing to recognize, as the duly authorized and accre-dited successors of the Apostles in the Gospel Ministry, those who cannot shew their authority through the chain of Apostolical Succession; just as a good subject would be justified in refusing obedience to a man who took upon himself to exercise civil authority and to administer the laws of the land, without a commission directly or indirectly from our Sovereign Lady the

Quee That the Apostles did appoint, by the laying on of their ir fellow-workers, persons whom they also inve with power and authority to ordain others to the same evident from the New Testament; nor does it appear from this faithful record that any besides presumed to exercise the work of the ministry. "For this cause," says Paul to Titus, "I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee;" and to Timothy he writes, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me, among many witnesses, *ccmmit thou* to faithful men, who shall be able to teach others also. Lay hands suddenly on no man. I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of that runs may read" and understand; and it only now ren o inquire, first, Whether, as a matter of fact, "The Church" followed this procedure, as regards the appointment to the Ministry, after the death of the Apostles, and none other; and, next, Whether a Christian Ministry exists in this our day, who can trace their commission up to the Apostles. And this I proceed to shew, availing myself of the statement, which had a very powerful effect in confirming my own opinions, which, for several years, staggered at the doctrine of Apostolical Snccession, and wavered in no small degree between Dissent and At the time of the Reformation in England, the spiritual administration of "The Church" was vested in three orders, Bishops, Priests, and Deacons; and to demonstrate that this polity was no mere human appointment, nothing more is reuired than the New Testament, illustrated by two of the oldest Fathers, Irenæus and Clement, to a naked matter of fact. Between Irenaus and St. John there exists only the single Between Irenaeus and St. John there exists only the single link of Polycarp. Irenaeus was the scholar of Polycarp, and Polycarp was the disciple of St. John. Irenaeus may therefore be considered an unquestionable witness, not only of facts, which occurred in his own immediate time, but also of any inseparably connected facts, which are alleged to have taken place in the time of the Apostles. On the authority then of Irenzeus, and diffusing the blessed influence of sound Christia we may be quite certain, respecting the naked fact, that, in his days, the Episcopate was universally established, and from this within forty years of the death of St. John.) the universal establishment of the Episcopate rests upon evidence, of which there can be no moral possibility of doubt. Irenæus says, that the Roman Church was founded by the Apostles Peter and Paul, who jointly delivered the Episcopate to its first Bishop Linus, who is mentioned in the 2nd Epistel to Timothy; his words are: "Fundantes igitur et instruentes beati Apostoli Petrus et Paulus, ecclesiam Romanam Lino Episcopatum administrandæ Ecclesiæ tradiderunt, autem ei Anacletus-post eum tertio loco ab apostolis Episcopatum Clemens, "&c. &c.-(Irenœus adv. Hær. Lib. 3. ch. 3.) Clement, who saw an Clement, who saw and heard and conversed with the Apostles themselves (vide Phil's. iv. 3.) was succeeded by Evaristus; then came Alexander,after him Sixtus,-next Hyginus,-then Pius,-then Soter,who was succeeded by Eleutherius-who, according to Irenæus, held, at the time of his writing this account, the Roman Episcopate, in the twelfth degree from the Apostles. To the above Succession, Irenæus incidentally subjoins the origination of the Episcopate in the Church of Smyrna, over which Polycarp was appointed by St. John-where he presided fifty years.-(Vide Ibid) Clement,-in his Epistle to the Corinthians, an ancient document, universally received as genuine, and highly esteemed, --confirms the testimony of Irenæus to the above matter of *fact*. Irenæus, in Gaul, in the above quoted regular catalogue of Roman primitive Bishops, asserts merely, as a matter of fact, that each church in his time possessed a strictly analogous Episcopal Succession; and his partial cotemporary, Tertullian, in Africa, most unequivocally bears witness to the same naked fact. Now, if contrary to the evident drift and purpose both of Irenæus and of Tertullian, these Bishops,-as is alleged in modern days,had been identical with Presbyters, then in each city or church, however large, there could have been no more than one Presbyter at one time; for, in the account of those two ancient

Equity, that this order of Church Government is of Aposto lical institution. Ecclesiastical History and the particul cords of every Church, both Eastern and Western, establis upon equally incontrovertible grounds the fact, that the sam der was duly preserved in them from the period mentioned by Irenæus down to the present time. The Latin Church, si though corrupted and doomed to destruction by the brightness of Christ's coming, possesses it. If she could, she would deny it to the Church of England. She attempted to do so, after the Reformation: she failed: and any further attempt has been to be abandoned by her. The Syrian Church, although greatly fallen and corrupted, possesses it; and Smyrna,-fallen, fallen, fallen though she be, and a prey to the roaring lion,-can yet trac her Episcopal descent to Polycarp. "Christians," (says Bisbop Newton in his account of the Seven Churches of Asia,) "are here more considerable, and in a far better condition, than it any other of the Seven Churches-as if the promise was still in some measure, made good to her, 'fear none of those things which thou shalt suffer : be thou faithful unto death, and I will give thee a crown of life,"-a promise, personally Polycarp, who suffered martyrdom there in the year 147. But immediately after the Reformation, when the Jesuits perceived that they could not crush it,-with the craftiness of their ma ter spirit they raised the same cry against Episcopacy that he employed against the Prayer Book; stigmatizing the one as black Prelacy, and the other as the Mass-book in English; and they but too well succeeded in introducing schisms and under the specious name of Christian liberty. Hence ha arisen the swarms of heresies, sectaries, and lovers of rant and disorder, which have rent the body of Christ, and because which,--(but for the promise, "Lo I am with you always, ere unto the end of the world," confirmed in the preservation Episcopacy)—it might well be said by Mary, if she were per-mitted to look down upon earth,—"They have taken away my Lord, and I know not where they have laid him."

Lam, Sir, your very faithful servant, J. ROYSE YEILDING.

THE COMMON SCHOOL BILL. To the Editor of The Church. Sir,-The subject of Education being one in which a reli-

ious Journal is deeply interested, I send you some acco working of the new School Act in the Talbot District. The Commissioners in the different townships were elected ntirely on party principles, and not with any view to the The qualification for the duties they are intended to perform. District being chiefly settled by Americans or their descendants, and all aliens, being householders, having a right to vote, I need hardly say that the Commissioners are almost exclus the radical school of politics; in five townships out of the seven entirely so.

In Woodhouse four out of the seven are Americans, and this body proceeded immediately, without any regard to the Statute under which they were elected, to appoint teachers, (without any examination.) to different school-houses; to one they sp pointed one of their our processing the school houses to one they app pointed one of their own number, a Universalist, and violent republican, and, till enabled to become naturalized under the new Act, an Alien; to another school-house they appointed the above individual's wife, and then desired the inhabitants of a large section of the township to send their children to these schools, without waiting to see what divisions the Conwould make. In another township, the Municipal Coune proceeded to set off the divisions of his own authority; in another the inhabitants proceeded to hold meetings, arrange divisions fourth the Commissioners met to examine teachers, and on one candidate presenting himself, one of the Commissioners stated that he had been under said Commissioner's instruction for several years, and was perfectly qualified, and forthwith, without a question, he was passed ; and so others, on the word of some other Commissioner. All these extravagances are not to be wondered at, when many of the Commissioners cannot write s legible hand, and only five or six in the whole District are de-cently qualified for their office. The Municipal Council has now met, and have not mended the matter by dividing the District are descent

the matter by dividing the District into sixty-four "School Districts," some of them comprised of portions of two distinct townships, which arrangement, however convenient, is incom patible with the provisions of the Statute. According to population the District cannot be entitled to more than £40 of the grant, and supposing an equal sum raised by taxation the whole amount would afford but the average of $\pounds 12 \ 10^{s.h}$ each teacher, which is no more than the old system while the payment is no more than the old system provide while the payment from each child is reduced from £2 to 153 with the liability to instruct ten without any remuneration. One provision of this new measure seems to be most injudi-cious. The power is conferred on the Commissioners to take

possession of all common school-houses, without the consent the parties by whom they were erected; although in man cases they were built for the double purpose of places of worshi and school-houses. This is surely an act of spoliation in direct opposition to the principles of justice which usually gover British legislation.

17th February, 1842.

ALPHA

Canadian Ecclesiastical Intelligence.

ADDRESS TO THE GOVERNOR-GENERAL. The following Address was presented to His Excellence instant, by his Lordship the Bishop of Toronto, nation, by his Loraship the bishop of Thoma, are panied by the following Clergymen of the Diocess? The Venerable the Archdeacon of Kingston; the Rev. Robert D. Cartwright; Rev. W. M. Herchmer, and Rev. S. Givins. The Rev. N. Proctor, Chaplain to H. M.S. Niagara also attended :--To His Excellency the Right Honourable SIR CHARLES BAGOT, Knight Grand Cross of the Most Honourable Military Order of the Bath, one of Her Majesty's Most Honourable Privy Council, Governor-General of British Neutral Annual Ann British North America, and Captain-General and Governor-in-Chicf in and over the Provinces of Canada Nova Scotia, New Brunswick, and the Island of Prince Edward, Vice Admiral of the same :-MAY IT PLEASE YOUR EXCELLENCY: We, Her Majesty's most dutiful and loyal subjects, the Bishop and Clergy of the Diocese of Toronto, beg leave most respectfully to approach Your Excellency with the expression of an encounter of the support spression of our sincere and hearty congratulations upon Your Excellency's arrival amongst us, to assume, overnment of this important portion of our Sovereign extensive dominions. We earnestly pray that, with the blessing of Divine Providence, the administration of Your Excellency may serve to promote the welfare and contentment of the eople, respect for the institutions of our Great Empire-oyal devotion to the Queen, and a reverent obedience to commands and will of the King of Kings. We entertain a well-founded conviction that the fur the entertain a well-founded conviction that the au-therance of these great objects will engage your Excel-lency's unceasing anxiety and care; and we need scarcely convey to Your Excellency the assurance that the Cleren-of the Church of England will ever be found amongst the foremost, as is their duty, to co-operate in the high We feel assured that Your Excellency concurs w in the belief, that pure religion constitutes the surget sa guard of the public welfare. It will therefore afford Your Excellency satisfaction to learn, that the increasing prevalence in this Province of its genuine principles embodied in the Constitution, Ritual and Doctrine of Church of the Empire, affords a reasonable pror ractical influence upon the subjects of Your Excellency We need not advert to the disconragements and trials to which, during many years, this branch of the Esta-blished Church has been exposed, but which are now, we Government. trust, happily passing away; nor is Your Excellency ut acquainted with the extent of spiritual destitution which still prevails within the bounds of this Colony, of the stin prevails within the bolt of the communion with as thousands of individuals professing communion with as Church of England to whom its ministrations cannol as yet be extended; but we feel encouraged to hope, that the efforts of your Excellency, as the Representative of a efforts of your Excellency, as the Representative of a Sovereign whom the great law of Christianity recognizes, and her own acts have proved to be a nursing mother to the Church, will not be wanting to ameliorate, as far as practicable, a calamity so distressing and disastrous. We unite with Your Excellency, and with every lotions subject, in giving expression to our warm congratulat upon an event so gratifying to the nation as the birth an Heir to the Throne, and we offer up our devout praye that the Infant Prince may long be preserved to email his Royal Ancestors, in upholding the civil liberties people, and in defending that pure and reformed of the Church of Christ which is established in these

My Lore R

I recei

my arri Successfu Governm I feel importan 'co-opera 'through 'to inculo duties of dience t rities of assistan and mor I am w are gene Governi deficien

people. cation i permitt to aid in dering happy P

Veneral

Rev. R.

The

Bap Ma Bui

The

The

(for th

on the vals int

strange

very co The

severel

be obta

it will

a Chap Duri

rough-under

Situatio

is 60 fe

with th

excepti defray

scholar

female

his ob

Chapla N. Pro

ready :

Mr. Ca

Kin

ST.

the thi

inserte

the wh light," the ca ing to religio ple; a done v indefa St. Ja

Sunda

pressi the ps

comp sent fittin

flouri

impre with t

at the

appoin few ot

cently

chial

place

the sa

Pectat

raised

defray

nearl

the fu

forms which

and e

in car

the B

enterp

to exp

to see

Trem the m

under the ha

which bours encou 1/, 10 1/, ; J 1/, ; J 0. F.

TH St. Jo Durin

2, and of the

canal Port

eveni Junc

even vices been triet,

mark need

W

quest a defi of the

to us, wise restor doubt

respo in the

proce a trib the p of the But t

is cal

to act

all ot they may i time, that t

to rer If Go Chur body, view, The above tion p ment

Сн

Cor

The

As a confirmation of Lord Roden's statement, respecting the income of the Romish clergy in Ireland, we add the following from the Dublin Warder :---

" Poor Ireland ! What a satire on the pretended poverty of our country is the annunciation of the last month's receipts for the Propagation Society! There we read that our starving peasantry have contributed, out of their deep penury forsooth, 7241. 6., to support the Popish mission in fording parts. Nearly liquidated by the appropriation of the pews, which the Lord himself shall return in person to take possession of the than a single Bishop in each step of the succession. From an

We have to thank some zealous friends of the Church for pecuniary contributions towards the printing of Tracts. Their bounty, in part anticipated, was soon exhausted; and we have again to call upon Churchmen throughout the Province to aid us in our humble undertaking. Save one or two handsome donations, we have scarcely received the slightest assistance in Toronto. and it appears that the members of our Church, as a body, have yet to learn that a spontaneous offering is double in value to one extorted from them by the anguage of importunity. While pounds and pounds are bestowed upon Dissenters by Churchmen,-those very Churchmen, who give such melancholy proofs of eligious liberalism, and of indifference to the paramount and daily-increasing claims of their own communion .---those very Churchmen, we say, have never assisted us with one farthing, but have left us to labour, unaided by their help, in disseminating a knowledge of the principles of the Church, and in counteracting the poison of treasonable and infidel publications.

A political axiom, -exploded, we sincerely trust, by our present Governor-General,-has been brought into practice in religious matters. As the late Executive advanced the disaffected to honour and influence, at the same time that it heaped contumely and neglect upon the loyalists, so now upon a similar suicidal rinciple, do we see too many nominal Churchmen ooking upon the wants of their own communion with an unmoved eye, or at all events dividing their contributions between the Church and Dissent. The love of such persons to the Church must be nearly as strong as that of the pretended mother, who acquiesced in Solomon's proposal to cut the living child in half,-Let it be neither mine nor thine, but divide it."

While we make these remarks in grief, and from an rresistible sense of duty, we rejoice to add that we daily hear of numerous and increasing instances in which Churchmen have resolved not only to pray against schism, but to withhold pecuniary aid from it. and to devote every portion that they can spare from their worldly substance to the wants of their own beloved, but sadly destitute, Church.

We understand that the Ladies belonging to the congregation of CHRIST'S CHURCH, HAMILTON, have resolved upon holding a Bazaar, in the month of May next, to aid in raising funds towards the completion of their Church; and that, to promote the success of this Bazaar, they have addressed circulars to their friends, in various parts of the Province, soliciting their assistance

It has, however, been lately discovered that a misunderstanding prevails, in many places, as to the present state of the affairs of the Church at Hamilton .--It is supposed that a heavy debt is still impending over it, and that any funds raised by the Ladies' exertions, will be absorbed by the liquidation of that debt. It is necessary, therefore, to correct this misunderstanding, and to state that the debts of the Church,

That Almighty God may take your Excellency into His gracious keeping, and vouchsafe to you every tem-poral and spiritual blessing, is our earnest and unwearied

In the name and on behalf of the Clergy. (Signed) JOHN Токомто. Toronto, 4th February, 1842.