Son of God-a triumph in which the Church partakes, realizing of my feet glorious."-Isaiah lx. 13. But beyond this, these ing supplied with one, viz. Pernambuco, Bahia, Rio in the Church triumphant, through the merits of the divine Saviour, 'who came as at this time' to purchase our emancipation from the thraldom of sin and woe."\*

Who could have imagined that a custom so innocent and so by the Lord of Life, should have the ill fortune to meet with obloquy, in an age of light and discernment? We ask the objector, whether emblems are sinful?-whether they are not sanctioned by revelation?—whether they are not vindicated by the practice of "holy men of old?"-whether they may not sometimes be stimulants to a sluggish devotion; and whether, in the present case, they are not replete with meaning, and with associations dear to a Christian heart? We see no essential difference between an emblem gathered from the forest, and an emblem in paper and print, or one which may drop from the lips of a fervid speaker. To enter then, into the "philosophy" of the matter, is either to annihilate the objection, or to sweep from the sacred Scriptures themselves a thousand tropes and figures, if not to apply the same hypercriticism to the parables of One "who spake as never man spake."

\* Rev. Dr. Rudd.

## THE CHURCH.

## TORONTO, SATURDAY, DECEMBER 25, 1841.

Amongst our items of Canadian Ecclesiastical Intelligence will be found an account of THE CHURCH OF ENGLAND FRENCH MISSIONARY SOCIETY. It was by mere accident that this document came into our hands, and we must express our surprise that we have not been favoured with a copy from an official source. We sedulously glean from the Lower Canadian papers all items of intelligence relating to the diocese of Quebec, and record them in our columns, as so many materials of ecclesiastical history, and incentives to other parts of the two dioceses in works of Christian munificence and zeal. Though the Canadian Church be nominally divided into two sees, we regard it but as one in interests, and in affections,—and we hope for the future that the clergy in the lower part of the Province, will extend to us a courtesy and confidence, equal to the condescension and kindness which their revered Bishop has ever exhibited towards us. To some of them, indeed, we ourselves are already indebted for strong expressions of approbation, and our publishers for substantial manifestations of goodwill.

To revert, however, to the Society just organized. A correspondent of the Montreal Herald, who signs himself Civis, thus objects to it:-

" As I am one of many who dissent from the measures proposed to be put in practice by the Society, may I be allowed, in the meantime, to inquire if you do not think, Mr. Editor, that the 'labours of love' of the Reverend and other gentlemen the 'labours of love' of the Reverend and other gentlemen (named in the minutes of a meeting now before the public), could find a very wide field for exercise amongst those of their own persuasion, without meddling with what, in the meantime, I think, ought to be most sedulously avoided. In the late I think, ought to be most sedulously avoided. In the late troublesome times, the priests of the French Canadians were with us; had they not been, there is no doubt the result would have been very different, in so far as regards the sacrifice of life amongst the 'old country' people resident in the country.—Will not this Society be the means of alienating the French Canadian clergy, and, of course, the people, from government? Will it not be the means of adding fuel to a flame which we were all fondly hoping had nearly fluttered out?"

We do not attach much weight to these objections, though, doubtless, as respects the expediency of the question, they are not without their force. We have principally adverted to the letter of Civis, in order to introduce a remark which he has made with reference to one of the Churches in Montreal,-and which, whether justly applicable or not to the Church he alludes to, is certainly too true with regard to some of our places of worship in the diocese of Toronto:-

"A certain number of pew-openers are required. It says little for the management, where strangers are seen to enter every Sunday, and wander through the whole Church in quest of a seat, and, as is frequently the case, tal vacant pew, and, when the occupants arrive, they are under the disagreeable necessity of looking around for some kind soul's making room for them, -under a proper system all this turning-

The whole pew-system is nothing better than a necescarries into the temple of God too many of those dishowever, be divested of much of its mischief .that beats with a pulse of humanity.

Church is required in Montreal.

We have received permission to make public use of the subjoined extracts from a letter which we have recently received from one of our most zealous and valuable correspondents. The intelligence which they convey, adds another to the thousand proofs which the Church is exhibiting, of her intense desire to supply her children, wherever scattered, with the pure bread of life, and to provide for the administration of the Holy Sacraments by duly commissioned hands, in the most distant parts of the earth. The extracts may also teach our Canadian rebels a wholesome lesson, and induce them to compare their own happy lot with the boasted freedom of the blood-stained South American Republics:

"The Rev. Mr. Armstrong, the British Chaplain at land and I hope by the way of Canada, has long been desirous of establishing a resident clergyman at Monte Video. In a letter dated Buenos Ayres, Sept. 30th, 1841, which I have just received, he writes, - 'I lately spent about three weeks at Monte Video; the object of my visit was to make another effort towards the establishment of an English Church there, and I am happy to say, I have completely succeeded. I found my countrymen generally well affected to the object, and before I left they made arrangements to get a

Loudon to nominate him, and entered into a bond for days, with a powerful antidote, in the shape of a small the language of prophecy, "The glory of Lebanon shall come five years to guarantee the payment of a very liberal unto thee, the fir-tree, the pine-tree, and the box together, to stipend. We shall now have only Lima without a the single copy or in greater numbers, for general beautify the place of my sanctuary; and I will make the place British Chaplain:—every other English residency be- distribution, on application at the office of this paper. decorations "intimate to the eye of faith, that everlasting de Janeiro, Monte Video (will be) and Buenos Ayres freshness, verdure, beanty, and peace, which we hope to enjoy on this eastern side of South America, -and Valparaiso on the west. I should like much to go to Lima, to do for that place what I have done for Monte Video, before I leave this part of the world, but I am unable to afford either the time or expense.' In another part highly emblematical of those imperishable gifts bought for us of his letter Mr. Armstrong, speaking of the state of Buenos Ayres, writes, - Our public affairs remain pretty much the same-any thing but satisfactory. We have had an unusually fine winter, an extraordinary exemption from rain-indeed we are now beginning to apprehend a drought-labourers cannot be obtained to till the ground, every one that can bear arms being snatched from their employments and their families, to spill the blood of their countrymen, yea, their fathers and their brothers. The state of fear and suffering among the people is very great: when you have another rebellion in Canada, send all your rebels here; they will soon be cured of their rebellious dispositions. It is an excellent school for a radical to come to.'- 'A pretty place that, you will say, to live in. I have now known poor Buenos Ayres well for fourteen years, and I have never known it to be free from trouble and some species of warfare during the whole of that time."

> The subjoined announcements will gratify every Churchman, and confirm him in his attachment to the discipline and doctrines of that branch of the Catholic and Apostolic Church, to which it is his privilege to

A PRESBYTERIAN EMBRACING EPISCOPACY.—Rev. Flavel S. Mines, formerly pastor of the Laight-street Presbyterian Church of this City, has applied for orders in the Protestant Episcopal Church, and has been received as a candidate.—

ANTI-PEDOBAPTISM RENOUNCED .- The Rev. Joseph Redayne, who has ministered for several years in an ancient Baptist chapel in the neighbourhood of Wigton, Cumberland, h recently renounced Anti-Pedobaptism, having taken his three unbaptized children to the Rev. Mr. Walton, of Blennerhasset, and stating his deliberate change of sentiment, requesting for them Christian baptism, which was readily administered. Having held possession of the trust deeds of the place where he preached, he has resigned them to the custody of the Baptist minister of Carlisle, as he, by the above act, withdraws from the Baptist denomination.—London Patriot.

The following Prayer is one of the most recent proofs of the fact that the Virgin Mary is worshipped by Roman Catholics, and that she is addressed in terms of supplication which rob the Redeemer of his honour, and violate the plainest injunctions of Scripture. This prayer is styled A Prayer to the Mother of the God of Mercy. It is gratuitously distributed in Naples, and two copies of it, in 1840, were framed and suspended at the altar in the Church of San Lorenzo in that city:

"O most holy Mother of God, and the joy of all saints, the comfort of all the wretched, the refuge of all the forsaken, I beseech you, by that ineffable sweetness, experienced by you when God vouchsafed to become man in your most chaste womb, that you youself would take my spiritual and temporal interests into your hands; and that you may engage your dear Son in my behalf, and in order to render HIM propitious to ME, show him, O tender and sweetest Mother, the milk with which you did nourish him in his infancy. show him your most pure heart, wholly burnt up again with the sacred fire of his intense love.

"Ah! most powerful Advocate, cast a look of compassion upon your unworthy servant; and, above all, assist me in the hour of my death \* \* \* \*. Grant that, being united to you, and to Jesus Christ your Son, by the chains of the tenderest love, I may experience the truth of that beautiful sentence, which forms my hope, as it does my glory, 'that a true servant, and devotee, and imitator of Mary, SHALL NOT eternally perish.' Amen."

at HPPER CANADA COLLEGE were concluded on Church of Engli Tuesday. To our great chagrin, we were unavoidably prevented from attending, but we understand that the Recitations, usual upon the occasion, were delivered, in various languages, in a manner very honourable to sary evil,—it fosters a proud and selfish spirit,—and the pupils, and the character of the Institution. The separate, I cannot see that his followers have much to build List of Prizes, we suppose, will shortly be announced tinctions which are not only expedient, but commen- to the public, but we cannot, in the mean while, redable, in the relations of social intercourse. It might, frain from expressing the gratification which we experienced last week, in witnessing the Examination for Individuals possessing ample pew-room, which they the Scripture Prize. A reward for this, the most imnever occupy, might invite some unprovided neighbour portant of all the branches of human learning, was to share regularly with them in the opportunity of originally instituted at the suggestion of the Rev. worshipping God; and much of that wicked incivility, Charles Mathews, the First Classical Master; and or haughty indifference, which can see a fellow-mortal this year it was contested in a manner that left even seeking a corner in which to pray, and refuse him this abundance of honour to the defeated candidates. office of Christian charity and courtesy, might be Altogether, we are informed, by one, who was himself exchanged for a spirit more akin to the genius of our a distinguished pupil of the College, and who is well Beza, as to the bishops of the Church of England, "Let her holy religion, to the precepts and practice of our qualified to give an opinion, that the progress made blessed Redeemer, and the promptings of every heart by the Boys during the past year, as evinced by the recent examinations, is such as to sustain the high In the United States,—the greatest attention is reputation of the Institution, and entitle it to a contishown to strangers upon entering a Church. In nuance of public confidence. While it admits of no England,—the highest-born noble, in whose veins may religious or political distinctions, it nevertheless conflow the commingled blood of the Howards and the fers an education, which,—as will ever be the influ-Herberts, would feel himself, and be considered, dis- ence of literature and science and especially of scripgraced if he saw the stranger worshipper standing tural teaching, tends to rear up generation after unprovided with a seat, and neglected to accommo- generation in the principles of British feeling, British date his Christian brother, his co-heir to immortality. loyalty, and British Christianity. The accomplished Let us no longer permit any part of the Canadian and energetic Principal, Dr. M'Caul, with a talent the Church to remain obnoxious to this serious reproach. property of his family, successfully builds up the edu-We are happy to learn from Civis that an additional cational structure, the broad and noble foundations of which were deeply laid, for the benefit of future ages, by the virtue, the forethought, and the sound learning of the excellent Dr. Harris. Upper Canada College is a benefit now widely felt over the whole Province. May it ever remain unimpaired in its present efficiency, and may the love of learning, which flows from it, enkindle a more general desire for the speedy erection of the long-delayed University!

A scandalous Annual, called "The People's Almanac," has been published by Messrs. Lesslie of this city. We have turned over every page of it, and pronounce it a production of the most infamous description. Its tendency is to encourage rebellion and infidelity, and it is just such a collection of stale and ridiculous calumnies on the Church of England, and indeed on every Christian body receiving support Buenos Ayres, just on the eve of returning to Eng- from the State, as a William Lyon Mackenzie would write, with a Thomas Paine at his elbow. The man who could concoct such a mass of disloyalty and untruth, must have the heart of a traitor to his Queen, and the enmity of a French Revolutionist, or an American sympathiser, to the Christian Religion. If any one wishes his children to grow up rebels and atheists, he will place in their hands The People's Almanac, as a very fit manual to prepare the way for such a fearful consummation.

As this pernicious publication may have obtained

pamphlet,-which can be procured gratis, either by

We cheerfully insert the letter of a British Wes-LEYAN, and think we can settle the matter satisfactorily ourselves. Jonathan, we are sure did not mean to attack the British Wesleyans: we should not have admitted his communication had we thought that it could bear such a construction. He wrote simply on the defensive, in reply to the remarks of a journal as much opposed to the British Wesleyans as to the Church of England. We wish to be at peace with the loyal followers of John Wesley.

We have received a letter from the REV. EGERTON RYERSON, breathing a more friendly spirit towards the Church of England than we could have expected. We shall be most happy to insert it in our columns next week, and no exertion, no proper forbearance on our part, shall be wanting to foster the overtures of concord into a long religious peace.

Very few of our English papers have yet reached us; and we therefore defer our account of the consecration of Bishop Alexander, wishing to present a full outline of all the proceedings that led to and completed an event so memorable in the annals of Christianity.-Several other topics of English intelligence remain unnoticed for the same reason.

We are requested to call attention to the notice respecting the DIOCESAN PRESS which appears in our advertising columns.

Saturday next being New Year's day, The Church will be published on Friday the 31st December.

## Communications.

THE APOSTOLICAL SUCCESSION. To the Editor of The Church.

"The doctrines of the Church oi England I most conscientiously acknowledge, as constituting the true Christian creed. I never had any thing to unlearn, when, with a heart open to conviction, I read in parallel the New Testament, and the Liturgy of the Church"—Dr.

Frontenac, 30th November, 1841.

SIR, - The violent attacks made by the Christian Guardian on the Church of England, will surprise no one who reflects upon the course pursued by that journal from its commencement to the present time, with the exception of the period in which it was edited by the Rev. Ephraim Evans. There are many, I have no doubt, who remember that it is not more than four years since it was calling upon the people, "from Port Sarnia to the Ottawa, to rise in their might and level the walls of that Church with the dust, and to put down her execrable ecclesiastical establishment;" nor does it seem improbable, that a crusade of this kind may again be preached against her by those who envy her position in the Christian world, and would rejoice to see her once more overthrown, and her mitred head bowed to the earth.

To such fierce spirits I shall not address myself; but to the riters who have impugned her doctrine, decried her worship, ad derided her Liturgy, I would say a few words, premising that I shall bring to the task opinions which are avowedly as decided as their own, and, I trust, not less charitable.

With respect to the "Apostolical Succession," the arguin favour of which appear to give such mortal offence, it is very natural that the followers of Mr. Wesley should attach great importance to the fact of his having positively denied its existence. That he did day it is quite certain, but in no part of his writings, that I have seen, does he adduce any authority in support of his denial. His words are:—"The uninterrupted succession I know to be a fable, which no man ever did, or can prove." And he then adds .- " But this does in nowise interre with my remaining in the Church of England, from which I have no more desire to separate than I had fifty years ago."

-(Minutes, vol. 1, p. 180). I am quite aware that he fou his objections to Irenicum," but if he held the foregoing opinions on the pure, scriptural, apostolical doctrines, government, and worship of the Church of England, from which he would not, and never did, see them, if ye see us join unto the same." upon, in his unsupported denial of the "uninterrupted succes-

The fact is, that this doctrine of the unbroken succession has prevented from doing on this occasion. been handed down in the Church with scrupulous care, and was suspended by Calvin with avowed reluctance, on what he thought a case of extreme necessity, for the support of his own system. Strype, in his life of Cranmer, tells us, that "Calvin, Bullinger, and others, in a letter to Edward the Sixth, offered to make him their defender, and to have bishops in their churches as in England;" and that he afterwards, in writing to Archbishop Parker, after describing bishops, such as they ought to be, says If there be any who do not behave themselves with reverence and obedience towards them, there is no anathema but I confess them worthy of it." To which we may add the observation of enjoy this singular bounty of God, which I wish she may hold for ever." Even Baxter, wished not "to pull up the hedges and lay all waste, but only desired the Prelates' tyranny" Mackintosh informs us, that he he called it ] " might cease." was made Chaplain to the King at the Restoration, and was fered the see of Hereford, which he declined, not because he thought it unlawful, but because it might engage him in severities against the conscientious; whilst that eminent divine, Dr. Reynolds, "the pride and glory of the Presbyterians," accepted the see of Norwich, with the concurrence of Baxter, and adorned it by his fervent piety, "his extraordinary parts," and the affluence of his exhaustless theological learning.

The writer in the Guardian, with the signature of Observator emands a catalogue of the Bishops of the Church, from the first to the last, whereby it may appear, that the first bishop had some Apostle, or Apostolical man, living in the time of the Apostles, for his author or immediate predecessor. There is ot space for such a catalogue here, but I beg to inform him, that he will find the succession of bishops, in the ancient great bishoprics, in Eusebius, in Dr. Cave's *Lives of the Fathers*, or in Dr. Pagitt's Christianography.† I will also state, upon the authority of Theodoret, and Felix, Bishop of Rome, and John, the chronographer of Antioch, that Ignatius was consecrated Bishop of Antioch by St. Peter, and without all controversy, sat in that see, at the very time that the epistle to "The Angel of the Church at Ephesus," was commanded to be written.— Diocesan bishops received their commission from the hands of the Apostles, and transmitted the same to their followers, so that from the very days of the primitive church, down to the present hour, Episcopacy has universally prevailed throughout the Christian Church. This Scott allows, and Calvin has admitted, and hence also the declaration of Milton, not the warmest friend of Episcopacy, "We grant them bishops—we grant them worthy men—we grant them placed in several churches by the Apostles—we grant that Irenæus and Tertullian And I think myself justified, from the premises, in assuring Observator, that no one in the present day, who has taken the trouble to investigate the subject, doubts, that Ignatius, Polycarp, and Onesimus, the friends of St. John and St. Paul, were Bishops of Antioch, Smyrna, and Ephesus.

Observator greatly errs if he supposes that it is to Rome alone that the Church of England looks for the proofs of her Apostolical institution. She lifts her head much higher than this, and travels far beyond. The Roman Catholic inde us, that "The origin of his Church is written in the New Testament, and that its progress is recorded in the annals of the church itself. St. Peter," he adds, "was the first Bishop of

[\* Bishop Stillingfleet, at a maturer age, retracted several of the bindons advanced in the Irenicum, especially with regard to Episcoopinions advanced in the Irenicum, especially pacy.—Ed. CH.] † [See The Church Nol. III. pp. 173, 4, for the succession of the Anglican Church.—Ed. Ch.]

of the glory and triumph which marked the incarnation of the Clergyman from England, appointing the Bishop of some circulation, we shall be prepared, in a very few Rome, and the Popes are his immediate successors." That the or seven as well as a true Church, is generally admitted; but tha St. Peter was her first Bishop, is at least doubtful, and that she is the mother and mistress of all churches, or that she was, at any time, the only true Church, Bishop Marsh, in his Comparative View, has unanswerably refuted. This learned Hebraist states, that "The Church of Jerusalem is unquestionably the Mother Church, which the Church of Rome is not. The Church of Jerusalem was unquestionably founded by St. Peter, which the Church of Rome was not. In the Church of Jerusalem, and not in the Church of Rome, was fulfilled the prophecy of our Saviour, that the Church should be founded on St. Peter as a rock. It is through the Church of Jerusalem, which was the *Mother* of all Churches, and not from the Church of Rome, that Christian Churches, in general, partake of the prophecy of our Saviour." And this accords with the prophetic declaration of Isaiah, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest; until the peace, and for Jerusalem's sake I will not rest; until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—(Isaiah chap.lxii). The claim of supremacy by the Popes, first took its rise in the time of Boniface the third, who assumed the title of Universal Bishop in 606, and the progress of this usurpation of the Popes, and the struggle of the Bishops against it, may be traced in many even at the Council of Trent.

To the objection of Observator, that the licention

some of the Bishops of Rome, arrests the stream of Apostolical descent, and destroys the validity of ordinances, I would reply, that the testimony of some of the most eminent dissenter against him. We may lament that such scandals should have existed in the Church, yet, as we do not admit that either Popes or Bishops are infallible, but are "men of like passions with ourselves," so neither can we allow that their conduct, however disgraceful, should be held to poison the entire source of the Christian dispensation, nor that such delinquencies were confined to that portion of its history which succeeds to the time of the Apostles. In more modern times, a Provincial Assembly of Presbyterian Preachers has affirmed, and largely proved, that the English Diocesan Bishops and Ministers are true and not anti-Christian,—that Popish ordination and baptism are sound for the substance,—that the ministry passing to us through Rome, is as valid as the Scriptures, or any other Gospel ordinance we now enjoy, which, they say, have all descended to us from the Apostles through the Romish Church, and that the false worship, &c. of the Church of Rome does not unchurch her.—(Jus. Divin. Minist. Evang. Part 2, p. 27, 28.)
The validity of Popish baptism was not doubted by Calvin, for When we withhold," he says, "from Papists the name of a Church, we still do not deny that some remains of a Church continue with them;" which he explains further, in his second letter, as "not to be restricted to the elect who are intersperse amongst them," but to mean, that "the ruins of a se Church exist under the Papacy. However broken and deformed it may be, a Church of some sort exists;" and, in proof of this he quotes 2 Thess. ii. 4, that "the man of sin sitteth in the temple of God." And he further declares, that to deprive children of baptism, on account of Popish abuses, or even because it could not be had without them, was a greater fault than presenting them to baptism under all those disadvantages. It was in fact his decided opinion, that the personal character of the administrator affects not the validity of a Sacrament, and that baptism, though received in unbelief, is not to be repeated.—(Institut. b. 4, c. 15, p. 16, 17.) A principle by the way in exact agreement with the 26th Article of our own rch, which states in substance, that "the unworthiness the Ministers does not hinder the effect of the Sacraments." Surely if it is to be made an objection against evangelical principles, that numbers who profess them have run into a variety

of abuses, impieties, perversions, and contentions, we may see enough even in the first century of the same kind of evils to convince us that such cannot avail against divine truth, but might have been made with equal force against the Apostolical age. As well might it be contended, by the Jews and Gentiles, that the apostacy of Peter, or the treason of Judas Iscariot, rendered untrue the religion taught by our Saviour and his Apostles, as for Observator to argue, that the sins and enormi-Apostes, as for Observator to algar, the street of Pope John, or any other Pope, or Bishop, have unchristianized the Church of Rome, and destroyed the validity of those gospel ordinances, and scriptural traditions, which we have received through her. I use the word tradition, advisedly, because I agree with Baxter in opinion, that what objective presence to the senses, eyes, and ears, of those that heard Christ and his Apostles, and saw their miracles, was to the first converts in those times, that, partly, tradition is to us, or the necessary medium. The words could not come down to us, without some me to deliver them; and we have the Bible by tradition. This may startle and offend those who make it a point of Christian may startle and offend those who make it a point of Christian duty to reject tradition; who say, that the practice of the ancient Churches is not their guide,—that the Bible, and the Bible alone, is the religion of Protestants. To such we may be permitted to reply, in the words of the Apostle Paul to the Thessalonians, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." From the sneer in the Guardian, at what its learned Editor is pleased to term, "half Popish Oxford," I may expect that the old "figment of Dissent," the cry of Popery, will be raised against me on this occasion. Be it so. I hope I shall never be deterred by sectarian clamour from declaring my never be deterred by sectarian clamour from declaring my belief, that the Universities and the Church are now, as of old, Again:—"As to my own judgment, I still believe the Episcopal form of church government, to be Scriptural and Apostolical.—

belief, that the Universities and the Church are now, as of old, the sacred arks of our civil and religious covenants, and that true Evangelical Catholic Christianity cannot be preserved, if form of church government, to be Scriptural and Apostolical.—
I mean, well agreeing with the practice and writings of the
Apostles. I know the original doctrines of the Church are
sound—I know her worship is, in the main, pure and Scriptural
The annual examinations and distribution of Prizes
t Upper Canada College were concluded on

The difference of the Church are sound—I know her worship is, in the main, pure and Scriptural
and Apostolical.—
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Apostles. I know the original doctrines of the Church are
sound—I know her worship is, in the main, pure and Scriptural
and Apostolical.—
I mean, well agreeing with the practice and writings of the
cases," says the good Bishop Jewel, "not of wit, but of faith,—
not invented or devised by us, his absence, by one of the Church of England, "the best constituted Church in the world."
Church, by long succession brought unto us. We are not the
Church of England, "the best constituted Church in the world."
Church of England, "the best constituted Church in the world."
Church, by long succession brought unto us.

I true Evangelical Catholic Christiannty cannot be preserved, it
we cut off all connexion with Christian antiquity. "These be
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Church of England and Apostoles. devisers thereof, but only the keepers Diocesan Episcopacy, on Stillingfleet's scholars. Touching the substance of religion, we believe that the ancient Catholic learned fathers believed, we do that they did, we say that they said, and marvel only in whatsoever ye

Having trespassed so far on your columns, I shall, for the present, conclude, but will, if permitted, at a future period, notice some points in the letter of Observator, which I am

Meantime I am, Sir, Your sincere friend and well-wisher,

THE CHURCH AND THE METHODISTS. To the Editor of The Church.

Sir,—I have read a communication in your paper of the 11th inst. headed "The 'Church' and the 'Methodists,'" and subsigned "Jonathan"; and being myself a member of the latter body, I beg leave, through the columns of your paper, to make a few observations and inquiries, which will, I trust, be found neither offensive nor impertinent. In the first place, I beg leave to inquire of your correspon

dent if he designs his censures and remarks to apply to the Methodists indiscriminately? His terms, it is true, are general and unqualified, but he has a right, if he pleases, to restrict and explain them; it is but fair to give him an opportunity of doing so. He cannot be ignorant of the fact that there are, principally, two bodies of Methodists in this Province, belonging, espectively, to the British and Canadian Conferences. All that Mr. Wesley wrote and published is not included

in the authorized exponents of Wesleyan belief, but simply the first series of his Discourses, or the first fifty-three, in the third corrected London edition of his works, published in 1829, together with his Notes on the New Testament. These alone are referred to in the "Deed of Declaration"; and to the doctrines contained in these alone, in subordination to the Holy Scriptures, are the British Wesleyans legally and connexionally

3. No body of Christians ought to be held responsible for the mauthorized conduct of some of its members; for occasional but discountenanced improprieties; or for the errors and aber rations of ministers, which are promptly and discreetly deal with. No earthly power can prevent persons from doing evil; but it is well known that discipline among the British Wesley. ans is not a dead letter, that on the contrary immorality i never suffered in the societies, when known, and that ministers particularly are most promptly, and in some instances, perhaps rather severely, dealt with, in cases of transgression

4. What does "Jonathan" mean by designating the Methoodern Montanists"? We might say much in connexion with this inquiry, but we shall wait for an answer.

5. Neither the Church of England nor the Wesleyans, nor in fact, any other denomination, can be held responsible for the duct of young persons, not in actual communion-provided there has been no neglect of proper parental and pastoral in struction and care. Ungodly young persons are to be found, alas! in the families and congregations of every religious society.

6. Every right-minded person should lift his voice against the practice of attacking the moral character of individuals, families, Churches, or other societies. Nor should such attacks be repelled by recrimination. One evil cannot justify another. I may vindicate myself, but I may not injure even an enemy's

I make these remarks calmly and kindly. I desire rather to discourage painful controversy and collision than to occasion or promote it. And hoping your correspondent will do me and thers the favour to answer my inquiries through the medium of your paper, (with your permission,)-I subscribe myself,

December, 1841.

Yours, very respectfully,
A BRITISH WESLEYAN.

Canadian Ecclesiastical Intelligence.

THE CHURCH OF ENGLAND FRENCH-CANA-DIAN MISSIONARY SOCIETY.

INSTITUTED AT MONTREAL, OCTOBER, 1841. At a Meeting of Members of the Church of England, held in the Vestry Room of Christ Church, the Rev. Dr. Bethune having been called to the Chair, and Mr. W. M. Ogden appointed Secretary, after Prayer by the Chairthe following propositions were submitted and agreed to:

1.—It is expedient and highly desirable, that a Society be formed, whose object shall be to employ Clergymen, Scripture Readers and Colporteurs, (Members of the Church of England,) among the Canadians who speak the French language.

2.—That this Society shall be denominated the "French-Canadian Church Missionary Society," and (in amend-ment) that the Title of this Society be deferred for fur-

3.—That this Society consist of a President, one or more Vice Presidents, a Secretary and Treasurer; and its business be conducted by a Committee of not less than twelve persons, to be chosen at a General Annual Meeting. ing; five of whom shall constitute a quorum. The Officers of the Society shall be Members ("ex-officio") of the

4.—That a Donation of £10 shall constitute a Life Member, and an Annual Subscription of 10s. Membership, including the right of voting at all General Meetings. 5.—That the Rector of the Parish be "ex-officio" President, and the Clergy of the Church of England, Vice Presidents of the Society.
6.—That Mr. J. Thornton be Treasurer, and Mr. W.

M. Ogden, Secretary of the Society.
7.—That there shall be a General Meeting of the Subscribers held in the first week of July, or some more convenient time, of which notice shall be given in the news papers; when a Report of the past year's proceedings, together with the Treasurer's Accounts, shall be laid before them.—A General Meeting of the Society may be called by the President, (or in his absence, by any one of the Vice Presidents,) on a requisition of any three

8.—That the Committee of Management meet once every Quarter, and oftener, as occasion may require, on being summoned by the Secretary.

9.—That no alteration shall be made in the Constitu-

tion of the Society, unless it be proposed at a General Meeting of the Society, and adopted at a subsequent General Meeting. 10.—That the Rev. Dr. Bethune, Dr. Holmes, and Mr.

Ogden, form a Committee for the purpose of revising the proceedings of this meeting, and drafting By-Laws for e regulation of the Society. After which, the Meeting was closed by the Chairman.

AT A GENERAL MEETING HELD AT THE VESTRY ROOM OF CHRIST CHURCH, OCTOBER 15, 1841.

(ADJOURNED TO THE CHURCH.)

PRESENT: Revds. Dr. Bethune, Reid, Burrage, Robertson, Willoughby, Strong, Anderson, Doolittle, Ramsay Dawes, Broome, Bourne and Braithwaite, and Dr. Holmes Messrs. Thornton, Brent, Jones, Ferris, Grasett, Evans Wurtele, Forbes and Ogden. The Meeting having been opened by Prayer by the Rev. Dr. Bethune, the following solutions were adopted:

1.—That, whereas, a Meeting was held of Members of the English Church, on the 9th instant, in the Vestry Room of Christ Church, at which it was determined to form a Society for the purpose of affording to the French Canadians, Scriptural instruction according to the princi-ples of the Church of England,

This Meeting cordially approve of the proceedings which then took place, as recorded in the Minutes, and concur in the plan proposed, and in the nominations of 2.—That this Society be denominated "THE CHURCH

of England French-Canadian Missionary Society.

3.—That the Rev. Wm. Dawes be Corresponding Secretary of the Society. FIRST SPECIAL MEETING OF THE COMMITTEE OF MANAGE-MENT, (AT THE VESTRY ROOM OF THE PARISH CHURCH,

NOVEMBER 3, 1841.) 1.—The proceedings of the preceding Meetings having been brought before the Members from the Minutes, the Secretary was requested to read the By-Laws for the Society, prepared by the Committee appointed at the previous Meeting for that purpose; which, after some amendments, were approved of by the Committee, and ratified.

BY-LAWS,

APPROVED OF AT THIS MEETING, (Nov. 3, 1841,) VIZ: 1.-The Committee of Management shall hold their Querterly Meetings, in accordance with Resolution No. 87 (Meeting 9th October, 1841,) in the first week of Novem

3.—In the absence of both President and Vice Presidents, a majority of the Members present shall appoint a

4.- All Meetings of the Committee, and of the Society,

shall be opened and closed by Prayer.

5.—In case of an equal division on any question before the Committee, it shall be considered as decided in the 6.—The Meeting having been opened by Prayer, the

Minutes of last Meeting shall be confirmed, and any business suggested thereby arranged.

7.—The Secretary shall lay before the Chair any contemunications to or from the Society, which may have taken place since the last Meetings and the Property.

taken place since the last Meeting; and the Treasurer's Quarterly Statement of Accounts, shall be laid on the table. 8.—The Journals of the Agents of the Society shall read; after which the general business of the Society may The disbursements of the Society shall be made

upon the approval of the Committee of Management, and the signature of the Chairman of the Committee auditing 10.-The Secretary shall notify the Committee of any

acancies that may have occurred, and Members required to fill the same having been nominated, shall, at the suc-Meeting, be duly elected, if there be a majority of such Meeting in their favour. The Secretary shall convene the Quarterly, and

other Meetings of the Society, by written or printed notices to each Resident Member of the Committee, and shall call a Special Meeting of the Committee, stating the object thereof, upon a requisition of any three Members of which Meeting notice shall be given to Members at least on the day previous

least on the day previous.

12.—Applications by Clergymen and others, for employment by the Society, shall be addressed to the Secreployment by the Society of the Secreployment by the Society of the Secreployment by the tary, who shall, with all convenient despatch, call a Meeting of the Committee thereupon; which shall (should the application be approved of) appoint five Members, whom the President or a Vice President, shall be one) Committee of Investigation: which Committee (if unant for mous) shall recommend the applicant to the Bishop for ordination or licence,—should the decision of the Committee not be unanimous, the case shall be deferred to a Special Meeting of the Committee of Management, to be

disposed of as such Meeting may determine. 13.—No By-Law may be altered or amended, unless proposed at a Quarterly Meeting of the Committee of Management, and adopted at a subsequent Meeting, by a majority of two-thirds of the Members present.

L'AMOUREAUX, IN THE TOWNSHIP OF SCARBOROUGH Home District.—Not having received any account the consecration of the Church lately erected at this place. we are compelled to avail ourselves of the following munication which appeared in the Toronto Herald of the 6th inst. —"On Sunday, 28th November, the Lord shop of Toronto consenses to be a state of the shop of Toronto consenses to be a state of the shop of Toronto consenses to be a state of the shop of the sho shop of Toronto consecrated St. Paul's Church, L'Amoureaux, in the Township of Scarborough, assisted by [the Rev. W. H. Norris] the Minister and the Rev. V. P. Mayerhoffer, Rector of Markham. His Lordship preached an excellent practical sermon from Matthew xxv. 10, 'and the door was shut.' There was also held a confirmation to the confirmation of th confirmation: to the individuals confirmed, his Lordship addressed a most impressive and feeling exhortation.

The dimensions of the church are fifty feet by that of with a handsome tower and steeple: the style is the pointed gothic. The pulpit, desks, &c., are of black walnut; and the expense, without the pews, will not mu exceed £300." The writer then proceeds to state the erection of the church is principally owing to the exertions of Mr. Norris, "seconded by the zealo bers of his congregation; among others, to C. Ward Esq.

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