

it will be sufficient, (out of the above references, which are only a few amongst many plain facts) to read the 5th verse of Titus i., where he is addressed as having been appointed to "set in order the affairs of the church, and to ordain elders in every city."

diator and Advocate; unto whom, with God the Father, and God the Holy Ghost, the ONE great and glorious TETRACH-GOD, our SAVIOUR, be glory and majesty, dominion and power, both now and ever. Amen.

THE CHURCH.

COBOURG, SATURDAY, MAY 30, 1840.

The letter of an intelligent and pious correspondent in defence of EPISCOPACY, which appears in a previous column, will be read with much interest and satisfaction. We are not at liberty to enter into particulars as to the circumstances which gave rise to it: it must suffice to say that it was written without the most remote view to publication, and that it was at our own suggestion that it appears in our columns.

The allusion made by our correspondent to the Aaronic priesthood, and the manner and terms of its constitution is striking and pertinent; and the arguments for Episcopacy and the Episcopal succession derive much of their force from the analogy which is maintained in the Christian dispensation with that which had been specially revealed in the Jewish.

We repeat, on the same principle; for at a very early stage of his divine mission, our blessed Lord manifested his adherence to what in the case of the Mosaic priesthood had been established. Aaron was the HIGH-PRIEST of the Jews; and under him were the PRIESTS, his sons or members of his family; and in process of time, the LEVITES were appointed to be hereditary ministers, in an humbler capacity, in the services of the sanctuary.

But let us see how this constitution of the Ministry was adhered to, when the "old things" of the Mosaic economy "had passed away," and "all things" under the Christian dispensation "had become new." While our Lord remained upon earth, he himself was necessarily the Head of his Church. He, as an Apostle indeed styled him, was the "HIGH PRIEST of our profession;" and it was not long before a closer analogy was instituted with that which had previously been the acknowledged Church of God, but which was now to merge into one more spiritual and complete.

Here then, even in our Saviour's time, we have the gradations of rank in the Ministry, which were so solemnly constituted in the days of Moses by command of God himself. Nor will any one who piously and religiously contemplates the circumstance, venture to say that the correspondence was accidental and not designed. The idea must be rejected, whosoever entertained, that the Jewish economy was so far abrogated as to be annihilated; no, that dispensation was fulfilled, and not destroyed; it was designed that it should merge into, and become spiritualized and complete under the Christian form; but we are by no means allowed to do so much dishonour to the solemn and special appointments of Almighty God, as to class any of them with things of nought, or to suppose that they are so far done away with as to have no reference, no bearing upon, no resemblance, as a type, to the higher and holier dispensation which was to succeed.

Certainly, "our difference of opinions" must "increase instead of harmonizing," if you return not into the communion of the Scriptural and Apostolic Church of England, (and the very argument urged in favour of Dissent, viz., its success and the blessing attending its labours, should very weightily conduce to deter any from leaving the Church of England, and lead all to join her communion), for the longer I live, the more acute I see to feel thankful at having been born and brought up in her; and every day manifests, more and more, her extreme value and importance to the welfare of our Country and her Colonies, and how excellent and precious are her Articles and Liturgy, in guarding against and preserving us from "all false doctrine, heresy, and schism;" and teaching us, from our childhood upward, to "fear God, honour the King;" and all in authority under him, to be loyalists, "as unto the Lord;" to live in charity with all men, by the help of God's grace, in every thing "looking unto Jesus, the author and finisher of our faith;" and doing all things through Him.

As for Dissent, look around you, and see its increasing evils,—the numberless sects starting up, in all directions, of name and doctrine innumerable and various, to distract the mind, "divide the house," and to give weapons to the Infidel, the Papist, and the Scoffer! Oh, that it might please the God of all grace and goodness, so to influence the hearts of all "those who love the Lord Jesus Christ in sincerity," that it might once more be seen, in this world, that true Christians are "of one heart, and of one soul!" And oh, what a beautiful, glorious, and sublime sight it would be, in the eyes of the whole world, to see them "stand fast in the same spirit, with one mind striving together for the faith of the Gospel!"

May our gracious and merciful God grant that this may be, through the effectual operation of the Holy Spirit, for the sake of the LORD JESUS CHRIST, our Righteousness and only Merit. * This passage I quote from a little work, entitled, "Britannia's Apology for Episcopacy," and memoriter from "Buchanan's Christian Researches."

and exercised the highest office in its priesthood,—that of conferring upon others the power to preach and baptize. Under them were the Seventy Disciples, for we no where read of their office having been abrogated; and not long after the THREE ORDERS of the ministry were completed by the appointment of the Seven Deacons, who held a grade in the Christian Church similar to—and which by early Christian writers has been compared to—the order of Levites in the Jewish.

Converts were made by thousands in a day; disciples were multiplying; Churches were every where established; and fresh supplies of ministering servants were required to meet these exigencies. And such ministers, we find, were appointed. Paul, miraculously converted, was added to the number of the Apostles, and Barnabas, too, became their fellow-labourer: in process of time, Timothy and Titus were raised to the same office,—having respectively the oversight of Churches, and being commissioned to ordain elders and subordinate ministers throughout the bounds of their charge; and in the latter days of St. John, we find the Seven Churches of Asia Minor each possessing its "angel," president, or bishop.

Leaving the Apostolical age, we have Clement once the companion of St. Paul and his fellow-labourer, presiding over the Church at Rome; Polycarp, once the friend and companion of St. John, enjoying the oversight of the Church at Smyrna; and not a single Church existing, in any part of the world, for fifteen hundred years, which did not possess the three orders of Bishops, Priests, and Deacons.

And by what authority, by what justification, can this rule be departed from? What sanction is there contained in the Word of God, for any deviation from this original constitution of the ministry?—We have, in an early stage of the Jewish history, a fearful warning against any such innovation upon the appointments which it was the pleasure of Almighty God to reveal,—against any usurpation of that office which was specially delegated by himself, and the mode of succession to which was distinctly pointed out. Korah, Dathan, and Abiram, we are informed, were dissatisfied with the possession of the priesthood by the family of Aaron, and they broached the opinion,—which, in modern times, is heard without the awe and apprehension which then pervaded the thousands of Israel,—that Moses and Aaron "took too much upon them," and that "all the congregation were holy"; that is, that all had a right, if they chose to exercise it, to minister in holy things. We know what a fearful example was made of these usurpers of an office, the holders of which God himself had specifically appointed,—how awful a vindication was then made of the principle, afterwards asserted by an apostle of the Lord Jesus, "No man taketh this honour to himself, except he be called of God as Aaron was." But what was presumptuous and sinful then, we can believe to be equally so now; although the Divine displeasure is not revealed in the same terrible and convincing manner.

As if in expectation of the revival of the sin of Korah, St. Paul expressly warns his followers against "heaping to themselves teachers, having itching ears,"—an admonition as applicable to later days of the Church as it was to his own. While, animated by the hopes and enjoying the privileges of the Gospel, we may speak to one another and "exhort one another" on this gladdening theme,—the salvation of a perishing world by a crucified Saviour; the gainsaying of Korah must be remembered, the presumption of Uzzah must be borne in mind, the sin of Jeroboam must be recollected, when any would venture to assume the priestly office without a lawful and valid delegation of the trust. To exhort one another, and admonish, and warn one another, may be a warrantable, a pardonable, yes a becoming thing; but it is another and a sinful thing to seize the robes and the priest-plate and the mitre of Aaron, and without a formal, regular and valid delegation of the authority, to stand up and offer incense before the Lord,—to administer the Baptismal sacrament, and to consecrate and distribute the symbols of Jesus' passion.

But we shall not, at present, pursue the subject; enough has been advanced, at various times, for the conviction of those who will be convinced. May it engage the prayerful consideration of all our readers!

In the Gospel Messenger of last Saturday, we find the following remarks, so creditable to the head and heart of our excellent contemporary:

"CLERGY RESERVE LANDS IN CANADA.—The question in relation to the long agitated attempt to deprive the Church in Upper Canada of a most important right, has been lately before the British Parliament, and through the energy of the Archbishop of Canterbury, the Bishops of London and Exeter, with others, has taken a direction which induces us to hope that a more equitable arrangement will yet prevail. By placing the Bill lately passed in the Provincial Parliament before the Law judges of the crown, it is likely to have a just attention. And it is now to be hoped that the work of spoliation will be stayed. Should the British Parliament deprive the Church in Canada of the lands in question, and should the Queen put her hand to the edict, she will not prove a nursing mother of the Church, and moreover, the Government will not find in the extravagancies of republican legislation a more cruel encroachment upon vested rights."

This upon the troublesome question of the Reserves, will be the reasoning of every honest mind, in whatsoever clime and of whatsoever party; and until honesty has taken her flight from the councils of the high-minded and sound-hearted British nation, we shall not despair of its settlement upon the acknowledged principles of equity and truth.

In the St. John's (New Brunswick) Courier of the 16th inst., we have an interesting and gratifying account of a public meeting of the members of the Church of England in that city, to take into consideration a suggestion of the Vestry for providing suitable salaries for the Clergy of the Parish. The Honourable the Chief Justice of the Province presided on the occasion, and stated the intention of the Church community of that city to raise towards the support of the Rector of the Parish and two Assistant clergymen, the annual sum of £600 currency, purely by voluntary contribution.—This, in addition to an annual grant from the Society for the Propagation of the Gospel in London and a vote of £300 from the City Corporation, would yield to the former an income of £500, and to the two latter a stipend of £200 each.

The meeting was addressed with much power and eloquence by the Chief Justice, Mr. Justice Parker, Wm. H. Street Esq., R. F. Hazen Esq., and other gentlemen; the resolutions were adopted unanimously in correspondence with the suggestion of the Vestry given above; and a sum exceeding £300 per annum towards the object in view, was subscribed by individuals on the spot.

We are glad to perceive that proposals and plans for a church to be erected at Dunnville, on Lake Erie, have been advertised for by Agnew P. Farrell Esq. of Erie Hermitage; and we heartily wish every success to the undertaking.

It gives us pleasure to learn that the subscription-list for the erection of a church at Grafton, (about seven miles to the eastward of Cobourg,) is rapidly and satisfactorily filling up; and we take this opportunity of uniting with the inhabitants of that village in the expression of their warmest thanks to the gentlemen in Cobourg and its vicinity who have so generously contributed their pecuniary aid towards the furtherance of that very desirable object.

The numerous friends of the Honourable Chief Justice Robinson will rejoice to learn that he has arrived in Toronto, and that his health is much improved. The Commercial Herald announces that a meeting of the Trades-people of the city had taken place on Tuesday evening last, for the purpose of adopting an address of congratulation to the Chief Justice on his return. In relation to this distinguished individual we find the following pertinent remarks in an English Provincial paper, the Newcastle Journal:—

"Such of our readers as feel interested in the present state of Canada, cannot fail to have been equally struck, with ourselves, at the singular cunning, mixed with folly, displayed by Mr. Hume in a question asked by him of the Colonial Secretary, in the House of Commons, a few nights ago, relative to the stay of Chief Justice Robinson, of Upper Canada, in this country; and as much, with the extreme simplicity of the ministerial answer. To send away the only man whose experience, knowledge, and station in the colony enable him to give Parliament the most correct and valuable information, at a time when bills are pending of the most vital importance, and which may end in immediate separation, (and not impossibly in plunging the colony in the horrors of civil war,) seems an infatuation we would scarcely think possible for statesmen to be guilty of; and the mere suggestion carries with it an almost undeniable evidence of a foregone conclusion to be carried by enormous lying, to the success of which the presence of an honest and well-informed man would be a bar. We cannot, however, but hope, that our parliamentary leaders and champions of the British and Protestant cause, will put an extinguisher upon this 'Wile of Satan'; and that they will not suffer our brethren of Canada to be thrown, without the fullest enquiry, into the snares of a Popish and infidel faction."

Our readers will be pleased with the lively sketch from our correspondent "Zadig," on our last page.

ECCLESIASTICAL INTELLIGENCE.

THE NEWLY-APPOINTED CANON OF WINDSOR.—In the Gazette of Friday, the 10th April, the name of the Honourable and Reverend Lord Wriothesley Russell appears as the newly-appointed canon, in the room of the late Rev. the Provost of Eton. His Lordship is half-brother to Lord John Russell, and his name was, some time since, rather unpleasantly before the public, as being appointed by the government to the vacant Deanery of Exeter, when in reality the government had not in their power to bestow it upon him, as the Lord Bishop of Exeter pretty soon showed them. The appointment in the present case is, of course, correctly made, and will, we trust, be generally approved of, as his Lordship is known to be a man of the most exemplary habits, sound in his religious views, and zealously attached to the doctrines and discipline of the Established Church. A correspondent of the Times quarrels with the government for having made this appointment while stalls in other cathedrals are allowed to remain empty; and wishes to fasten on the government the imputation, that it was only to secure the promotion of the brother of the noble Secretary for the Colonies that they have departed from a regulation of their own framing, by thus inducing a man after their own heart into the vacant stall. Giving them all due credit for the fullest extension of their patronage, even to its abuse, we believe we are right in saying, that, in this instance, they have acted up to the letter of the law. It declares, if we understand it aright, that every third vacancy in the canons of Windsor shall be filled up, till the number is reduced to what those self-made framers of ecclesiastical constitutions have determined shall in future be the standard. We enter not upon the question of reduced numbers, and, in consequence, reduced efficiency, in Cathedral institutions, but we believe we are right in exculpating government in the present case from anything like an unjust or partial bestowal of patronage.—Windsor and Eton Journal.

THE VICAR OF LEEDS.

TO THE EDITOR OF THE GLOBE.

Vicarage, Leeds, April 11, 1840.

Sir,—I have just read in your paper of the 9th inst., the following paragraph:—"POPERY IN THE CHURCH.—Dr. Hook, Vicar of Leeds, while preaching in his church on Sunday morning last, publicly, earnestly, and eloquently exhorted his hearers to offer up their prayers for the souls of those who have recently departed this life."—Yorkshireman.

I am not in the habit of contradicting the false reports which are occasionally circulated against me in different newspapers and magazines; but as it is thought by some persons, to whose opinion I defer, that in this instance I ought to deviate from my rule, I feel sure that you will permit me to inform those of your readers who feel an interest in such matters, that the above statement is a falsehood, without even the shadow of a foundation. Should this letter meet the eye of him who, yielding to an evil influence, invented the falsehood, I would, with all affection, entreat him to remember the place assigned by Scripture to those who persevere in the sin of which he has been guilty.—I am, Sir, your obedient humble servant. W. F. Hook.

NOBLE EXAMPLE TO PROPRIETORS OF MILLS, FACTORIES, FOUNDRIES, &c., and to Shareholders in Railroads, Canals, Mines, &c.—It is gratifying to record every fresh instance of the recognition of the principle that it is the duty of the employer to promote the spiritual instruction as well as the secular education of the employed. The liberality, disinterestedness, and purity of motive which prompted the proposal made in the following letter to the Vicar of W—, in the county of Lancaster, in behalf of a poor, illiterate, and destitute place as can be found almost in any of our manufacturing districts, or in the most neglected section of any of our overgrown towns, cannot but be admired; nor ought the example therein set to be lost upon those among us who, for their own increase in wealth, induce our population to congregate in places destitute of accessible means of grace, and in such numbers as far to exceed the influence of the parochial clergy.—

COPY OF LETTER, DATED 30TH MARCH, 1840.

Rev. Sir,—My brother R—, who resides at Leeds, and myself, are joint proprietors of a mill and some other property in the township of C—, a place that we consider very destitute of Church accommodation; and, believing that if the inhabitants could be imbued with Church principles, they would be better disposed toward the establishments of their country, both political and religious, we feel inclined to endow a church, if through your influence one of moderate capacity could be erected near the part called C—Waterside. We have been led to understand that the person who endows is entitled to present to the church.—I am, Rev. Sir, &c. H. A. B.

It is worthy of remark, that this munificent offer is made in but the second year of the proprietorship and the first of the actual working of the mill, and that it comes, too, simultaneously with an extensive enlargement of the premises, and a serious outlay in machinery, &c. Surely such a proposal ought to meet with the support it so richly deserves; and who can doubt an attendant blessing upon commercial enterprise when the first fruits (and in this instance more than the first fruits) are dedicated to the service of the God of all our mercies?—Leeds Intelligencer.

We rejoice to find that every where exertions are making to remedy the present want of church accommodation; and among the places striving in the good cause the respectable parish of Witham is not the least active. The subscription for building a new chapel in the centre of the town already amounts to £1456. The Bishop of London (the patron of the living) gives £50, and some endowment; the Rev. H. Duane, £300; J. H. Pattison, Esq., £150; W. W. Luard, Esq., and E. W. Walford, Esq., 50 guineas each; Jonathan Bullock, Esq., T. Tomkin, Esq., and the Rev. I. Newman, £25 each; Mr. James Beadell, jun., in addition to his gratuitous services as architect, 20 guineas; and the Rev. J. S. Banks, £20. The sum required is £2000. W. H. Pattison, Esq., gives the site for the chapel. The population in 1831 was 3052, and the church, which is at Chipping Hill, a mile from the town, can contain only 1000 persons. The proposed chapel is intended to accommodate 600; and one-half of the sittings are to be free. We admire the christian and patriotic spirit in which

the committee have interested themselves, and have been supported in this affair.—Essex Standard.

NEW CHURCH.—On Tuesday last a highly respectable meeting of the inhabitants of Grantham was held in the Guildhall (W. Walkington, Esq., Mayor, in the chair) to consider the propriety of erecting a new church in Spittlegate, when resolutions in favour of that desirable object were unanimously passed, and a subscription, amounting to upwards of £2000, was forthwith entered into. Earl Brownlow heading the list with £500.—Boston Herald.

On Tuesday last, the 20th of April, the Bishop of Oxford, accompanied by Archdeacon Clarke, arrived at the Governor's house at the Royal Military College, for the purpose of holding a confirmation at the institution, for which the Right Rev. Dr. Wheeler, the Chaplain of the establishment, had been engaged in preparing the Gentlemen Cadets for the last three months; and on Wednesday, the 29th, his lordship confirmed above 100 of the young gentlemen in the College Chapel, and concluded the ceremony with a most appropriate and impressive charge.

The Lord Bishop of Bath and Wells has just completed his triennial progress throughout his diocese, in the course of which upwards of 10,000 persons were presented to his lordship as candidates for confirmation, being an increase of one-fifth upon the number of candidates in 1837.

The Christian Knowledge Society has abandoned the plan of publishing a Scripture commentary. It has, in lieu of maintaining two missionaries in the Scilly Islands, intimated an intention of granting £3000 by way of endowment of curates, those islands being lately added to the diocese of the Bishop of Exeter. The standing committee have also recommended a grant of £3000, for founding a church college at Sydney, for New South Wales.

THE CHURCH.—The largest number of communicants for a period of 52 years attended the parish church of Castletownroche, in the diocese of Cloyne, on Easter Sunday; and on Christmas-day last, the greatest number for 92 years attended the same church. At the distant periods alluded to Castletownroche was an union of five parishes, since severed; which fact renders the more remarkable and gratifying the increased number of communicants in a single member of that union.—Cork Constitution.

The Rev. Sir Edward Bowyer Smith, Bart., of Hill Hall, in the county of Essex, has contributed not less than £3000 for the erection and endowment of a new church in the parish of Camberwell, Surrey, where he has an extensive property. Sir Edward Bowyer Smith is the representative of Sir Thomas Smyth, who was Secretary of State to Queen Elizabeth.

CHURCH ACCOMMODATION FOR THE SOLDIERY AT WINDSOR.—The soldiers at present quartered at Windsor amount to 2000, and for this vast number of persons there is no church or chapel of any description. The only religious service they can attend, is one which lasts about ten minutes, at eight o'clock in the morning, which is performed, winter and summer, in the open court-yard. As there are two barracks, the service is performed once a fortnight in each. In the parish church and chapels of ease there is no room for the soldiery, and they, consequently, never have the advantage of hearing the word of God preached. A very short time since £70,000 was voted by parliament for building stables at Windsor, and this while the soldiers attending on royalty have no place of religious worship. Are they to attend the projected Popish chapel?

BISHOP OF NOVA SCOTIA.

We are happy to find that in letters by the April packet, His Lordship expresses his intention, (D.V.) to embark in the steamer of June 1st for Halifax. He will be busily advocating the Society's cause in various parts of England.—Colonial Churchman.

ARCHDEACON WILLIS.

We extract from the account of the late celebration of the St. George's Society at Halifax, in honour of the Queen's Marriage, the following notice of the Archdeacon's sermon in St. Paul's, before the Society, of which it appears that he is Chaplain.

The Venerable Archdeacon Willis, the Chaplain of the Society, gave an excellent discourse, from the appropriate text, "Fear God, honour the King," in which he impressed upon his hearers the first great principle of the Christian religion, the fear of God, as paramount to all other considerations, and that, in the Christian character, it included every variety of civil obedience. He also enlarged upon the duty of the subject under every form of government, and the respect which is due to all placed in authority and station, under the Sovereign and over us, as commanded by the Christian religion, illustrating the subject with arguments deduced from the example of our blessed Saviour. The relief of the distressed, he urged as a duty commanded to us, by the precepts of Christianity. The Venerable Archdeacon, in addressing the Society on their benevolent objects, more especially in alleviating the misfortunes of their countrymen, made some touching allusions to his native land, to the high rank and proud station which, by his bravery and the industry, the virtues and the intelligence of his sons had commanded for her; and he felt assured, from the example they bare her, that those before him would still continue to preserve and support their high character as Englishmen, in the country of their adoption—ever foremost in deeds of charity, in their respect for the religion of their fathers, and in their patriotic attachment to their country, and loyalty to their Sovereign, which followed its practice. The visible emotion which these sentiments excited in the preacher was felt, we are sure, by every Englishman present. The service concluded most appropriately with the National Anthem, sung in the first style by the Choir and the assembled congregation. Nor must we omit to mention that before the sermon the anthem, "Glory be to God, &c.," from the Communion service, was sung with powerful effect.—Colonial Churchman.

King's College, Windsor, April 10th, 1840.

At a Convocation held this day, Mr. Chas. Scott Jeffrey, Chancellor of this University, was admitted to the degree of Bachelor in Arts.

Civil Intelligence.

FURTHER EXTRACTS FROM OUR FILES BY THE "BRITISH QUEEN."

PROGRESS OF CONSERVATISM.

From the Standard, April 28.

Wherever the voice of the country can find an opening for its fair expression, it may now be heard distinctly proclaiming the ascendancy of Conservative principles. The people have almost everywhere seized upon the opportunity of the election of churchwardens in the Easter week to manifest their feelings, and to present an anticipation of what will be the event at the next general election. We have already given the gratifying result of the contest in Birmingham, Lambeth, and several of the metropolitan parishes. We have now to add those of Manchester, Newcastle, and Dover; but the most striking case of all is that of Manchester, where the Conservative candidates have been chosen by a majority of greatly more than FOUR THOUSAND, notwithstanding the most extraordinary exertions on the part of the Whig Radicals. Well might Mr. Hindley hint at the Stockport election that Whig Radical principles are on the decline in Lancashire and Cheshire. Indeed, they have sunk below our own level everywhere; nor do we think anything can sink them lower, except it be a further display of corruption and servile obedience to Mr. O'Connell in the case of Lord Stanley's bill.

TOTNES ELECTION.

The nomination took place on Monday, and the polling on Tuesday. The following was the state of the poll at the hour mentioned:—

Table with 2 columns: Candidate Name and Votes. Includes entries for Half-past nine o'clock and Twelve o'clock, with names like Gishorne, Baldwin, and Majorities.