sional calls of parochial duty, they have done as much as they need or well can, and so turn themselves to other matters: perhaps never visit some of their parishioners; and with the rest enter only into the same sort of talk, that any one else would do. Now St. Paul saith, he taught the Ephesians both publicly and from house to house, testifying repentance toward God, and faith toward our Lord Jesus Christ, (Acts xx. 20, 21); and ceased not to warn every one day and night-(Acts xx. 31). He also commands Timothy, to preach the Word, and be instant, in season and out of season, (2 Tim. iv. 2); at stated times and others: not forcing advice upon persons, when it was likelier to do harm than good : but prudently improving less favourable opportunities, if no others offered. Thus, unquestionably, should we do. And a chief reason why we have so little hold upon our people is, that we converse with them so little, as watchmen over their souls. The Pastors of the foreign Protestants outdo us greatly in this respect, and are honoured in proportion. The Romish Priests have their laity under their hands, on one account or another, almost centinually, and acquire by it an absolute dominion over them. Both the old dissenters from our Church, and those who are now forming new separations, gain and preserve a surprising influence amongst their followers by personal religious intercourse .-Why should not we learn from them? At first such applications may, by disuse, appear strange; and have both their difficulties and their dangers. But the most apprehensive of them will be the safest from them; and all will improve their talents by practice. On young persons you will be able to make good impressions by discourse with them before confirmation: these may be renewed in private exhortations afterwards to receive the Sacrament: and the spiritual acquaintance thus begun may be continued ever after. Other means may be found with grown persons: on the first settling of a family in your parish; on occasion of any great sickness, or affliction, or mercy; on many others, if you seek for them, and engage worthy friends to assist you. Even common conversation may be led very naturally to points of piety and morals; and numbers be thus induced to reading proper books, to public, to private, to family devotion, to sobriety, justice, alms-giving, and Christian love When once you are well got into the method, you will proceed with ease and applause; provided your whole character and conduct be consistent, else you will fall into total disgrace; and particularly, provided you convince your parishioners that you seek, not theirs, but them-(2 Cor. xii. 14).

THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 27, 1841.

THE LORD BISHOP OF TORONTO has been pleased to appoint the Rev. A. N. Bethune, Rector of Cobourg, and one of his Lordship's Chaplains, to be Professor of Theology in this Diocese. Candidates for Holy Orders will in future be expected to place themselves under the instruction of the Professor, for the purpose of passing through a regular prescribed course of theological study; but they must previously pass an examination before one of the Bishop's Chaplains, to ascertain their competency to enter with advantage on the appointed line of reading. At the end of the course, such Students as are approved by the Professor, and can produce the necessary testimonials, will be permitted to present themselves as Candidates for

THE REV. C. C. BROUGH, A. B., late Missionary at the Manitoulin Island, has been appointed to the Rectory of St. John's, in the Township of London.

THE REV. F. A. O'MEARA, A. B., late Missionary at the Sault Ste. Marie, has succeeded Mr. Brough at the Manitoulin Island,-the greater number of the Indians from the former place having removed along THE REV. NATHANIEL PROCTOR has recently ar-

rived from England, and assumed the charge of Chaplain to the Naval Station at Kingston.

THE REV. R. V. ROGERS, late Missionary at the Carrying Place, has resigned his mission, on account of ill health, and returned to England.

We promised, last week, to reply to an article from the London Record, which our contemporary, the Wesleyan, transferred to his columns, and strongly recommended to "be carefully read and thoroughly digested." The object of the article is to prove, that the Church of England does not hold the doctrine of the Apostolical Succession as necessary to the constitution of a Christian Church,-that it has adopted Episcopacy as the best, and not as the only model, of Ecclesiastical Government,—and that this is the light in which the matter was viewed by the martyrs and champions of our glorious Reformation. We proceed at once to dispute these positions. The Prayer Book is decisive on the point, and we might triumphantly appeal to its language, as conclusive on the part of the Church: but as the Record has adduced several authorities who, we think, will not bear out his assertions, we shall enter somewhat into detail, and pretty nearly follow him in his line of argument.

The ground we take is this,—that the Church of England considers the three orders of Bishops, Priests, and Deacons, continued by a regular succession, to be necessary to the perfect organization of a Church, and that she regards those communions, which want such an Episcopacy, as imperfect Churches, and excusable only on the plea of their inability to obtain it.

BISHOP JEWEL is the first author brought into the field. The passages cited from this illustrious divine, taken piece-meal, and then skilfully fitted together, give an appearance of strength to the argument of the Record. But this is not the way to arrive at the sentiments of Jewel. In his great Apology he was writing against the Pope, and the Romish system, and expressed himself with a fulness, and pushed his defence to an extent, that he would never have ventured on had he been combating the opposite extreme of Puritan non-conformity. We concede that the passages quoted show Jewel to have spoken rather loosely with regard to the Succession, but not one whit more so than Archbishop Laud, who, in his admirable treatise against Fisher, the Jesuit, remarks, "For Succession in the general I shall say this: it is a great happiness where it may be had visible and continued, and a great conquest over the mutability of this present world. But I do not find any one of the ancient Fathers that makes local, personal, visible, and continued succession a necessary sign or mark of the true Church in any one place." This is as the true Church in any one place." strongly written against the local and personal succession of Rome, as any thing to be found in Jewel; and yet every one moderately conversant with ecclesiastical history knows that Laud contended for the perpetual and universal necessity of Episcopacy. The fairest way to arrive at Jewel's real sentiments is to take his whole context, and not insulated portions of take his whole context, and not insulated portions of his immortal work. We venture to assert that a this shall continue in the Church even to the world's end." perusal of his Apology will leave upon every candid

"We have come as nearly as we could to the Church of the Apostles and of the old Catholic Bishors and Fathers, which we know was as yet a pure and, as Tertullian saith, undefiled virgin, polluted with no idolatry, with no serious and publicly established error: and have regulated, not only our doctrine, but also our sacraments and order of common prayer, by their constitutions and ritual observances.

** **
We deemed that the reformation of religion should be deduced from those from whom it had its very beginning. For this rule, saith the very ancient father, Tertullian, holds good against all heretics, that whatsoever is first that is true; whatsoever is late that is spurious. Irenæus often appealed to the most ancient churches which were nearest the time of Christ, and which ONE CAN SCARCELY SUPPOSE TO HAVE ERRED. And now why is not the same course adopted? Why return we not to a resemblance to the ancient churches? Why may not that be admitted now by us which was once declared by so many pre-lates and catholic fathers in the Nicene Council, without a dissentient voice, ηθη ἀρχαία κρατείτω, 'let the ancient constitutions prevail.'"—Apclogy"We have restored all things, as far as we could, to the an-

cient purity of the Apostolic age, and the likeness of the pri-

"Neither have we in the public reformation of our church. doctrine, or service, changed or purged out anything taught and approved by the fathers; but only such errors, superstitions and abuses, as beside and contrary to this rule or sense crept into the church, by adding of things that formerly were not, or detracting them that were, or otherwise altering or perverting them from the right sense, meaning, and use, wherein they were instituted, taken and used by the said godly fathers. * * * Which lawful reformation of our church, and necessary repurgation of such enormities, is so far from taking from us the name or nature of true catholics and christians, or depriving us of the communion and fellowship of the apostolic church, or from overthrowing, endangering, or any whit impairing the right faith, religion, sacraments, PRIESTHOOD AND GOVERNMENT OF THE CATHOLIC CHURCH, that it hath cleared and better settled them unto us; and made us a readier and surer way to the true knowledge, right use, and happy fruit of them."-From the Dedication prefixed to the second edition of the "Apology."

These are the general principles of Bishop Jewel, and represent him more fairly than isolated fragments of a long chain of argument. His appeal to the Nicene Fathers is irresistibly in our favour, for no one will hazard the supposition that that venerable synod would have recognized, what even Jerome never did, Presbyterian Ordination. But we have still greater strength in reserve. To say nothing of Jewel's assent to the Prayer Book, containing the Preface to the Ordination Services (which alone would be conclusive), we find him in 1558-9, in conjunction with other eminent divines, selected to conduct the Protestant Controversy, maintaining in the Council Chamber, at a conference with the Papists, this assertion:-

"THE APOSTLES' AUTHORITY is derived upon after ages, and conveyed to the Bishops their Successors.' Collier's Ecclesiastical History. I. 414-418.

For this quotation we are indebted to Mr. Perceval's excellent little work on the Apostolical Succession; we think it quite overthrows the statement of the Record, that Jewel "regarded Episcopacy as the best form, but not essential."

BISHOP MORTON is the next authority adduced by the Record. He died in 1659, at the age of 95, having spent a life adorned by Apostolic holiness, and embittered by sectarian persecution. He contended, with equal earnestness, against the Romanist and Separatist, and his words of truth cannot be too highly valued. How far the opponents of the Apostolical Succession can derive any aid from him, may be learned from the subjoined passage, extracted from his last will and testament:

"As for our brethren the Protestants of foreign Reformed Churches, the most learned and judicious of themselves have bewailed their misery for want of bishops; and therefore God forbid I should be so uncharitable as to censure them for no churches, for that which is their infelicity, not their fault. But as for our perverse Protestants at home, I cannot say the same of them, seeing that THEY IMPIOUSLY REJECT that which the other piously desire; AND THEREFORE I CANNOT FLATTER THOSE IN THIS CHURCH WHO HAVE RECEIVED THEIR ORDINATION ONLY FROM MERE PRESBYTERS, SO FAR AS TO THINK THEM LAWFULLY ORDAINED. St. Hierome him-

self reserved to the bishop the power of ordination.
"Seeing therefore I have been (as I hear) so far misunderstood by some among us, as to be thought to approve of their ordination by mere presbyters, because I once said it might be alid IN CASE OF NECESSITY; I do here profess my meaning o be, that I never thought there was any such necessity in the Church of England as to warrant it, where, blessed be God for it, there be so many bishops still surviving; and therefore I desire them not to mistake my meaning in that saying."—Voice of the Church. I. 99.

The Record then proceeds to quote from BISHOP STILLINGFLEET'S treatise on Church Government, entitled Irenicum. Before, however, we notice the authorities cited in the quotation, we must say a few words as to the treatise itself. It was written when the author was a very young man, about 25 years of age, and was published in 1659, before the restoration of the Church and Monarchy. Twenty-five years afterwards, he took occasion to admit that he had vielded too far in hopes of gaining the dissenters,that there were some things in his work which showed his youth, his want of due consideration, and the prejudices of his education, which, having been carried on during the Commonwealth, at one of the Universities, had necessarily been sectarian. His design, in the treatise was, to use his own language in 1685. not to "enter upon nice and subtle disputes about a strict Jus Divinum of Episcopacy, such as makes all other forms of Church Government unlawful; but it was sufficient for us if it were proved to be the most ancient and agreeable to Apostolical practice, and most accommodate to our laws and civil government; and there could be no pretence against submitting to it, but the demonstrating its unlawfulness, which he knew was impossible to be done." (Stilling fleet's Works, I. 358, VI. 49.) As the author acknowledged, twenty-five years after his youthful production was first given to the world, that it was so defective, and that he then (though not yet a bishop) thought "much more was to be said for the Apostolical Institution of Episcopacy than he at that time [1659] apprehended," it cannot prove of much service to the controversialist who maintains its exploded arguments. Yet, as the quotation from it, borrowed by the Record, contains some bright names, we will endeavour to show that they cast no light which the maintainer of the doctrine of the Apostolical Succession need dread to encounter.

ARCHBISHOP CRANMER is first cited as saying, that "Bishops and Priests were at one time, and were not two things, but both one office, in the beginning of Christ's religion." This was an opinion delivered in the very commencement of Edward VI.'s reign, together with sundry others equally erroneous, and almost reducing the Church to be a mere creature of the State. Cranmer, however, subsequently expressed himself very differently in his sermon on the power of the Keys-and this, as his later and more deliberate statement of doctrine on this point, must be fairly taken as his real conviction:

"The ministration of God's word, which our Lord Jesus Christ himself at first did institute, was derived from the Apos. tles unto others after them, by imposition of hands, and gi the Holy Ghost, from the Apostles' time to our days. And this was the consecration, orders, and unction of the Apostles,

ARCHBISHOP WHITGIFT is next quoted as affirming, mind the firm impression that he loved and reverenced, that "No form of Church Government is by the and drew all his mighty weapons, with which he con- Scriptures prescribed to or commanded the Church tended against Rome, from the writings of the Fathers and Bishops of the Primitive Church. We have

valid, the ordination of Travers, the factious Lecturer at the Temple, who had "been made minister at Antwerp," and, in a work written under the auspices of Archbishop Parker, he had previously condemned 'equality of ministers," as "a confused platform, without any sound warrant of God's word." He was one of the most vigorous and determined enforcers of conformity to the Church that ever existed. Had we but his writings to refer to, we have little doubt that we should be able to prove him an assertor of the Divine right of Episcopacy, as we know him to have been a most determined assailant of the recentlyinvented Presbyterian platform. In Bancroft's famous Sermon, preached at Paul's Cross, in 1589, under his primacy, wherein the preacher maintained the superiority of Bishops over Presbyters to be Jure Divino, he (Whitgift) is adduced as an authority, and there can be no reasonable doubt that that Sermon expressed his sentiments.

HOOKER is also pressed into the service by the Record, and we are referred to the third book of his Ecclesiastical Polity, to "see the mutability of the form of Church Government largely asserted and fully proved." We have not the third book at hand, but in the fifth dedicated to Archbishop Whitgift, he thus writes:-"It clearly appeareth that Churches Apostolic did know but three degrees in the power of ecclesiastical order; at the first Apostles, Presbyters, and Deacons; afterwards, instead of Apostles, Bishops. The ancientest therefore of the fathers mention those three degrees of ecclesiastical order and no more.-There are at this day, in the Church of

England, no other than the same degrees of ecclesiastical orders, namely, Bishops, Preshyters, and Deacons, which had their beginning from Christ and his blessed Apostles themselves." His challenge to the Dissenters of his cay is well known:-"We require you to find out but one Church, upon the face of the whole earth, that hati been ordered by your discipline, or hath not been ordered by ours, that is to say, by Episcopal regiment, sithence the time that the blessed Apostles were here conversant." Dr. Sabavia, the dear friend of Hooker, "who

knew the very secrets of his soul," was, about the same time, engaged in the defence of Episcopacy, and in one of his treatises, dedicated also, we believe, to Archbishop Whitgift, thus speaks his own, and, doubtless also, the sentiments of his more celebrated

"I consider Bisheps indispensably necessary to the Church; and I hold that form of Church discipline and government to be the best, and to be of divine origin, which is conducted by the hands of holy Bishops and Presbyters, truly so called ac cording to the rules of the word of God, and of the old Coun-When however, I reflect on the iniquity of the times, and the condition of some places in which it has pleased God to gather together His scattered sheep from Babylonish captivity the hands of pious and learned men, I do not see how true Bishops could have been restored to them. I have held the office of pastor in the Churches of Flanders and Holland: but I can scarcely describe the hindrances to such a restoration which I there met with. Still granting this an irregularity which has occurred INEVITABLY in some few places and only in one age, cannot establish a law which shall bind the whole

In similar manner BISHOP HALL delivers himself, with respect to the Continental Churches:-

"We love and honour those sister Churches as the dear pouse of Christ. We bless God for them; and we do heartily wish unto them that happiness, in the partnership of our ad-ministration, which, I doubt not, but they do no less heartily

"Good words! you will perhaps say; but what is all this fair compliment if our act condemn them, if our very tenet exclude them? For, if Episcopacy stand by Divine Right, what becomes of those Churches that want it?

"Malice and ignorance are met together, in this unjust ag-"First, our position is only affirmative, implying the justifiableness and holiness of an Episcopal calling, without any

further implication. "Next, when we speak of Divine Right, we mean not an express law of God, requiring it upon the absolute necessity of the being of a Church, what hindrances soever may interpose:

but a Divine institution, warranting it where it is, AND REQUI-RING IT WHERE IT MAY BE HAD. "Every Church, therefore, which is capable of this form of

to whom this power and faculty is denied, lose nothing of the true essence of a Church, though they miss something of their glory and perfection, whereof they are barred, by THE NECES-SITY of their condition." Dr. John Cosin, afterwards Bishop of Durham, though taking lower ground than most of our eminent divines, is equally emphatic and distinct in pronouncing the want of Episcopacy in a Church to be a

defect of a very serious nature:-"I conceive that the power of Ordination was restrained to Bishops, rather by Apostolical practice, and the perpetual cus-tom and canons of the Church, than by any absolute precept, that either Christ or his Apostles gave about it. Nor can yet meet with any convincing argument to set it upon a more high and divine institution; from which customs and laws of the Universal Church (therein following the examples of the stles) though I reckon it to be a great presumption and fault, for any particular Church to recede, and may truly say fieri non oportuit, it ought not be done, (when the college of mere presbyters shall ordain and make a priest,) yet I cannot so peremptorily say that factum non valet, when do valid and promounce the ordination to be utterly void.

"I dare not take upon me to condemu, or determine a nullity of their own [i. e. presbyterian] ordinations against them; though in the interim I take it to be utterly a fault among them, and a great presumption, DESERVING A GREAT CENSURE TO BE INFLICTED ON THEM, by such a power of the Church as may, by the grace of God, be at any time duly gathered together reafter against them, as well for the amendment of many other lisorders and defects in their Church, as for this particular INORDERLY ORDINATION and defect of Episcopacy amongst them. Besides that, this their boldness, presumption, and novelty (in setting up themselves without any invincible necessity that they had so to do,) against the Apostolical practice and PERPETUAL order of God's Church till their days, was always sulted, and reserved for farther censure, in due time, which they

Such are the opinions of some of our most moderate Divines, and what do the Anti-Successionists gain from them? A justification? No. All that they can gain is nothing but an excuse, on the plea of necessity,-or an admission that an irregular Ordination, though not utterly void, is bold, presumptuous, novel, greatly to be censured, and against the Apostolic and perpetual order of God's Church.

Great, however, as the authority may be of the illustrious divines whom we have quoted in the course of these remarks, it is not the standard of the Church of England. We are not bound by their opinions in the slightest degree. The Prayer Book, next to the Bible, is our guide and charta; and, though we would willingly abide by the decisions of the authors referred to by the Record, provided the anti-successionists would do the same, we take our stand upon our accredited formularies, and exhibit the doctrine of the Church, with respect to the Apostolical Succession, in the language of the Preface prefixed to the Ordination Services in the Book of Common Prayer:-

"It is evident unto all men diligently reading the Holy SCRIPTURE and ancient authors, that FROM THE APOSTLES' TIME THERE HAVE BEEN THESE THREE ORDERS OF MI-VISTERS IN CHRIST'S CHURCH; BISHOPS, PRIESTS, AND DEACONS. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have

larly the ordinary offices of the Church, exhort from the pulpit such as will come to hear them, and answer the common occasion of the Church of England; no man shall be accounted ourselves with adducing one or two:

| The ordinary offices of the Church of England; no man shall be accounted ourselves with adducing one or two:

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| The ordinary offices of the ordinary offices of the ordinar or taken to be a lawful Bishop, Priest, or Deacon, in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath formerly had EPISCOPAL Consecration or Ordination."

Such was the language of the Church in 1549, when Cranmer was Primate, and in 1841 such is equally the rule and practice of the Church. A Presbyterian Minister cannot exercise the duties of a Clergyman of the Church without first receiving Episcopal Ordination: a Roman Catholic Priest, who joins the Church, is admitted without any fresh Ordination. because he has already received a commission at the hands of a Bishop. The Church, though affirmative only in her formularies, is negative in her interpretation of them. She rejects any but Episcopal Ordination, and virtually holds to the Apostolical Succession, as an obligatory and exclusive doctrine. But,-remarks the Wesleyan,-"the scheme of

Apostolical Succession is ecclesiastical selfishness concentrated and embodied. It is the Ishmael of Church Although we do not agree with our new contemporary Government, having its hand against every man and every man's hand against it. It deserves a condemnation, not merely for its glaring opposition to the letter, the spirit, and genius of our holy religion, but for pretending to be the doctrine of the National to be devoted. His paper is very legibly and clearly Church." To the latter part of this objection we have already replied. With reference to the former part, it may be urged with equal propriety against Christianity itself. "Think not," says our blessed Saviour himself, "that I am come to send peace on earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughterin-law against her mother-in-law. And a man's foes shall be they of his own household." (Matt. x. 34, 35). "If [having agreed in fundamentals] in some other things we be otherwise minded, than others of our brethren are, let us bear with one another, until God shall reveal the same thing unto us; and, however we may see cause why we should dissent from others in matter of opinion, yet, let us remember, that this is no cause why we should break the King's peace, and make a rent in the Church. A thing deeply to be thought of by the Ishmaels of our time, whose hand is against every man, and every man's hand against them; who bite and devour one another, until they be consumed one of another; who forsake the fellowship of the Saints, and, by a sacrilegious separation, break this bond of peace. Little [do] these men consider, how precious the peace of the Church ought to be in our eyes, (to be redeemed with a thousand of our lives) and of what dangerous consequence the matter of schism is unto their souls. For, howsoever the schismatic in his intention and wicked purpose, taketh away unity from the Church, even as he that hateth God doth take away goodness from him, as much as in him lieth; yet, in truth and in very deed, he taketh away the unity of the Church only from himself: that is, HE CUTTETH HIMSELF OFF from being united with the rest of the body; how is it possible that he should retain communion with the head?" Thus wrote Archbishop Ussher, one of the mildest of men, and most moderate on the subject of Episcopacy. Had we used such language, should we not have been called an Ishmael in a tenfold degree?

There are two more observations to be made before

The first is, that the Unity of the Church is of nmense practical importance. Were the Church really ONE, the conversion of the Heathen would, in all human probability, proceed with a mighty and resistless energy. Division among Christians is the greatest bar to missionary success. Nineteen-twentieths of the Christians in the world are said to profess Episcopacy, and how difficult must be the task of non-Episcopal missionaries in their attempts to restore the Christian faith, in its purity, to the awakening Christians of the Episcopal East?

The second is, that granting the Church of England does not consider Episcopacy as absolutely necessary with so much authority derived from the Apostles, to the whole body of the Church upon earth: but those particular Churchs, it is an argument that only can be held to favour foreign and independent dent Churches. Not one of the Divines quoted by the Record dreamed of sanctioning separation from the Church. They, almost all of them, contended against the Dissenters of their day,-the Brownists, the Puritans, the Presbyterians, and the Independents. Without an exception, they regarded separation from the Church as a heinous sin.

> We have only room for the following brief announcenent from that noble and English-toned journal, the Churchman. It can scarcely be called melancholy for who does not wish that his death may resemble the departure of the venerable saint?

> "It is our melancholy duty to record the demise of the Rt. Rev. RICHARD CHANNING MOORE, D. D., Bishop of the diocese of Virginia. Bishop Moore was in our city during the late session of the General Convention, took an active part in the deliberations of the House, and preached with his wonted bathos and energy in several of our churches. The venerable hishop had attained to an advanced age, and had governed the diocese of Virginia for nearly twenty-eight years in such a nanner as to secure, without interruption, the filial respect and affection of the clergy and people of his charge. death of such a man will be deeply deplored. It is not at present in our power to give any further particulars of the mournful event, except that the bishop expired at Lynchburg, while on a visitation; and we must therefore be content to express our sympathy with his bereaved diocese, and our fervent hope that all the members of our Church may find in this and every similar dispensation, new motives for holding "the faith" which our fathers have transmitted to us, "in unity of Spirit and in

The Choir of the Cathedral in this City is weekly becoming more efficient, and rendering the solemn services of the sanctuary more beautiful and impressive. It has lately been strengthened by the addition of eight or nine musicians from the band of the 43rd Regiment, and the piano, used formerly for both services, is now confined to the afternoon. Mrs. Gilkison, the very able and indefatigable directress of of Toronto. the choir, selects the anthems with much judgment and taste, and the congregation lie under great obligations to this lady, as well as to the choir generally, for the revival of those scriptural aids to devotion which, for a while, unsecularize the worldliest mind, carrying us back, in a vein of pious imagination, to the cathedral fanes of England, or, (still higher influence of sacred music) imparting thoughts of heavenly peace to the weary and sin-laden soul. The manner in which the Te Deum is chanted, is particularly devotional and striking.

We understand that a subscription has been set on foot to purchase an organ at Montreal, which is an excellent instrument for its size, and can be bought, including every expense of freight and setting up, for 2251. We have little doubt that this sum will be a gratifying instance of which occurred on the Sunday 2251. We have little doubt that this sum will be speedily supplied by the never-failing liberality of Churchmen. We can conceive fewer objects to which they would more willingly contribute.

On the fourth side will be found a Proposal for the Reconciliation of the Protestant and Roman Catholic Churches, and on the first, a Plan for the Union of Wesleyan Methodism with the Church.

With regard to the latter, we are desirous of offer ng a few observations, but are compelled to defer them to a future opportunity. In this Colony we think that there are few real difficulties to prevent such an union, and we are sure that the interests of religion, and the Church at large, would be promoted by the holy project being brought to a completion. While we could not abandon the necessity of Episcopal ordination, we might derive a fresh infusion of zeal and practical piety from the adoption of parts of the Wesleyan discipline. Suppose such a scheme accomplished, might it not lead the way to similar results in England? And what a source of lively and pious exultation would it be to the Churchmen and British Wesleyans of Canada, to reflect that they had set the example!

We have received the first number of the Ottava Advocate, a new journal, published at Avlmer, in the Ottawa District. It seems to be specially designed to advocate the interests of the Canadian timber-trade, and to be moderately Conservative in its politics. "that mutuality of interests" is the only tie that binds us to the mother country, and can scarcely think that he meant his language should convey as much, we wish success to his labours, and the cause to which they are printed, and, as a specimen of its editorial ability, we insert, in another column, the account which it gives of Aylmer, the place at which it is published.

We rejoice at this sign of advancing civilisation? successful enterprise, for as such every new journal may be considered, and have only to add our hope, that ample support may be given to the Advocate, as well as to its loyal and gentlemanly neighbour, the Bytown Gazette, - a paper to which we are frequently indebted for valuable statistical articles.

Mr. KILBORN informs us that the account which we copied from the Brockville Statesman, of his having said he would even shoulder his musket to drive the Church of England out of the Province, is "wholly false," and that he "never spoke a word disrespectful, nor entertained an unkindly feeling towards the Church of England, in which he was brought up."

We regret that Mr. Kilborn should have allowed the Statesman to remain uncontradicted; for, although it would be idle for any public man to notice all the attacks of the Press, yet when words are put into 3 person's mouth which he never uttered, we consider that it is due to himself and to the public, that he should contradict them.

It is with great gratification that we are enabled to offer this denial on the part of Mr. Kilborn. We thank him for the courteous manner in which it was communicated to us, and we trust that our cotemporaries, who have given circulation to the language erroneously imputed to this gentleman, will do him the justice to notice his repudiation of it.

We beg to announce to our subscribers in Murray and the Prince Edward District, that a gentleman connected with the Ecclesiastical Establish ment of this Diocese, will probably call upon them, in the first week of December, for the amount of dues to The Church for the past and previous volumes. We trust that our friends in that quarter will kindly meet our wishes in this respect, and be prepared to discharge the amount of those arrears which the heavy expenses of our establishment oblige us to use every available means to collect.

Canadian Ecclesiastical Intelligence.

ADDRESS TO THE LATE GOVERNOR GENERAL.

The following Address was adopted at the recent Visitation of this Diocese, held by the Lord Bishop, in the Cathedral Church of St. James, in this city, on the 9th and 10th September. The Venerable the Archdeacon of Kingston and the

Rev. R. D. Cartwright were named by the Bishop a deputation to present it. Mr. Cartwright, who officiated as Secretary during the Visitation, was detained in Toronto by the business of the Meeting until Wednesday. the 15th September, and did not reach Kingston till the The state of Lord Sydenham's health, at that time

induced the deputation to wait for a few days, in the hope that His Excellency might be so far recovered as to be able to receive the Address. It is needless to say soon this hope was frustrated, by the melancholy de His Lordship on the morning of the 19th. The Address of course was not presented, and, having been returned to His Lordship the Bishop, we now publish it for the information of our reader. information of our readers :-

To the Right Honourable Charles, Baron Sydenham, of Sydenham and Toronto, G.C.B., &c. &c. May it please your Excellency,

We, the Bishop and Clergy of the Diocese of Toronto. in the Province of Canada, approach your Excellency with all the respect which is due to the representative of our most gracious Sovereign.
On this, the first Visitation of this Diocese, we beg to

commend to your Excellency, as the representative of our most gracious Sovereign, the encouragement and care of branch of the Established Church of England in which it is our privilege to minister, assuring your Excellency that, while we endeavour to inculcate o the King of Kings, past events have proved that we do not omit to impress upon our flocks the Christian duty of loyalty to our beloved QUEEN.

As we weekly offer up prayers that the Almighty Ruler of nations would bless your Excellency with His choicest gifts, so do we now devoutly pray that, under all circumstances and in all places, His grace may enlighten. His providence preserve, and His favour encompass, your Excellency, and that, during your Excellency's administration in Canada, the Throne may be more strongly established in the attachment of her Majesty's subjects and the Altars of our Catholic and Reformed Church more extensively built up in the affections of a religious and happy people.

We have heard, with regret, of the severe accident

which has lately befallen your Excellency, and most unfeignedly do we trust that health and strength may be speedily restored to your Excellency, accompanied those spiritual blessings which never fail to flow from the knowledge and love of God, and of his Son Jesus Christ

In the name and on behalf of the Clergy of the Diocese

Toronto, September 10, 1841. JOHN TORONTO.

INDIAN MISSION AT MUNSEE TOWN. The following letter, addressed to the Rev. H. J. Grasett, by Mr. Hogg, the Catechist, is written with much simplicity and feeling, and presents a pleasing picture of the Indian character, when softened by the graces of Christian

"Lower Munsee, 12th November, 1841.

"My Dear Sir,—I have to applogise to you for delaying so long to fulfil the promise which I made in my last letter, of furnishing you with further information respecting the Mission to which I am attached, a duty I certainly ought to have performed sooner. In my capacity of Catechist, many opportunities are afforded me of witnessing the blessing of God on my humble endeavours to instruct and edify the interesting people among whom I am labouring. "Lower Munsee, 12th November, 1841. before last, the 31st ultimo, during the delivery of one of Burder's Cottage Sermons, (Ezekiel's Vision), which you kindly presented to me on a former occasion. My plans before delivering a sermon, is for the most part to write it down in as plain language as I can adopt, and in short sentences, both to suit the capacities of the people and the convenience of the interpreter. On the occasion to which I refer, I noticed that the heads of the women were, more than usually, concealed in their blankets, a practice they generally have recourse to when any thing causes them,

as they say, to b e few men als ns, who rema thren had g eply engaged, oud responses the feelingly al r souls' salva proceeded ach individual. and myself, I fo ly bathed wit reible than to lat blessed Spi trust, effectually in the afternoon with the people very satisfactor that she had no he was afraid to keep her from beautiful paral wonderful love to his erring cl for the sake a Redeemer. P two during the in my own roo and prayer. "November this letter on t ware on the fe doing so by exercise they glad to see th seldom pass Saturday, I stated service

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